QUESTION BOOK

Flyleaf

[QBFlyleaf]

To The King Of Kings

And Lord Of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS, WAITING

FOR THE ADOPTION

———————

This Work is Dedicated

———————

"To make all see what is the fellowship
of the mystery which from the
beginning of the world hath been hid in
God."
"Wherein He hath abounded towards
us in all wisdom and prudence, having
made known unto us the mystery of HIS
will, according to HIS good pleasure
which He hath purposed in Himself; that
in the dispensation of the fullness of the
times He might gather together in one all
things, under Christ,"
—Eph. 3:4,5,9; Eph. 1:8-10

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by

Leslie W. Jones M. D.

Preface

[QBPREFACE]

PREFACE
The Birth of This Question Book

AFTER waiting nearly all summer, for the friends to let me know whether or not they desired copies of the 1916 Souvenir Convention Report, I placed an order with the printer for what I thought would be an ample supply, based upon the orders on hand.

The presses started and about one half of the book was printed and the type disposed of when Pastor Russell died.

Immediately the friends began to send in their orders for the Reports, stating they MUST have Brother Russell's words, especially the reports of the various Question Meetings.

The result was, that all the available supply was quickly exhausted, and no prospect of another edition.

What to do for the friends was the question, until we believe, the Lord impressed upon our mind to compile all the questions and answers as they have appeared in the various Souvenir Convention Reports for the past twelve years, with other questions answered by Pastor Russell, making a classified list of all, according to the year answered, and binding them in a substantial book form.

The result is the birth of this present volume of about seven hundred pages, which we pray, and trust will be to the glory of God, to whom it is dedicated, and for the blessing of His consecrated children, for whose use it has been prepared.

Several of the friends have assisted in the work of preparation; in connection with which our hearts have been greatly blessed.

If others get the blessing from the use of this book, which we believe is in store for them, we will feel well repaid.

May the Lord's blessing go with it.

Yours in HIS service,

L.W. JONES, M.D.

4366 Lake Park Ave., Chicago, Ill., U. S. A.

A

WHAT

PASTOR RUSSELL

SAID

This Book Consists of Hundreds of Questions Answered by

Pastor Russell Only, Covering about Twelve Years

of the Convention Reports and Several Years of

the Watch Tower. Wherever a Question is

from the Watch Tower the Letter (Z)

Follows the Year. Otherwise it is

from a Convention Report.

AARON—Re Antitype When Blessing.

Q5:1 QUESTION (1911)—1—When Moses and Aaron came out to bless the people, who did Aaron represent?

ANSWER—I presume that Moses would there stand for and represent God's divine law, blessing the people, and that Aaron was standing for or representing the high priest who had performed the sacrifice. Moses the law-giver stood there as the representative of justice, and the priest who had made the sacrifice

stood there to bless also. So Christ will stand as the antitype of Aaron in that picture to bless the world during the thousand years, and right beside him will be the divine law, as represented by Moses. God's whole law and every power of God will be there to bless and put into operation the arrangements that have thus been effected.

AARONIC PRIESTHOOD—Should Be Applied Antitypically.

Q5:2 QUESTION (1911-Z)—2—Have we any Scripture to show that the Aaronic priesthood will exercise their priestly office in the Millennial Age?

ANSWER—One Scripture that might be understood so to teach is found in the book of Malachi, which says that when the Lord shall come into His Temple, "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:3.

Some might apply this Scripture to the sons of Levi in a literal way. But we think that it is antitypical, that the Church constitutes the Levitical system and that these are the spiritual Levites whom the Purifier will make ready, that they may offer unto God an acceptable sacrifice, as antitypical Levites and a Royal Priesthood.

ACCIDENTS—In Millennium.

Q5:3 QUESTION (1912-Z)—3—Will there be accidents and death during the Millennium aside from those of sinners going into the Second Death?

ANSWER—While the reign of Christ will be a reign of righteousness unto life, we are not to understand that Adamic death will be at an end as soon as Messiah has begun His reign, for it is stated that He must reign until He has put down all enemies. (1 Cor. 15:25,26.) It is understood that people will be more or less in the Adamic death during the **[Page Q6]** thousand years and will rise gradually out of Adamic imperfection and death to the perfection of the human nature. We should remember that the Kingdom as it will be established in the beginning of the Millennial Age will consist of the New Jerusalem—that is, the glorified Church, of which Christ is the Head. (Rev. 21:1-8.) During the thousand years the world will be coming into accord with this arrangement. For all such as will come into harmony there will be a blessed arrangement by which they will be protected from any penalty for imperfections. We may reasonably suppose that after perfection is reached there will be no more accidents, just as we have reason to suppose that in heaven there is no necessity for surgeons, doctors, ambulances, etc. "Nothing shall hurt or destroy in all God's holy mountain (Kingdom)." (Isa. 11:9.) God's will shall be done on earth as it is done in heaven. We read that there shall be no more sighing and no more crying and no more dying.

ADAM—The Tree of Life, the Tree of Knowledge.

Q6:1 QUESTION (1907)—1—Did Adam eat of the tree of life before eating of the tree of knowledge? If so, why did he not live forever?

ANSWER—I answer that the word "tree of life" is in the plural. All the trees of Eden were trees of life. They were all good for food, beautiful to look upon. They were trees, the eating of which would have maintained the life which God had given to Adam. They were not trees to give some kind of a charm to him, which would hinder him from ever dying. That is not the thought. They were trees of life in the sense that their fruit, partaken of, would have permitted our first parents, if they continued to eat, to live, and would have supplied all of the wastes of their systems so that they would never have needed to die. They had been eating of these trees, so far as our understanding of the Scripture goes, for a little over a year before they were led into temptation by the Adversary and ate of the forbidden kind of trees. We understand this tree of the knowledge of good and evil was not one tree, but one kind of trees, and of that particular kind of trees, they were not to eat. And when God, therefore, would have them die, He drove them out of the garden, away from the trees of life, and into the unprepared earth, where they must till the

ground and battle with the thorns and thistles, until they were to return to this earth from whence taken. The penalty was death and the intimation is that if the Lord had allowed them to remain in Eden, they would not have come into a dying condition, but would have remained in full vigor and strength of their human nature, notwithstanding their being sinners.

ADAM—Why Given Second Trial?

Q6:2 QUESTION (1909)—2—If Adam has had a trial and failed, will he have another and if so, what for? Why should he be resurrected if he failed in the first trial?

ANSWER—The reason that he is to have a resurrection and another trial is because God willed it so, and that is the very best reason. Now, if you want to know why, we may do some guessing, perhaps, to our advantage.

I think the reason God willed it so is that in some respects Adam did not have a trial under the most favorable conditions that God could have arranged, although his **[Page Q7]** trial was a just trial. He was fully equipped mentally, but a great temptation came to him, and because of the lack of experience he failed. What was the trial or temptation?

You remember that the Apostle tells us that Adam was not deceived; he knew what he was doing, that he was eating the forbidden fruit, violating God's command, and that it meant death. There was no ignorance about it. Why did he do it? I think the narrative bears out the thought that he did it because of sympathetic love. He had been without a wife, and while the various kinds of birds could twitter, and the other animals make some commotion, such were not satisfactory to man, so after God gave him a wife, bone of his bone, and flesh of his flesh, and he had enjoyed that sweet companionship, and he realized that he would lose her and that he would be alone again after she disobeyed, he said, I will eat with her and die with her. If she must go out in the unprepared earth and die, so will I. So, really this is a very noble feature of the first man's character, and the condition of his trial, you will see, made it a very severe trial. Now, then, I think it would be just like our Heavenly Father to say: Adam, at the time you did that, you did not know fully what I could or would do for you, and what you might have had at that time if you had been obedient. Now, Adam, I intend to redeem you and all your race. You will have a demonstration of my love, and after you have learned of the height and depth and length and breadth of my love, I will expect you to fully and perfectly keep my law and live forever, but if you do not obey, then you will die the second death and will never have another opportunity for restitution.

ADOPTION—To Whom Does Spirit of Adoption Apply?

Q7:1 QUESTION (1912)—1—"But ye have received the spirit of adoption, whereby we cry, Abba Father." Does this expression, "spirit of adoption" apply to our Lord Jesus?

ANSWER—No. Our Lord never was anything else than a Son. In no sense was He an adopted Son. God sent His Son into the world. When in the world He was a Son. His Sonship never ceased. He remained a Son, faithful, unto the death of the cross. When God raised Him from the dead, He still was a Son, raised up to the highest glory. Nor does this word *adoption* fit well to the Church's experience. God does not adopt us in the flesh. He only has to do with us as New Creatures. And we become New Creatures not by adoption, but by the begetting of the Holy Spirit. The *Diaglott* gives the preferable translation.

ADVERTISING—What Name to Use?

Q7:2 QUESTION (1909)—2—By what name would you suggest that the local classes advertise their meetings, so as to avoid the confusion of a multiplicity of titles, such as: "Millennial Dawn," "Believers in the Atonement," "Believers in the Precious Blood", "Bible Students," etc.

ANSWER—It is a difficult matter to know how to advertise, not for ourselves, but difficult to keep from being misunderstood by the people. "Church of God"; "Church of the Living God"; "Church of Christ."

Any of those names would suit us very well, and we would have no objections to them, but we find that there are various denominations who have appropriated those titles, not that we think they have a right to apply them to themselves, but we would like to **[Page Q8]** live in peace. It is a difficult matter to decide, and each class will have to do that for themselves.

ADVERTISING—Attitude of Elders and Deacons.

Q8:1 QUESTION (1910)—1—What should be the proper relationship between the duties of elders and deacons as to advertising small conventions and pilgrim meetings?

ANSWER—As to advertising, who should supervise the matter—where should instructions be looked for? My thought is, that the proper course would be for the instructions on advertising to come from the home office, because there we have the largest amount of experience; not because we are wiser than other people, but because those who are entrusted to the work there are supposed to be and ought to be persons of exceptional ability and of wide experience, and since we have to do with so many advertising schemes and arrangements in so many parts of the world, it gives us an opportunity of judging that people otherwise might not enjoy. Therefore my thought would be that they would do well to look for special advice from Brooklyn on this subject. As to who would have it in charge: An elder is elected specially for spiritual things and to look out for the spiritual interests of the Church, yet the advertising is a part of the spiritual interests of the Church; it is so closely identified with the spiritual interests of the Church as to be worthy of the very best ability you have in any class. You cannot give it into too good hands; and indeed the right spirit would be that all should join in together, and if the one who has the best ability be found, not amongst the elders, but amongst the deacons, then all ought to be glad to rather favor his taking the more prominent part in connection with the work. In other words, we ought to sink all personality in every service of the truth and try to get at the best methods and in the shortest and most satisfactory way, as far as our judgment will direct us and guide us, and look for more wisdom.

ADVERTISING—Proper and Improper.

Q8:2 QUESTION (1915)—2—Is it showing the spirit of Babylon to solicit advertising contracts from merchants for space on Photo Drama announcements?

ANSWER—It would not be proper to say to a merchant, "Advertise with us and thus contribute something to a good cause." That would not do. It would be begging for the Lord's cause, a thing we are not authorized to do. But if I were a merchant and had an opportunity to put an advertisement into a Photo Drama announcement, I would think it would be one of the best chances of advertising I ever had. I would think I was receiving a benefit. If for $1 or $2 I could have my business card circulated all over the neighborhood, I would say, "These little leaflets showing about the Drama will interest the people; and while reading the notes about the pictures, they will also read about my business." I would think I had good value for my money. If any man thought that he was not getting good value he ought not to put his advertising in. It is a purely business transaction.

In soliciting the advertisement, one should not mention the religious feature. We do not do this at all. It is purely business, so far as the merchants are concerned; and I would let them advertise all that they choose. The fact that **[Page Q9]** we do not permit advertisements in The Watch Tower does not signify that to do so would be wrong. I see nothing wrong in a merchant's advertising his wares. If I were publishing a daily newspaper, I would expect to sell advertising space.

A brother who owns a newspaper consulted me a little about his advertising. He said that the merchants in his vicinity were accustomed to advertise, and that some of the best advertisers were dealers in liquor and tobacco. I told him that I would not put any liquor advertisements in. I would put in advertisements of shoes or clothing or groceries or hardware, and would solicit such advertising, if I were running a newspaper. I see nothing wrong in advertisements in newspapers. I would see nothing wrong in putting six or eight pages of advertisements into The Watch Tower, if the articles advertised were staples that

every one wanted to buy. But since The Watch Tower goes into the home and represents me in a special way, I like to have all the space used for religious matter—not, however, because the advertisements would be wrong.

Once we put into The Watch Tower a notice about Miracle Wheat. Many of you saw it. We believe we did right in putting that notice in. We also put in a notice about some kind of beans and one about some special cotton. Some of the friends were benefited by each of these notices. We also put in a notice recently about a cure for cancer. We have had hundreds of letters come in from Truth friends, and hundreds from others; and a great many have reported good results. To some extent this has helped forward the Truth. People saw that we were not trying to get their money, saw that we were trying to do them good, and became interested.

AFFECTIONS—Crucifying the Affections of the Flesh.

Q9:1 QUESTION (1907)—1—And they that are Christ's have crucified the flesh and the affections thereof." Does this include unnecessary affections between consecrated brothers and sisters? Is this not part of our sacrifice?

ANSWER—In taking such a passage as this, we must be careful to take other passages of Scripture with it, so we may be sure we are within the proper limit. If one passage of Scripture could contain the whole message of God, we would not have the entire Bible. Therefore the importance of the matter, if we would understand the way of the Lord, and the will of the Lord in many things, that we should have a comprehensive view of all the Scriptures that might bear on the subject.

Now the apostle in his letter to the Corinthians lays down certain relations that should obtain between husbands and wives. He there specifies that the one should not defraud the other, and then he gives an intimation of certain limitations both ways in respect to relationship between husband and wife in the Lord. But I think that it is a proper enough thought to say that while it does not signify the entire elimination of everything that might belong to the natural man and the natural woman, it would mean that, having crucified these, having given up the affections and the lusts of the flesh, they are seeking to live on a higher plane, and should spend their time and energy in that which would be most profitable to themselves and most to the glory of the **[Page Q10]** Lord, and for the greatest good to others with whom they may have contact. Therefore, to have thus given up our affections, and ourselves to the Lord, would mean that according to our limitations—and these are not the same with any two persons, but each one according to the limitations of his own flesh—each shall seek to bring himself into that degree of subjection so that the very thoughts of his mind may be in harmony with the Lord, as well as all the acts of life. It is a general principle. It is not a principle that you could apply to another brother or to another sister; they must apply that for themselves, and you must apply it to yourself; and let each to the best of his ability do what he believes will be to the glory of the Lord and for the good of himself and others. And this is the moderation of which the Scriptures speak.

AFFLICTIONS—To Whom Do Christ's Apply?

Q10:1 QUESTION (1910)—1—If St. Paul's filling up the afflictions behind of Christ, for Christ's body's sake, were on behalf of the Church, how can this Scripture be used to mean that the Church suffers on behalf of the world as the antitype of the Lord's goat, while Paul said his sufferings were for the sake of the Church? Does the text apply to the Church or to Paul only?

ANSWER—The Church and Christ all suffer the same suffering and for the same purpose. We are to be sharers in the sufferings of Christ and not in any other kind of suffering. You are not suffering for the world, and the goat did not suffer for the world—not at all. The sufferings are merely the killing. The goat had nothing to do with what was done with the blood. Some forget that. We are very apt to forget that all this typified back there was the killing of the bullock and the killing of the goat. Who did the killing of the bullock? The high priest. Who did the killing of the goat? The high priest. Then the goat did not kill

itself, did it? No. The point to be seen is this: Our heavenly Father told Jesus he would be pleased to have him lay down his life in the interest of the Lord's cause and the Lord's people, and Jesus showed his loyalty in so doing; and Jesus told you and me that we might go and do likewise and lay down our lives in showing our loyalty for the brethren. Now that is all you have to do with it. You haven't anything to do with how God shall reward that. The reward that God promises you if you lay down your life for the brethren, is, that you shall be a member of the Body of Christ, which is the Church. The promised reward to Jesus was that if he would lay down his life for the brethren, he should be the great Messiah, the King of Glory; the promise to you and to me is that we shall be members of his Body. It was not God's promise to him that certain things should come to the world as a result. The blood of Jesus is going to bring forgiveness of the world's sin, and what may be done with your sacrifice may be counted in by him really to the world, but you have nothing to do with that; that is not your part; you are laying down your life in the sense of sacrificing your life as the Lord commanded; you have nothing whatever to do with what he will do with the blood afterwards; that is not your concern. Your part is to do your part, and my part is to do mine. We are filling up the afflictions of Christ, the same afflictions that he **[Page Q11]** had and for the same purpose; all of them go for the Body of Christ, which is the Church. You and I are serving the Church; we are not to serve the world. What God will do with the merit of that sacrifice is another matter altogether.

ANCIENT WORTHIES—Re The Second Death.

Q11:1 QUESTION (1907)—1—Would it have been possible for any of the Ancient Worthies to have entered the second death?

ANSWER—I think not. In the time of the Ancient Worthies, God had made no offer at all to the world, and since they had not been released from the Adamic death, they could not have gotten into the second death. So, you see, not until Christ had died for Adam's sin, not until He had risen from the dead to be the judge of the quick and the dead, not until then would it be possible for anybody to get out of the Adamic death, and not until they got out of the Adamic death could they get into the second death.

ANCIENT WORTHIES—How Receive Spirit Life?

Q11:2 QUESTION (1908)—2—If it is true that only those begotten of the spirit, who must live in the gospel age and have their trial in this dispensation in order to have a begetting and consequent birth as a spirit being; if it be true that only those begotten of the spirit can expect to have spirit bodies and spirit life, how can the Ancient Worthies who lived and died before the gospel age ever receive anything more than human perfection? How can they ever be given a spirit nature at or following the close of the Millennial age?

ANSWER—In writing a letter to Brother Woodworth about a year ago, I incidentally mentioned something that led me to this conclusion, that the Ancient Worthies would receive spirit natures at the end of the Millennium; it is not positive, but what I think is reasonable, and satisfactory to my mind, though it may not be to everybody; I did not attempt to argue the matter or present it in force to Brother Woodworth, but he grasped the thought and in a letter he wrote back to me he incidentally referred to the matter, and that letter was published, and I forgot to strike out that part. Now I will say that it is my intention to treat that subject in an article in the Watch Tower soon. I have intended it for some little while; I have received a good many letters asking for the evidence, and before very long you will get it in better form than I could give it now in answer to this question. So I hope that will satisfy.

ANCIENT WORTHIES—Their Test.

Q11:3 QUESTION (1910)—3—Have the Ancient Worthies been sufficiently tested to assure us that none of them will go into the second death? Will they be only mentally and physically perfect?

ANSWER—We do not know that they have been sufficiently tested as respects character. Apparently the

Lord, according to St. Paul's declaration in the letter of Hebrews, has a very high estimation of these Ancient Worthies and their faithfulness, and God has indicated that they are acceptable to him. Now if you and I were to use our judgment—which we are not to do—but if we were to use our judgment, for instance, in a case like that of Samson, we would be inclined to wonder whether Samson had really developed a character of sufficient likeness to the divine character to be beyond the necessity for further testing. A meager account of his life, and the slaying of several thousands with the jawbone of an ass, and afterwards **[Page Q12]** getting his hair cut short, etc., would not be proof to us that he had the character; and yet, that the Lord saw something about Samson's character that pleased him is the record, and you and I are evidently not competent to judge in the matter. But what we do find is this; that God in his arrangement places the entire number of Ancient Worthies under the New Covenant arrangement, and we think that that is very blessed for them, because if there were any lapses on their part they would be still under the covering power of the Great Mediator of the New Covenant, and their indiscretions or imperfections or failures to properly exercise the proper spirit in every matter would all come under the review of the Great Mediator, who would have full power to treat with them as well as with others. We think, therefore, that it is very well and very nice to know that the Ancient Worthies are under the New Covenant arrangement and under the Great Mediator.

ANCIENT WORTHIES—Re Trial For Life?

Q12:1 QUESTION (1910-Z)—1—Were Ancient Worthies on trial for life?

ANSWER—The Ancient Worthies were not on trial for life or death; they were never brought to that condition of intelligent opportunity for eternal life which would make them amenable to a sentence of death. Such a condition of knowledge and opportunity did not obtain in the world until our Lord came. "Grace and truth came by Jesus Christ;" "he brought to light, life and immortality." These were never disclosed before our Lord's time, and consequently no such responsibility, as now exists, had come.

In a certain sense the Jewish nation had been typically justified and was typically on trial for life or death, but this was not an actuality so far as life and death eternal were concerned, because God knew in advance that they could not keep the law, and that they could never have eternal life under it; and he had arranged in advance that they should be redeemed from the curse of the law irrespective of anything they might themselves do in the matter. Hence it was only in the typical, or figurative sense, that they were on trial for life or death.

The Ancient Worthies "had this testimony that they pleased God." They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law or obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that "a better resurrection" is to be not only to Abraham, but to all these Ancient Worthies—a resurrection to human perfection. But since human perfection will come only under the mediatorial reign of Christ, the Ancient Worthies will not be introduced to the Father in the complete sense until the close of the Millennial Age.

Hence, they will not have life, in this fullest sense, until that time, when, at the close of the Millennial Age, the Kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature **[Page Q13]** and all the blessings that God provides for mankind, through the great Mediator. But they will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial Age, because that age is set apart for the very purpose of determining who of all mankind may have eternal life, aside from the spirit-begotten ones of the present time. At the close of the Millennial Age, when all mankind shall be in perfection of being, they shall be tried of the Father for their worthiness or unworthiness of eternal life—just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have life made

perpetual or eternal.

Since the Ancient Worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have this decision of the Divine Court, Divine Justice, respecting their worthiness of eternal life until the completion of the Millennial Age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

ANCIENT WORTHIES—Relationship to God in Millennial Age.

Q13:1 QUESTION (1911)—1—Will the ancient worthies be in relationship with God during the millennial age?

ANSWER—Yes, we answer, the ancient worthies will be in covenant relationship with God through this new covenant, through the Mediator of the new covenant, throughout the millennial age; but they will not be in any personal, direct relationship with God until the end of the millennial age. All those who receive the blessings of the millennial kingdom must obtain them through the great Mediator, and through the new covenant which he sealed with his blood on behalf of every nation, people, kindred, and tongue. The ancient worthies who have already demonstrated their loyalty to God will have a special blessing in that they will come forth perfect in the flesh and not attain perfection by gradual processes; they will come forth with perfect human bodies; as their minds were already fully in accord with God's, so their bodies will be in full accord with the divine law at the very beginning. However, it will be very fortunate, we believe, for those ancient worthies that they will still be under that new covenant, and still be under that Mediator; because they might, with all their past experiences, make some failures. Why? How? Because, so far as we may judge, while they had considerable experience, they did not have that full experience which must come to the church. Amongst those ancient worthies that are mentioned in the Scriptures, we note the name of Samson. We have no reason to suppose that Samson was, in any sense of the word, disloyal to God; he was loyal, he was obedient, he was full of faith in God. Because of these qualities he is counted an overcomer, and will be one of the sharers in the special blessings of that time; but, to say that Samson had a full, wide, diversified knowledge of all these things which will be required of a perfect man, is quite another proposition. And so, we think it will be entirely possible that with limited experience some of these ancient worthies might still make some mistake unintentionally during Messiah's reign. If so, being under the blood of the covenant, with the Mediator between them and divine justice, they would have a necessity for this, and get a blessing from this very condition.

[Page Q14]

ANCIENT WORTHIES—Re Spirit Nature.

Q14:1 QUESTION (1911)—1—Is it your thought that the ancient worthies receive spirit nature? If so, will they occupy a higher nature than the Great Company?

ANSWER—I have no private information on this subject, dear friends. The Lord has not told me anything about it. You know there are always people to whom it would seem as though the Lord is always talking so much that they would have to neglect nearly everything else. I am not one of that kind. I am only a plain man who knows what is written. I have told you all I know on the subject, and that is, that, so far as I can see, the ancient worthies will come forth human beings, perfected in human nature to be princes in all the earth for the thousand years of Messiah's reign, and at the end of that time, certain things that I have already indicated to you seem to my mind to be implied; but I am not sure; it seems to be implied, I think, that God will then grant them the reward of a higher nature. That is all I can say. And I don't know whether it will be any higher than the great company, but I think not. I do not know. You see it is good to be able to say you do not know, sometimes. Some people try to make out that I claim I am infallible, and know everything. You are all witnesses that that is not true.

ANCIENT WORTHIES—Spirit Plane Vs. Second Death.

Q14:2 QUESTION (1911)—2—How will the ancient worthies be on the spirit plane at the end of the millennium without going into the second death?

ANSWER—Well, the brother does not understand it. We believe there is an intimation, a hinting, as it were, a suggestion that those ancient worthies of the past, after serving a thousand years as perfect men in the flesh, princes in all the earth, earthly representatives of the heavenly kingdom, will be granted a share in the heavenly phase, and will be granted a change from the earthly nature to the heavenly nature. I do not know how to say it any plainer than that, and I will leave it just there.

ANCIENT WORTHIES—Re Covenant Relationship.

Q14:3 QUESTION (1911)—3—When will the ancient worthies be in covenant relationship with God?

ANSWER—Just as soon as they are resurrected under the new covenant arrangement they will be in covenant relationship with God through the new covenant; but they will not be in any direct and personal relationship with the Father until the end of the thousand years, when the mediator of that new covenant will turn all things over to the Father, and the new covenant will be no more. Then they will be in personal covenant relationship with God—just the same as you and I enter into personal relationship with God through Christ now.

ANCIENT WORTHIES—Their Resurrection.

Q14:4 QUESTION (1911)—4—When do the Ancient Worthies get their resurrection?

ANSWER—Their resurrection will be due as the first amongst the world—the first of earthly nature to receive resurrection. The church will get her resurrection first, like her Lord, on the spirit plane, to the spirit nature, to the heavenly condition; then will come the other part of the **[Page Q15]** salvation, the world's salvation; and the Ancient Worthies will be the first to get their blessing, and their resurrection on that plane; and that will be after the establishment of the kingdom, because it is that kingdom which is to bless the world and lift them up.

ANCIENT WORTHIES—Not Represented in Court.

Q15:1 QUESTION (1911-Z)—1—Were the Ancient Worthies in the condition represented by the Court of the Tabernacle?

ANSWER—In their day the antitypical priest had not come and the antitypical tabernacle and court had not been established; hence, they could not be in it. But according to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that, ultimately, they may be granted a place with, and as a part of, the Great Company, the antitypical Levites of the antitypical court condition.

ANCIENT WORTHIES—Spirits of Just Men Made Perfect.

Q15:2 QUESTION (1913)—2—Heb. 12:23. " ... and to the spirits of just men made perfect." To which class does Paul here refer?

ANSWER—There might be two ways of viewing this matter, but we will only mention one, which is the correct view. We will not quarrel with one who may take a different view, for the Apostle does not explain what he meant, but we think he meant the Ancient Worthy class, and our reason for thinking that he refers to these in this verse is, that he seems to have referred to the Church class elsewhere. He seems to refer to the Church by "the firstsborns whose names are written in Heaven." That would seem to take in all the Church of the first borns just the same as the tribe of Levi were counted in as altogether representing the first born of Israel, not only the priests, and so that statement "the Church of the first borns whose names are written in Heaven" would include both Church and Great Company. So if both are

included, what other class could be referred to? Our thought would be, then, that he refers to the ancient worthies and to the fact that their lives, their spirit of life, would be made perfect when in the resurrection they would come forth perfect beings, not imperfect beings as they went down. The majority of mankind will come forth to be gradually perfected, but the just men whose lives will then be perfect will have their grand share because their hearts were already tested in that previous time.

ANCIENT WORTHIES—Re Resurrection Of.

Q15:3 QUESTION (1914)—3—Brother Russell, will the Ancient Worthies be resurrected before the last member of the Great Company has passed beyond the vail?

ANSWER—I am rather inclined to think not. But I am not sure. The reason why I would not expect them to be resurrected before the Great Company have passed beyond the vail is this: The whole Church of the First Born, including the Little Flock, the priestly class and the Great Company, all of these are the first fruits and have the imputation of the merit of Christ, and so far as my judgment would go, the giving of the merit of Christ for the sins of the world would not take place until the special imputation of it to the whole Church would all have had its effect and all to be gathered beyond the vail would be gone. That is my opinion.

[Page Q16]

ANCIENT WORTHIES—Re Resurrection Of.

Q16:1 QUESTION (1915)—1—Would the Atonement arrangement permit the resurrection of any of the Ancient Worthies before the resurrection of the Church?

ANSWER—I think the Ancient Worthies could not be perfected until the Church has been completed. The Body of Christ must necessarily pass beyond the veil before any of the Ancient Worthies are awakened. The Apostle's words to this effect are quite emphatic: "that they, without us, should not be made perfect" (Heb. 11:40), implying that the perfection of the Church will be first. That is the same thought elsewhere brought to our attention. The Body of Christ is spoken of as being of the First, or Chief Resurrection (1 Cor. 15:23; Rev. 20:4-6), not only first in rank, but first also in order of time—"The Christ, the First-fruits." We understand that Christ's merit could not be released to apply to any others until *all* (*both* classes of the Church) who now have the imputation of this merit have finished their course.

ANGELS—First Dispensation in Subjection to Angels.

Q16:2 QUESTION (1906)—2—Where in God's Word does it say that during the first dispensation the uplifting of mankind was left to the angels?

ANSWER—We answer that it does not say so anywhere. It is merely an inference we draw from two facts. First, we find that there were angels in connection with humanity at that time, and we reason from that fact that God must have placed them there, or given them some responsibility with the race else they would not have been there. Second, we have the statement of the Apostle in the New Testament in which he refers to our Lord Jesus and the coming kingdom, saying, that God will not put that kingdom in subjection to the angels. So when he says that God will not put that kingdom in subjection to the angels it gives us the inference that there was a time when the world was in subjection to the angels. And looking back we see the time when it was in subjection to the angels, and when those angels kept not their first estate, but were more or less subdued by the wickedness of mankind.

ANGELS—Proof They are on Trial, Materialization?

Q16:3 QUESTION (1908)—3—Upon what Scriptures do we depend for the thought that the fallen angels are now upon trial? First, how does it harmonize with the reference in 1 Cor. 6:3, "Know ye not that we shall judge angels?" Second, do the Saints judge in any sense before the body is completed? If so,

in what sense do they judge?

ANSWER—I answer that the matter is stated as well as we know how to state it in a number of the Watch Tower of about a year ago; I think it was the October number of 1907, in which we suggested that to our understanding the fallen angels are now on judgment, on trial, and, briefly stated, we there set forth that our judgment on the matter is that this trial, or judging, or testing, of the fallen angels will be along the line probably of their previous trial or testing, as recorded in Genesis 6th chapter, the first five verses, where they saw the daughters of men that they were fair and took unto them wives of such as they would; and for that transaction they were cast down, and have been restrained for now these forty centuries intervening. Now the fact that **[Page Q17]** they are going to be put on trial again implies that the Lord expects that during all of this period of four thousand years or more some of them will doubtless have learned the lesson of the wrong course they have taken; that they will have learned the great lesson respecting their own isolation from God, and from the holy ones, and they will have also learned a great lesson respecting the influence of sin on humanity, and they will have learned a great lesson from the fact that Christ has by the grace of God tasted death for mankind, and the power of God to raise Him from the dead, and the fact that those who are obedient to God have a blessing, and those who are disobedient to God have a curse. I think they have had a good opportunity in these four thousand years to learn these lessons. The thought is that their judgment will be a testing or proof to see to what extent they have learned righteousness during this long interval. I would suppose that amongst those fallen angels there are some who have come to view matters in their true light, and who long for fellowship with God and the holy angels, and they are in a measure separated from the evil ones, even in their spirit condition, and that they, knowing the law of God that they shall have no communication with humanity, abstain from all communication; that they are not of those who attempt communication through spirit mediums, and tappings, and rappings, and handwritings; that they have come into a measure of harmony with God and feel the restraint of obedience upon them. Now then, I ask myself, in what way could these angels be tried in the Millennial age? In what way could they have a trial there? I see no way, because it is not a sentence they have been waiting on; they have been under their sentence for four thousand years. The judgment they are waiting on is the judgment similar to the judgment the world is waiting on,—namely, a fresh trial; and that fresh trial will imply an opportunity for sin, and an opportunity, therefore, of getting free from this bondage that has been upon them for four thousand years. To our understanding, during the Millennial age the world of mankind will be protected from every such evil influence. The Lord says that Satan shall be bound for a thousand years, that he may deceive the nations no more. That, to my mind, is a guarantee that not only Satan himself will be unable to tempt or deceive the world, but that the fallen angels will have no power during the Millennial age. When, then, could they have the power? I answer that the power, or privilege, or liberty, would seem to apply to the present time, and that this is the proper time just when we are coming down into the change of dispensation, when the Lord tells us there is to be a great time of temptation. "The hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Now what would be more appropriate, do you think, than that these angels would be permitted a way by which they could apparently circumvent the divine sentence of restraint on them, and should seemingly get the power, or privilege, to materialize, apparently contrary to the divine intention? We know nothing can be done contrary to God's will in the matter, that He has full power to restrain, but He may permit them to deceive themselves into thinking they have gotten around the divine arrangement, **[Page Q18]** and so, taking pleasure in doing these things which they desire to do, what would that mean to us, dear friends, and to the world of mankind? It would mean the great hour of trial, or temptation, the Scriptures speak of. It would mean a wonderful time of trouble, it would mean a great intervention from this evil power over which there has been a restraint of God's providence for over four thousand years. The world has been more or less protected from these evil beings, except when any one wilfully gave over his mind in some sense to their power. Now if they get more liberty and more privilege than they formerly had, you can see it would be a great temptation to mankind. And would it not be at the same time a great time of trial, or judgment, or testing, upon them? I think it would. And as one after

another would seem to get liberty to circumvent the divine plan, it would test all of the angels who have any desire for sin. Well, now, you say, In what way do the Saints judge angels? "Know ye not that ye shall judge angels?" Is it not these fallen angels the Saints are to judge? Yes. Then how have we anything to do with it? I am sure, dear friends, that so far as putting a test on them is concerned I do not know how it is, but I am trying to think, and this comes to my mind: How could this be that we would judge them or bring the test to them? I am supposing that we are judging the angels now, in the sense that we are putting the testing on them, that they are learning from the Church, of course. My understanding is, that these fallen angels have no opportunity of learning from God, and from the holy Spirit, or from a Bible; and they have no means of learning from the world the divine will and the divine plan. Where would they get their information respecting God's will? I think they know very well by this time where, and only where, they can get any information respecting the future, namely: from the Church of Christ, so I do not doubt for a minute that to whatever extent the fallen spirits are present with us at this convention they are seeking to find out something. This is just what I should expect. They know where to go for information. They are not going to the nominal church for information; they are too well informed, they know there is no use going there, just as you know there is no use for you to go there, they know where to look for the truth; and I suppose they are looking amongst the Lord's people and hearkening to what things the Lord by His holy spirit and through His Word has made known to those who are His in these last days, and that, therefore, the things which you and I may see, and understand, and declare, are the things which are judging them, or becoming a test to them. As they come to know these things, they are tested by them. Now that is the kind of judging that shall put these tests upon the angels. This information respecting the Lord's will, and respecting the time in which we are living, comes from the Saints who are in this world, from the Saints in the present life, and we are merely at any time the representatives of all the Saints, for we represent our Lord Jesus in the world, so we can say we are His representatives or ambassadors, and certainly we represent all the other members who have gone to the other side the vail as well. The Lord's will and the truth respecting the whole matter **[Page Q19]** may, by the grace of God, be brought to the attention of not only one another, but these fallen angels, and then the test will come on them that they may see what God's will is, and what the right thing is, and what to expect also at this time. Just the same as you and I are brought under a measure of judgment now, a measure of testing,—"The Lord your God doth judge you, doth prove you," and yet it is not God speaking from heaven that proves you; it is God speaking through His Word; thus it is God speaking through the testimony of present truth that is judging you and me. Our judging is coming in this way in the present time. Marvel not, therefore, if their judging will come in the same way that our judgment is coming to us. We are being judged—"My word shall judge you in that day." The Lord's Word is the test now to the nominal church. Those who are receiving the Word are standing fast in it, and are getting the blessings from it. Those who are unfaithful to the Lord's Word, and following cunningly devised fables, and doctrines of men, and walking after their own desires, are proving unfaithful, and the Word is judging them, is telling where the right line is,—not only telling you and me, but telling through us these fallen angels.

ANGELS—Re Angels Being Sons.

Q19:1 QUESTION (1909)—1—How is it that the angels are called the sons of God when we are told that Jesus our Saviour was God's only begotten Son?

ANSWER—This way: The words "only begotten" must be given the right force. In our Lord's prehuman existence, He was the only one begotten directly by the Father. While the angels are the sons of God, they are not directly begotten by God, but they were created by our Lord Jesus Christ, for all things were made by Him, and therefore He made the angels, not by His power or by His authority, but by the power and authority of the Father. See Fifth Volume.

ANGELS—Restoration of The Fallen.

Q19:2 QUESTION (1909)—2—Will any of the fallen angels be restored, and if so, how can this be done

without a ransom?

ANSWER—We have no definite information respecting the fallen angels, except where the Apostle says, "Know ye not that ye shall judge angels?" This word "judge" as used in the Scriptures represents a trial. The inference, then, is that if they are to have a further trial, then some of them will have an opportunity of benefiting by that trial.

They fell from their condition of holiness through a measure of temptation, and in the long period since their fall they have had abundant opportunity to see the error of their course, and if they will, to reform. We notice, furthermore, the Apostle Peter tells us that our Lord Jesus by His death and resurrection preached to the spirits in prison, thus referring directly to the fallen angels who kept not their first estate, but were cast into Tartarus and restrained in darkness or prison by that chain. The Apostle Peter's statement amounts to this: The fallen angels, now called demons, had a certain great lesson preached to them: it was the manifestation of God's great mercy to mankind in making the arrangement for the redemption of mankind, and the fallen angels could see that if the Lord was gracious to mankind, there was a possibility that He might also show mercy to them sometime. Our answer is that there is hope **[Page Q20]** for the fallen angels. Our supposition is, dear friends, that since the time Jesus by His death and resurrection preached that sermon to the angels, the holy as well as the fallen ones, that some would reform and manifest their reform and we may reasonably infer such would refrain from any further disobedience; and, therefore, during the past eighteen hundred years, there have been two general classes of these fallen angels, some faithful and returning to righteousness, and others still out of harmony with God, practicing sin and following Satan.

Does this require a ransom? We answer, No. If the angels had been condemned to death, then a ransom from death would have been necessary. They were merely restrained in darkness and kept from using their powers. If it had been a death sentence, then it would have required one holy angel to become the ransom for each fallen angel, because they would have come under condemnation individually. With mankind it is different; you and I were not condemned individually, but came under the condemnation through Father Adam, hence the redemption of Father Adam means not only the redemption of himself, but also of all his posterity. Thus God's plan is that Christ might be the ransom for all by being the ransom for one; but no such arrangement would be possible for the fallen angels, but they are subject to their own individual sentence.

ANGEL—Re Thinking Peter An Angel.

Q20:1 QUESTION (1911)—1—What is your explanation of Acts 12:15, "And they said unto her, 'thou art mad,' but she constantly affirmed that it was even so. Then said they, 'it is his angel.'"

ANSWER—You remember the circumstances. It was Peter who had been in prison, and the angel had led him out of prison, and led him a certain distance, and he went to a house where prayer was being made; it was in the middle of the night, and they were still praying when Peter knocked at the door. You remember little Rhoda came to the door, she ran back and told them that Peter was at the door, and then they said, "Oh, it could not be him."

"Oh, it is him," said Rhoda.

"Well, it must be his angel."

Why should they say it was his angel? Well, my dear friends, they were not inspired to say it was his angel. We do not know that any of those people who were praying on that night were inspired, so I would not pay a particle more of attention to what they would say on the subject than I would to what you might say. We take our instruction from whatever the Lord and the apostles said. The apostle did not say anything about him being an angel. What they meant we might all guess alike. You have my full liberty to guess all you please. If you would like to know what I would guess, I suppose they had some of the

ordinary ideas that there might be some kind of an impersonation, or something like that. I do not know what they had in mind; nobody else knows.

ANGELS—Re Fallen, On Trial.

Q20:2 QUESTION (1911)—2—Are the fallen angels on trial now, and when will they receive judgment?

ANSWER—In one sense of the word we may suppose that the fallen angels may have been more or less on trial since **[Page Q21]** the time that they were consigned to the chains of darkness. They were all transgressors, and as soon as the divine judgment against them was rendered and they were confined in chains of darkness, it became notice to all that they had seriously interfered with the divine will and were under condemnation, and I should not be at all surprised if some of them had a feeling that they wanted to reform. But the particular time when we think that something of this kind may have been true of them was when our Lord's death and resurrection from the dead preached a great sermon to the fallen angels respecting divine love for mankind and divine mercy, thus arranging for man's reclamation from sin and death; that as the angels would see this, it would become such a sermon to them of divine mercy that they would have hope for themselves. And if any of the angels who had respect to God's law, and who would have any hope of divine mercy, would manifest their faith and hope by continuing to live contrary to sin and in harmony with divine righteousness, I am sure they have had a terrible trial; that the fallen angels would give them all kinds of persecution, and probably any persecution that we would have would be inferior to such persecution that they may have had, because we can very well imagine that were the fallen angels permitted to do toward those that are loving righteousness as they choose, it would mean a very hard lot for those who wished to do better. So then in this sense of the word, that judgment or trial of the fallen angels has been in progress just the same as the judgment and trial of the church has been in progress, to see whether or not we love righteousness and hate iniquity, what we will endure for righteousness' sake. So then any of the fallen angels who had any respect for God and righteousness, and who had any hope that God's mercy might be extended them, would undoubtedly be on trial in this sense, that it would be a testing of their loyalty; everything that would come against them would test, or prove, or judge, them with reference to their loyalty to God. But there would seem to be at the end of this age, or at the opening of the new dispensation, some special test or trial that would come upon them. Respecting that we know very little. All we know is, we are told that they are in chains of darkness until the judgment of the great day. Just what that signifies is a problem. The judgment of the great day may not refer to them so particularly as to us of the world. There is a special judgment of this great day about to be manifested, when all the kingdoms of this world will be judged, when all present institutions are going to come under trial, and the fire of that day will try them, the fire of that day shall try all in the church, and these fallen angels are held in chains of darkness until that time, the thought being that then the four winds will be loosed and it means that they will no longer be under restraint or chains of darkness, but be able to manifest themselves. We will see a little later. Ask me about 1915 something about this, and I think I will know more.

ANGELS—Are Materializations as Males Only?

Q21:1 QUESTION A Brother (1913)—1—Is it likely that these fallen angels will be permitted to materialize in the form of males only?

ANSWER—Brother Russell—No; so far as I know, brother, there have been manifestations in the form of females. We have **[Page Q22]** not the time, and I do not know that it is necessary, to give any illustrations in the matter, but merely answer the question.

ANGELS—When Will Fallen Be Destroyed?

Q22:1 QUESTION (1909)—1—Will the fallen angels be destroyed at the end of this harvest period, or will they be bound with Satan and be destroyed with him at the end of the Millennial age?

ANSWER—I, of course, do not know, but I can give my guess and my reason. Their trial and Satan's trial seem to be different matters. He was not tempted except by his own ambition, and so far as we know he has manifested no contrition, and the Scriptures do not show that any mercy will be extended to him, but that he will be destroyed.

The angels had had a long period in seeing his prosperity and success and God's apparent lack of power in restraining him. Then there was their intercourse with the human family. His was a pure selfishness and an attempt to gain power. So far as these angels are concerned that left their habitation or first condition; special mention is made in Jude and in Peter, that they are reserved in chains of darkness until the judgment of the great day. Now, does that refer to the judgment of the Millennial Day, or to the present time? We think that it refers to the judgment of the present time, because they were reserved in chains of darkness, and apparently they will have the power to get free from those chains of darkness now. We surmise that as they are getting loose now, they imagine that God is not able to hold them. They are getting free from their restraint, which will be a part of the world's time of trouble, which is not only of human arrangement but also from the evil angels. So then, if during these centuries during which they have been under restraint, some of them have learned to wait on the Lord as the Scriptures imply, and to have repented, now will be the time for them to show their loyalty during the time when all the other angels will have the temptations to do evil. Remember that the word "judgment" used here is in the sense of trial and not sentence. They are reserved in the chains of darkness until the trial time of the great day. The question might be asked, Will those who are found unworthy in this testing time be destroyed now, or be with Satan for the thousand years? Our thought is that they will be destroyed now, that after their trial is fully ended, God will have no particular purpose in maintaining them. We do not know; that is merely our guess. You may guess different, and if you do, we will not quarrel. Where the Lord's Word speaks positively, we will speak. If you want my thought, you have it, but if you want your own, keep it.

ANOINTING—Vs. Sealing.

Q22:2 QUESTION (1911)—2—What is the difference in the anointing and sealing in the following Scriptures: "Now he that stablisheth us with you in Christ, and hath anointed us is God; who hath also sealed us."

ANSWER—The anointing is one picture. I will call your attention to the picture given in the Scriptures. I have already spoken of Christ, Jesus the head and the church his body, and this picture was used in the case of the typical priesthood. We read about Aaron as the priest. He in his **[Page Q23]** own person typified Jesus and typified the whole church, the royal priesthood, and the holy anointing oil that was poured on his head ran down even to the skirts of his garments. What does that mean? It means the anointing of Aaron as a whole, and the anointing the apostle speaks of that you and I come into. When we come into Christ we come into the anointing. The anointing belongs to the entire body God has foreknown and predestinated, and if you and I come into membership in that body, and maintain our membership, we are members of the Anointed One, and we are under that anointing; as the apostle says, "The anointing you have received abideth with you, and shall be in you."

But the sealing is something that goes beyond that. The apostle says, Ye were sealed with the Holy Spirit, and ye were not only anointed with the Holy Spirit, but ye were also sealed. The sealing in your case and in mine is still going on. What does it signify? It is the imprint of the Lord's character upon you; he is impressing you more and more; you are being sealed with the Holy Spirit. How long will it continue? Unto the day of redemption. If you allow the impress to go on in you, you will become more and more a copy of God's dear Son, and that is the condition upon which you and I may abide in him; we not only receive the anointing at the beginning, but we also receive the Spirit and have the marks of saintship and discipleship.

ARCHANGEL—Are There Others?

Q23:1 QUESTION (1911)—1—So far as I have been able to determine from the Scriptures, Michael is the only Archangel mentioned. Is it your thought that there are others?

ANSWER—I have just the same thought.

ARMY—Who Constitutes God's?

Q23:2 QUESTION (1909)—2—Have you, to any extent, changed your views as to what power shall constitute God's Army, since the publication of the Dawn treating that question? Does the saying, "Workingmen, unite, you have nothing to lose but your chains; you have a world to gain," convey any suggestion to our minds regarding the matter?

ANSWER—No, I see no reason to change my views, not that we hold that our views could not be changed; we have the same right to change our views as any body else. We see no necessity to change. We think the Lord is going to use millions of people as His army who are not saints and who will not know that they are serving him. We read that he will use the wrath of man to praise Him. They will be doing a work to praise Him and will not be aware of the fact, just as he can use Satan as His servant during this Gospel age to turn the grindstone upon which the Lord's jewels are being polished. He thinks he is grinding us to powder, but he is only putting a polish upon the jewels.

As to the second part of the question concerning the question of workingmen uniting, yes, I think that would be a suggestion along the line, namely, that the Lord will probably use the mass of mankind as they will probably constitute the Lord's great army. On the one side will be gathered the princes of the earth, captains of industry, captains of finance, with as many as they can gather to their influence. Then on the other side will be a great army of discontented, along the line of Socialism, claiming that it is God's remedy. We answer that we do not doubt the **[Page Q24]** sincerity of their hearts and intentions, but we do not think they will be able to accomplish what they desire, but will make a failure of the matter. After they come to a place where they think they are getting everything within their grasp, and then find that the money powers will not let them do what they want to, they will feel so rebellious against their condition that instead of going into Socialism, it will go into Anarchy, then God will let the world work out their destruction, and after that God will come in and by His own power will bring peace and order out of the confusion, and will establish the Kingdom of His Son and the Bride, the Lamb's wife.

APPLICATION—Re Adam? And His Race.

Q24:1 QUESTION (1916)—1—When will the merit of Christ's sacrifice or the ransom price be applied for Adam? Will this include the whole Adamic race?

ANSWER—It will be impossible for the Lord to impute his merit for Adam till the whole church is taken, for this endorsement is an embargo for Adam and his race, we therefore must pass through our trial first before that merit can pass on and be imputed to Adam and his race.

On this ransom price for Adam and his race, we might elaborate a little further: Why this embargo for the Church? Why not with Adam outside the church before the Church was complete? It is on deposit with God the Father, just as if mortgaged by this imputation made with the church. How is that effected? In this way: All the church have agreed they will die according to the flesh. Nobody else has been received into the church. One not entered into Christ has not entered the church. Justice demands all shall go into death; first, those that will follow his footsteps; they will lay down their lives willingly, gladly, sacrificially and enter into the heavenly glory—the highest. Then the Great Company class. Those who will seek to hold on to the earthly life and through fear of death all their life time are subject to bondage. Will they be allowed to go on in that way? If so they will die the second death because they have not laid down their lives. What will Jesus do for these? In the Bible it is represented as the Lord Jesus laying hold upon the scape goat class, and they are led away by the hands of a fit man, representing how the Great Company are turned over to Satan for the destruction of the flesh. Why? Because that is part of the

Covenant, their flesh must either be sacrificed willingly or be destroyed, one or the other. Now when their bodies are turned over and they have washed their robes, and have suffered they will have learned their lesson. They failed to get into the sacrificing class, but since they were loyal to God when brought to the test, they are counted worthy of life on the spirit plane. Not the highest plane, the Divine nature, but like the angels on a lower plane. All will be counted worthy who get everlasting life, but these when put to the test who would not deny the Lord and would rather suffer are counted worthy. The picture in Rev. 7, is, "Therefore are they before the throne of God and serve Him day and night in His temple." The little flock class are more than merely conquerors; more than merely getting in. The Bible says they are more than conquerors. They will sit with the Lord in His throne and be His joint heirs and partakers of His Divine nature. The **[Page Q25]** others coming in finally under stress and suffering rather than be disloyal to God, they will get a good reward, thank the Lord. They did not have the spirit of sacrifice, of suffering for Christ's sake willingly, voluntarily, they had to be pushed in the fight. They fought well when pushed in, but were not like their captain who went into the fight himself.

Now there is a third class, Heb. 6 and Heb. 10. The apostle says those that fell away and turned their backs upon the blood of the covenant and counted it a common thing; they will die the second death. That is why Jesus said, I guarantee all these will go into death. The one class into second death because they are unworthy. The other class are pushed into taking their place for right or wrong—and when all have died, then the mortgage is all recovered, for the notes have been paid; they have all died, not any of them having an earthly life. The one class gets new life on the Divine plane, another gets new life on the spirit plane, and another class, those who die the second death.

APPLICATION—Repetition of.

Q25:1 QUESTION (1916)—1—Will the application of Christ's merit need to be repeated?

ANSWER—This will never need to be repeated. It is a completed work the Father planned before the foundation of the world. He left the glory with the Father for this very purpose; the same he has been working out these 1900 years of this Gospel age, and 1,000 years more will be necessary to fulfill this. Thank God, Hallelujah what a Saviour. Hallelujah, what a plan! Hallelujah, what a Father we have to give us this great plan! Think of it! More than that, my dear friends, the Bible says you are to be like your Heavenly Father. You are children of God when begotten of the spirit. If a child is well begotten, and had a good mother and good father, the child would be like the father every time. If Adam and Eve had retained their perfection, their children would all have been like Adam himself, perfect, grand characters. Now God has started a new race of spirit beings all begotten of the spirit. Then we will be like unto our Father. One mother, one covenant under which we were all begotten and which will develop us and bring us to the glorious liberty of our Lord, and we will be much like our Father. He is kind to the unthankful. Getting more like our great Redeemer and more like our Heavenly Father. The whole object of our life, of our faith, should be to develop character likeness.

ATONEMENT—How Performed in Captivity?

Q25:2 QUESTION (1908)—2—If not one jot or tittle of the law should pass away until all be fulfilled, how was the typical atonement day sacrifice performed when the Jews were in captivity, or the ark not in the holy? When did this type cease?

ANSWER—I had never thought of that question. I believe I will have to think over it a little more before I answer it.

ATONEMENT—How Often Were Sacrifices Of Lev. 9?

Q25:3 QUESTION (1910)—3—In Lev. 9, was the blood of the bullock and the blood of the goat taken into the Most Holy? **[Page Q26]** If not, why not? Are the sacrifices referred to in Lev. 9 the same as those referred to in Leviticus 16, and how often was that sacrifice of Lev. 9 offered?

ANSWER—We answer that the description of the killing of the bullock of the sin-offering and the goat of the sin-offering in Leviticus 9 was in connection with the consecration of the priest, while the description in Leviticus 16 is in connection with the atonement for the sins of all the people—the world—the Day of Atonement sacrifices. They are, therefore, not exactly the same, though they cover in many respects the same points. For instance, Was not our Lord's consecration closely identified with the work of atonement? Yes. Your consecration unto death as the antitypical goat is closely identified with the atonement work. So these two types, the one relating to the consecration of the priesthood, and the other relating to the atonement work, are closely related, though not exactly the same. In the case of Leviticus 9, you remember the blood was not taken into the Most Holy, because that was not a picture of the Atonement; that was not a picture of that feature of the work; it was a picture of the consecration, and showed how the bullock must die, and how the goat must die; whereas the one in Leviticus 16, picturing the Atonement Day, making satisfaction for sin, properly included the sprinkling of the blood in the Most Holy to make the atonement for sins.

ATONEMENT—Sacrifices For Ensuing Year.

Q26:1 QUESTION (1910)—1—Were the Atonement Day sin-offerings for the year previous or for the ensuing year, and how do we know?

ANSWER—I answer they were for the ensuing year. We know because at the end of a year they were all under their sins again, and they were to bewail themselves and to be in sackcloth and fast until the Atonement Day sacrifices had been offered, and the blood sprinkled, and the priest would come out and offer the blessings which made them reconciled to God for the year following.

ATONEMENT—Re Sacrifices In Captivity.

Q26:2 QUESTION (1911)—2—When the Jews were in captivity to Babylon, did they observe their annual atonement sacrifices?

ANSWER—They did not, for the very simple reason these sacrifices could not be made at any other than the appointed place. There could be no such atonement sacrifices away from the proper place and arrangements. So we may be sure that during those years of captivity they had no atonement day sacrifices.

ATONEMENT—Re Delivery of First-Born.

Q26:3 QUESTION (1911)—3—Will all of the firstborn have been fully delivered before this day closes?

ANSWER—You have the answer to the question already; they will all have entered into their glory when the sacrificing is ended, and long before the day will close, because the day will take in the dealings with the world.

ATONEMENT—Re Its Close.

Q26:4 QUESTION (1911)—4—When does the Day of Atonement close?

ANSWER—The Day of Atonement under the Jewish law was a twenty-four hour day repeated every year in that typical system. The antitype of that Atonement Day we understand to be that period of God's blessing which began with our Lord **[Page Q27]** Jesus Christ and his sacrifice. That was the opening of the Day of Atonement. Now, the other sacrifice, the sacrifice of the goat, has been continuing during this Day of Atonement. In other words; the church is invited to share with Christ in his sacrifice, and that great Atonement Day is still going on; the atonement work is not finished. The sacrificing feature of the Atonement Day will soon be over we believe, viz.: when the last member of the elect Body of Christ shall have passed into death; that will be the end of the sacrificing, but it will not be the end of the atonement, because the Day of Atonement not only includes the day of sacrifice, but also the day of using that sacrifice in the work of blessing. In other words, the whole thousand years of Christ's reign also belongs

to this atonement work, because the construction of the word means *at-one-ment.* Now, the sacrificing of this present time is for the purpose of producing that at-one-ment, and when the sacrifices are ended and offered before the Lord, it will be the basis for the at-one-ment, but it will take all of the thousand years to apply that to the world and for the world to be made at one with God. So then the Day of Atonement in the proper and fullest sense of the word is twenty-eight hundred years or more long, and we have passed the middle of it now; and the latter part of it is going to be very fine.

ATONEMENT—Re Merit.

Q27:1 QUESTION (1912-Z)—1—Would it be right to say that all the merit of our Lord's sacrifice is imputed to each and every individual when Scripturally he becomes a believer?

ANSWER—No; the entire merit of our Lord's death was already in the hands of Justice when Jesus ascended up on high, but it was not applied in any degree nor to any person. According to the Divine intention that merit is to be applied for Adam's original sin and for all the sins of his children, which are the result directly or indirectly of original sin. Thus we might say that every member of Adam's race has a personal, individual interest or share in that redemptive merit, coming to him by Divine arrangement.

Our Lord left the early Church with the instruction that they should tarry at Jerusalem for the anointing of the Holy Spirit, the evidence of their forgiveness of sins and of their adoption as children of God. He ascended on high and appeared in the presence of the Father—for the entire Church of the First-borns. The imputation of His merit was for them all, as well as for the representative few of the Lord's followers who waited for the blessing in the "upper room."

ATONEMENT—High Priest—Censer—Holy of Holies.

Q27:2 QUESTION (1913)—2—Is it the correct thought that the High Priest took the censer containing burning coals into the Holy of Holies? If so, what is the antitype for this?

ANSWER—We do not have any knowledge of any record that the High Priest ever took the censer into the Most Holy. The order of the Day of Atonement, you will remember, was that the High Priest slew the bullock; then he took the blood of the bullock and fire from off the brazen altar and went with the two into the Holy, there to offer incense upon the fire before the veil, **[Page Q28]** not behind the veil; in the Holy, not in the Most Holy. We have no knowledge of any sacrificing to be done in Heaven, and the fire would represent testings: our Master did not have any testings in Heaven; his testings were on earth. This, then, would evidently be the proper interpretation to put upon the type. The censer with the coals of fire, you will remember, was placed on top of the golden altar. The Apostle Paul, in giving an account of the contents of the Most Holy states that this altar, the golden altar, was in the Most Holy, but we think it was a mistake either by the Apostle himself or some copyist; he could not have said that, for the account in the Old Testament is very distinct, that the altar will be in the Holy. The only article of furniture in the Most Holy was the Ark; in the Ark, you will remember, was the Law, Aaron's Rod that budded and the Golden Pot of Manna; on the cover the two Cherubim; the blood was to be sprinkled upon the mercy-seat and before the mercy-seat, forming a cross. Fire, wherever it is used, would symbolize trials, difficulties and testings. The fire that is here referred to in the Holy where the incense was crumbled upon the coals of fire represents our Lord's three and one-half years' ministry; during these three and one-half years He was using all His perfect powers in the service of the Lord, the Truth and the brethren. Every time that incense touched the fire it produced a smoke of incense, and so the life of Jesus was one continual offering of this incense before the Lord, and as a result of the sacrifice of Christ thus accomplished, He was counted worthy to go beyond the veil to the Most Holy.

He was not worthy to be the great High Priest until He finished His sacrifice. The sacrifice made at Jordan was not finished until Calvary. It took all the three and one-half years to finish this work of crumbling the incense on the fire, and you will remember in the type we read that the High Priest must offer this incense upon the altar in order that the smoke might penetrate beyond the veil so that He die

not, so that when He attempted to pass under the second veil the cloud of incense would be covering the mercy-seat and He would not die. If the cloud of incense were not covering the mercy-seat He would die, and this shows us that the Lord Jesus Christ could not have entered the glory beyond unless He had finished His sacrifice and offerings.

You remember there were three fires in connection with this matter. This was the one fire in the Holy representing God's view of our Master's sacrifice, it was a sweet incense to God; and then there was another view of that same sacrifice: He was represented by the burning of the fat in the court, the court condition representing the condition in which the human nature could conceive the matter; all who were in the court condition of justification recognized that He was indeed the Son of God, as was represented by the burning of the fat which makes a very clear light; and then, you remember, there was the fire burning outside the camp on which was burned the hide, horns, etc., of the bullock, and that represented how the Lord's sacrifice appeared to the world; it was a stench to the world; He was making a mistake and spoiling a good, valuable life by speaking about the Kingdom, and going about with these poor disciples. These three pictures describing our Lord from three standpoints, firstly, the world's standpoint, the sacrifice of Christ was not in line with the spirit of the world; secondly, the viewpoint in the court of the disciples of Jesus, He was holy, harmless, undefiled as a Savior; and thirdly, God's view referred to now in this **[Page Q29]** question, the burning of the incense in the Holy, not until all three fires, all three phases of the Lord's sacrifice were past was He ready to pass beyond the veil.

ATONEMENT—Cleanse for What Year.

Q29:1 QUESTION (1913)—1—Did the Atonement Day sacrifices typically cleanse the people for the year past or for the year following?

ANSWER—For the year following.

ATONEMENT—Basis Of.

Q29:2 QUESTION (1916)—2—What is the basis of the atonement?

ANSWER—The Bible tells us it was the sacrifices for sin and this is all testified in the Covenant God made with Israel at Sinai, a representation of the better covenant. There stood Moses representing a greater than Moses. What did he do? First he slew the sacrifice for the sin offering and it was on the basis of this sacrifice that there could be a covenant and it was the blood of those sacrifices sprinkled in order to accomplish that covenant; so here we have better sacrifices than those. These typical sacrifices were merely on an earthly plane, but here we have a better sacrifice, Jesus the antitypical bullock and the Church the antitypical goat. This church sacrificing has been going on for more than 1800 years and shortly it will all be finished and the blood will be in the hands of the great Mediator. Look back in the type and see what He will do with the blood. First sprinkle the table of the law. When Moses had sprinkled the tables of the law he was ready then to sprinkle the people with the same blood. Now the basis was the blood. While the blood of Jesus was the fundamental, important thing, it pictures how that the blood of His saints be counted in with him.—All the followers in the footsteps of Jesus are being gathered, their blood being sacrificed and that blood in the type is for the reconciliation of the world bye and bye. Not that we are adding anything to the value of it, but showing how we would be associated with Jesus in the present time, and share the glory, which is to follow as soon as the church will be completed. Then we understand the right time will have come for Jesus to receive the world and become the King of the world and establish His kingdom from sea to sea. He will be ready then to ask the Father for the world and then He is ready to appropriate His sacrifice for the world. It is to be given fully and completely on behalf of the world at that time, and He will be ready to do that just at the time of completion of the church when we are all with the Lord in glory. The 2nd Psalm says, "Ask of me and I will give thee the heathen," etc. The whole world are heathens from God's standpoint. The word heathen is the same word translated Gentile and the same word translated people. God had a people and there were other people

outside that were not God's people. They were heathen, and only those in harmony with God are His people, and they were to be distinct from the others. "Ask of me and I will give thee the people, and the uttermost parts of the earth for thy possession."

From the back of the Question Book:

ADAM—Created—Not Born as His Posterity Was.

Q741:1 QUESTION—Was Adam "born in sin and shapen iniquity" as is stated in the Scriptures of all of Adam's posterity?—Psa. 11:5. (A.N.D.)

ANSWER—Strictly speaking, Adam was not born; he was created of the dust of the ground. Science confirms this statement of the Bible, for all of the elements contained in the human body are found in the earth. Man was a distinct creation; and not a product of evolution as some deluded scientists maintain. When God formed man of the earthly elements He pronounced him "very good," and the Scriptures elsewhere declare that all of God's works are perfect. (Deut. 32:4.) As a perfect man it was optional with Adam as to whether he would obey the Lord or not. The very fact that Adam had the power of choosing between the good and the evil proves that he had not created a mere machine but that he was a free moral agent and hence in the image of God as the Scriptures affirm. If Adam had been imperfect, of a sinful nature, degraded and evil as the race is today, the Lord would never have placed him on trial. As a result of Adam's disobedience, he passed under the sentence of death and involved all of his posterity in the same awful sentence and from that time to the present the race has journeyed over the downward way leading to destruction. Death reigns as all will admit. The race is to be delivered from death at the second coming of Christ as the Apostle says "For He must reign until He has placed all enemies under His feet; even death the last enemy shall be destroyed." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." 1 Cor. 15:26; Rev. 21:4.

ADAM—If Perfect, How Sinned?

Q741:2 QUESTION—If Adam was perfect; how could he have sinned? It seems to me that a perfect man would have acted in a perfect manner. It is the imperfect individual that sins or acts imperfectly. Kindly explain this matter as I am frequently brought face to face with this proposition.(Eve)

ANSWER—From the Scriptural narrative of the creation of man, it is evident that God, the Creator, designed to have an intelligent creature made in His own likeness, with an individual will capable of deciding for good or evil. Man has the power of willing to do as he, himself desires. Had he been created otherwise he would not have been in the likeness of God, but a mere machine controlled and directed by the Divine will. We may reasonably suppose that Adam chose to disobey the Lord because of his love for Eve. She had been deceived by the Adversary, Satan, and had partaken of the forbidden fruit, the penalty for which was death. Adam, realizing that she must die, deliberately chose to share her fate, as life without her would not be worth living. We are distinctly told that Adam was not deceived (1 Tim. 2:14) and we could conceive of no other motive on the part of a perfect man in disobeying the Divine mandate, than that of love for his bride.

[Page Q742]

ADAM—Living Soul vs. Lifegiving Spirit.

Q742:1 QUESTION—The first man Adam became a living soul (1 Cor. 15:45; Gen. 2:7), the last Adam (the Lord from heaven, 1 Cor. 15:47) at His resurrection became a life giving spirit also?

ANSWER—The Scriptures in outlining the Divine Program as it relates to the salvation of mankind plainly teach that the present Christian Era, from the time of our Lord's first advent to the time of His

second coming, has been set apart for the purpose of selecting and developing a special class, the members of which in the resurrection will be changed from fleshly to spiritual conditions. In this present life these are said to be begotten of the spirit, then quickened of the spirit and finally born of the spirit in the resurrection morning. These are to be like their Lord and see Him as He is, changed from mortal to immortal conditions. All others, Adam included, are to be awakened unto a resurrection by judgment (John 5:28,29—not damnation. See Revised Version), a raising up to perfection as human beings, and these are to inhabit the earthly plane of existence. Only the Lord Jesus and His joint heirs, the Church of Christ, will inherit the Kingdom of Heaven, the heavenly or spiritual honors and blessings, while the world of mankind in general will obtain blessings and life eternal as natural or fleshly beings. See 1 Cor. 15th chapter.

ADAM—Where Did He Go at Death?

Q742:2 QUESTION—What became of Adam when he died; did he go to heaven or hell?

ANSWER—We may be sure Adam did not go to heaven at death, because three thousand years later Jesus said, "No man hath ascended up to heaven" (John 3:13). The judgment, or sentence, of death was passed upon Adam by the Lord, who said, "For dust thou art and unto dust shalt thou return" (Gen. 3:19). This judgment, of death was gradually enforced during a period of 930 years, by Adam being denied access to the life giving food in Eden (See Gen. 3:23,24), at the end of which time Adam was completely dead. He therefore went into the death condition. He went to hell—not the hell of the Dark Ages, which has been represented as a lake of fire and brimstone, but to the hell of the Bible, which word is translated from the Hebrew word *sheol* and the Greek word *hades*, and properly translated into the English word grave, tomb, or state of death. Likewise all of Adam's children, inheriting this death sentence, have followed him, at death, to the tomb. The entire race would have been exterminated had it not been that God provided for the redemption and resurrection of the race through Christ, Jesus. "Who gave His life that we might have life."

ALTAR—In the Midst of Egypt.

Q742:3 QUESTION—"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." (Isa. 19:19,20.) What may we understand by this Scripture?

[Page Q743]

ANSWER—There is but one structure in all the earth that could by any possibility fulfill the requirements of the text, and that is the Great Pyramid in Egypt. The whole of northern Egypt forms a sector shaped country the center of which is marked by the Pyramid. To mathematicians and scientists the center of a sector is also at the border thereof, and thus, as to location, the Pyramid is clearly indicated. It has always stood as the greatest wonder in the world because of its enormous dimensions, great antiquity and marvelous exhibition of engineering skill. With its original casting-stones in position, all highly polished like white marble, and so accurately joined together that it was almost impossible to distinguish the joints, this immense structure of solid masonry, covering over thirteen acres of ground and nearly five hundred feet in height, was truly a magnificent spectacle as it glittered in the rays of the dazzling Egyptian sunlight. To the ancients it was known as "The Terrible Crystal." Recent investigation of the interior passage ways and chambers has revealed the fact that these form a wonderful system of symbols in which the entire plan of salvation as presented in the Scripture is outlined. Because it is such a great "witness," in that it so clearly corroborates the teachings of the Lord's Word, it is now becoming generally known as "The Stone Bible," Melchizedek, "a Priest of the Most High God," is reputed to have been the builder, and the date of its construction has been well established as being the year 2170 B.C. It is, therefore, the oldest building on earth.

ANGELS—Re Hell (Tartarus)

Q743:1 QUESTION—In 2 Pet. 2:4, Revised Version, we read, "For if God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness to be reserved unto judgment." What is the meaning of the word, "Hell" or as the marginal reading gives it *" TARTARUS,"* which is the Greek word translated "hell?" (C.V.B.)

ANSWER—The translators of the Revised Version of the Scriptures erred when they planned in the marginal readings the word *tartarus* for that is not the word contained in the original Greek manuscripts. The word *tartaroo*, used by Peter, very closely resembles *tartarus*, a word used in Grecian mythology as the name for a dark abyss or prison. But the word *tartaroo* seems to refer us more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be—"God spared not the angels who sinned, but degraded them, and delivered them into the chains of darkness." This is the only place in the Scriptures where this word *tartaroo* occurs, and refers to the condition of the fallen angels or evil spirits, and not to the members of the human race in any sense or particular. See Jude 6, where it also reads, "the angels which kept not their first estate, but left their own habitation. He hath reserved in age-lasting chains, under darkness, unto the judgment day."

ANGELS—How Apostles Were Made Spectacle

Q743:2 QUESTION—"For we are made a spectacle unto the world, and to angels, and to men."—1 Cor. 4:9. How were **[Page Q744]** the Apostles made a "spectacle" to the angels? (Curious)

ANSWER—Evidently the angels and all other spirit beings, of which there are myriads upon myriads (Rev. 5:11) are interested observers of the events transpiring upon this little globe of ours. What the race of mankind is learning by actual experience the spirit beings are learning by observation. As the poet has expressed the thought—"All the world's a stage and men and women merely players." The word "spectacle," in the marginal rendering of the Authorized Version, is theater. The Apostles were being made "a show of" before the world, and angels, and men, because of their loyalty to the cause of Christ. Enduring all manner of hardships, bitter persecutions, and regarded as religious fanatics—"fools"—because of their prominence in advocating the teachings of Christ, they were specially observed. Thus it was with the Master Himself; by His sufferings, His death, and His resurrection, He preached a powerful sermon in pantomime to the "spirits in prison" (The fallen angels who disobeyed in the time of Noah. 2 Pet. 2:4; 1 Pet. 3:18-20).

ANGELS—Re Marriage to Daughters of Men.

Q744:1 QUESTION—If the "Sons of God" (Gen. 6:4) were the angels who left their former habitation, or first estate—the spiritual realm (Jude 6)—how is it that they could marry the "daughters of men" and have children since it is understood from the Master's words (Mat. 22:30) that the angels are sexless? (L.T.H.)

ANSWER—From many Scriptures it is apparent that the angels, or spirit beings, have the power of materializing as human beings. This materialization is complete, as the following Scriptural citations indicate, showing that these materialized beings could eat and drink and perform all of the functions of the natural being of the earthly plane of existence. (Gen. 18:8; Gen. 32:24; Zec. 1:9,5; Luke 1:30; Acts 12:7-10.) It is evident that the angels in their proper habitation, the spiritual realm, do not possess the powers of reproduction. It would, therefore, be impossible for them to have angelic progeny. It is only as they materialize as human beings that they could exercise the powers belonging to the race of mankind, and thus bring children into the world of the fleshly nature. Because some of the angels did this without the Divine sanction, they were punished by being restrained in chains of darkness unto the Judgment day.

ANGELS—What Are They Like?

Q744:2 QUESTION—What is an angel? We are told by our ministers that if we go to church and pay our

pew rent and never do anything real bad that some day we will be an angel and go to heaven when we die. Now, I want to know what angels are like. Did they all live as men and women upon the earth before they became angels, and how did they become angels before there were any churches and regular collections? Was there ever a cheaper way of getting to be an angel than now? (J.U.D.)

ANSWER—The popular conception of angels is that they are radiant beings dressed in white with wings attached **[Page Q745]** to their shoulder blades. They are invariably represented as women, and are supposed to spend the larger part of their time seated upon clouds and fingering harps. In the Bible, angels are referred to as spirit beings, who act as the messengers of the Lord. We know of no Scriptures in which it is stated that human beings will ever become angels. On the contrary, the Lord has promised earthly blessings to all of the world of mankind, who will be obedient to His righteous laws of justice and love, when His Kingdom is established in the earth. Salvation will be free to all who will accept it upon the terms and conditions of full obedience to the Divine will. Mat. 6:10.

APOSTLES CREED—Is it Scriptural?

Q745:1 QUESTION—Most church denominations throughout the world have adopted the Apostles' Creed. Why is it called the "Apostles Creed"? Was it written by the Apostles, and where do we find it in the Bible?

ANSWER—What is known among the Christians as the "Apostles Creed," was not written by the Apostles of our Lord, hence it is nowhere found in the Bible. As to its origin, we quote from Mosheim's Ecclesiastical History, a recognized authority by scholars, as follows: "There is indeed extent, a brief summary of Christian doctrines, which is called the Apostles' Creed; and which, from the fourth century onward was attributed to Christ's ambassadors themselves. But at this day, all who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation. Those judge far more wisely and rationally who think that this creed arose from small beginnings, and was gradually enlarged as occasions required in order to exclude new errors from the church." It was probably given its name by those who prepared it, as signifying that in their judgment, it contained only truths taught by the Apostles. It contains many truths, but it is not wholly Scriptural. For instance: "I believe in the resurrection of the body," whereas nothing in the Bible teaches that our bodies are to be resurrected. The Bible teaches that the soul will be resurrected. Of the resurrection the Apostle says, "Thou sowest not that body that shall be. But God giveth it (the soul-being) a body as it hath pleased Him and to each seed its own body." Surely the Apostle was not speaking of the body when he uses the word "it," otherwise the body would have a body, therefore two bodies, which is absurd. Further he states, "It (the soul-being) is sown a natural body; it (the soul or being) is raised a spiritual body. There is a natural body and there is a spiritual body." (1 Cor. 15:35,37,44).

ARK—Difference Between Noah's and Children of Israel.

Q745:2 QUESTION—What is the difference between Noah's ark and the ark which the children of Israel had in the wilderness of sin?

ANSWER—You have probably heard of the preacher who said to his congregation: "I can bring myself to believe that Noah built an ark, in which he and the wild animals were sheltered during the flood, but when it comes to making **[Page Q746]** me believe that the children of Israel toted that ark around on their shoulders in the wilderness for forty years, that's too much for me to swallow." Evidently he thought there was no difference in the two arks. Noah's ark was a large boat or vessel, larger than any now made. The ark which the children of Israel had in the wilderness was a rectangular box made of wood overlaid with gold, the lid or cover of which was made of pure gold. The approximate size of this ark was 4 feet long, 3 feet broad and 3 feet high, a detailed description of it being given in Exo. 25:10-22. Inside the ark was kept the golden bowl of manna, Aaron's rod that budded, and the two tables of the Law (See Heb. 9:4). The ark, together with all other furnishings of the Tabernacle in the wilderness, was a shadow or picture

of good things to come. (See Heb. 8:5; Heb. 10:1; Col. 2:17.)

B

BABYLON—Re River Euphrates.

Q29:3 QUESTION (1911)—3—Literal Babylon was built on the literal Euphrates river, while mystic Babylon sits on the mystic Euphrates. Then what is the mystic river?

[Page Q30]

ANSWER—We are going to have a sermon on that very subject before long, and you will get the answer there, perhaps. But just briefly I will say the mystic Euphrates would represent people according to the explanation given us in the Scripture. Thus the waters upon which the woman sitteth are peoples and nations and tongues, and the turning away of the waters of the mystic Euphrates from the antitypical Babylon, or from the mystical Babylon, would signify the turning of the people away. And they are turning away a good deal now, according to what we read in the newspapers. Very small congregations are to be had everywhere. By the way, about three weeks ago when I was in Boston, the assistant editor of the Boston Congregationalist came to me on Monday after our sermon on Sunday and said, "Pastor Russell, may I ask you a question."

"Yes." "I am assistant editor of the Congregationalist, and I was out on Sunday at the Boston theater, and it was a hot day, and as I looked over that audience and saw four thousand people there under that roof on a hot day and sitting for that length of time, I began to wonder why it is that our largest churches in Boston here, and our most eloquent preachers, and finely paid choirs, only have from twenty to forty or fifty to seventy at a meeting. How is it? Will you tell me what you say about it?"

I said, "I think, my friend, that the Bible explains that by saying there was a famine in the land—not a famine for bread or for water, but a famine, saith the Lord, for the hearing of the Word of the Lord." I said, "I think those people wanted to hear something about the Word of the Lord."

BACK SLIDERS—With What Greeting?

Q30:1 QUESTION (1909)—1—How should we greet those who have left the class and call us worse than Babylon? Shall we give them a hearty greeting when they come to our meetings?

ANSWER—I think not, why should you? I am going to be specially hearty to those who are specially like my dear Redeemer, marked with the character likeness of my Redeemer. I would not be so hearty with those who have left the class, just to let them see that there is a difference, otherwise they might think they were better than those in the class; because they had become obstreperous in some way. They should be greeted according to the Apostle's words, "Mark those who cause divisions and offenses." Mark those who are tending toward division, and don't make them your bosom companions, don't elect them as elders, etc., for that is just the wrong thing. Don't encourage anybody who has a strifeful condition. Lay him on the shelf and let him have strife to himself. Let us be careful that we do not cultivate anything in our own hearts, of their spirit. Let us be gentle, but firm. If any such should approach me, I would shake hands with him. I would not say, No, I will not shake hands with you. But I would not make of them my bosom companions. We want to remember what they said of the Apostles in the early church, "They took knowledge of them that they had been with Jesus." We want to make our bosom companion our Lord Jesus. We want to be with Jesus, and those who have most of His character likeness will be most like Him. They are all those who have the spirit **[Page Q31]** of Christ. He spent more of His time and chose those who should be near Him from among those who had most of His spirit, Peter, James and John. These three were with Him on the Mount of Transfiguration, and they were nearest Him in the garden of Gethsemane. *Counsel with those who have the spirit of the Lord.*

BAPTISM—In the Name of the Holy Spirit.

Q31:1 QUESTION (1907)—1—Some one has asked why we baptize in the name of the Father, and of the Son, and of the Holy Spirit, if the Holy Spirit is not a person?

ANSWER—First, that is the formula given in the Scriptures, and secondly, because it is the right thought. We do not baptize in our own name, or in the name of the Baptist Church, or in the name of some other church. But what authority do we recognize? Do we recognize the Father's authority and sanction to baptize? Yes, indeed. Do we recognize the Son's authority and sanction to baptism? Yes, indeed. Do we recognize that the Spirit sanctions this matter of baptism? Yes, indeed. Well, then, we perform the baptism in the name of the Father, and the Son, and of the Holy Spirit, as representing that which is the will of God, and in every sense the spirit of the Lord's will and teaching. The thought is, the matter of baptism is approved by the Lord Jesus, approved by the Heavenly Father, and approved by the spirit of holiness, the spirit of God, the spirit of the truth.

BAPTISM—Words Used in Service.

Q31:2 QUESTION (1909)—2—The doctrine of the Trinity being unscriptural, why, in baptizing, do we baptize in the name of the Father, Son and Holy Spirit?

ANSWER—Because the Lord Jesus seemed to give that formula when He said, "In the name of the Father, and of the Son, and of the Holy Spirit."

What name?

Why, in the authority, not in the likeness of the death of the Father and of the Son and Holy Spirit because the Father and the Holy Spirit did not die, and we are not baptizing them into the Father, and into the Holy Spirit. We are baptized *into Christ*, but *in the name of*, the Father, and of the Holy Spirit. It is not merely something that our Lord Jesus instituted and wished us to commemorate, but He wished us to know that when we did that we were doing something in harmony with the will of the Father, and of the will of the Holy Spirit, as well as in Harmony with His own Spirit.

BAPTISM—Re Remission of Sins.

Q31:3 QUESTION (1909)—3—(Acts 2:38,39), "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." If, according to Peter's command, all the called must be baptized for the remission of sins in order to receive the Holy Spirit, how do you harmonize this with the Scripture that the Jews only were baptized for the remission of their sins?

ANSWER—I answer that the Scriptures do not say what you think they do here. Read it over a dozen times. Most people have to read anything over a half dozen times. You need not feel hurt, because others have to do the same. How many Scriptures have you read a hundred times? A great many.

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Now, what Peter does say is, that those who were before him should be baptized for the remission of *their* sins, that they might receive the gift of the Holy Spirit, and then he goes on to prove that he is right in the statement because the *promise* is unto you, and to your children, and also to them that are afar off, but he does not say that those afar off needed to be baptized for the remission of their sins, for they were the Gentiles. The *promises* were not only to you and to your children. Peter, speaking under the inspiration of the Holy Spirit, as the mouthpiece of God, said, "Also to them afar off," but he was not saying how those afar off could be received, nor what kind of a baptism was necessary for them.

BAPTISM—Were Jews Commanded To Be Baptized.

Q32:1 QUESTION (from the audience) (1911)—1—Was there any command to the Jews from Jehovah

to be baptized?

ANSWER—I have just said there was nothing in the law whatever. What John did was something special for the occasion, that Jesus said if they had believed John and would have taken what he said, they would have been ready and would have believed him. John's was a special message, a special baptism for a special purpose, and not such a matter as contemplated getting outsiders in, for he did not assume to get anyone in. When Jesus came to John, John knew that Jesus was holy, harmless, undefiled and separate from sinners. John objected and said, "Not so, Lord. If either one of us should be baptized, if either one of us is a sinner, I am the one, not you, and you should baptize me rather than I should baptize you." But Jesus did not baptize John and he did not explain to John the philosophy at all. He said merely, "John, suffer it to be so now; I will not explain to you why." Now we may know the why. Jesus did not have any sins to wash away, therefore it should not be as our friend has suggested, that this is an example for all sinners, that they shall wash away their sins, for how could Jesus who had no sins, be an example to all sinners to wash away their sins? The answer we have to make is that what Jesus did is something new, and peculiar and special, different from anything that John had done at that time, or before or after. He was performing something that John did not understand at all. Jesus was laying down the foundation for a new order of things and by his baptism he was symbolizing not the putting away of the filth of the flesh, not the putting away of sin, for he had no sin, but he was symbolizing the full consecration of his life, even unto death. And as he thus laid down his life, in the picture, by a baptism into death, not by washing away of sins but by baptism into death, as Saint Paul says, so all believers whose sins are forgiven are privileged to be baptized into death with him, because they have no sins to be washed away, but they are to be baptized into his death, as St. Paul declares in the sixth chapter of Romans, "So many of us as were baptized into Jesus Christ, into this glorious body of the Messiah, of which he is the head—so many of us as were baptized into Jesus Christ, were baptized into his death—not baptized for the remission of sins, not baptized into water, but baptized into his death." And then so many of us as were baptized into death with Christ, giving up our wills to do the will of the Father, even unto death, as he did—so many of us as take this position, the Scriptures tell us it is pleasing **[Page Q33]** in God's sight, and that we should symbolize this matter, symbolize this consecration, by a water immersion as Jesus symbolized his consecration by a water immersion. So we will follow his example.

BAPTISM—In The Name of Who?

Q33:1 QUESTION (1911)—l—"Baptizing them in the name of the Father, and the Son, and the Holy Spirit." Would it be right to say that this implies three baptisms in one—namely: in the name of the Father for our justification, in the name of the Son for our sacrifice, and in the name of the Holy Spirit to be baptized for our Spirit's begetting?

ANSWER—We answer, "No." To my understanding that would not be the thought at all. We are baptized in the name of—that is, by the authority of; not merely that Jesus says, This is something of mine that I give you, but he would give us the understanding that this baptism that he enjoined upon the church was a baptism in the name of, that is, by the authority of, the Father, and the Son, and the Holy Spirit; just the same as if he were using a firm name, Smith, Jones and Brown, and Smith was talking about the matter, he would not merely say, Go and baptize in my name, but do it with the full authorization of the whole firm, Smith, Jones and Brown. So Jesus says, Go and baptize in the name, by the authority of, the Father, Son and Holy Spirit.

BAPTISM—Re All Apostles Receiving John's.

Q33:2 QUESTION (1911)—2—Did all the Apostles and Israelites indeed receive a water immersion, either John's or our symbolic immersion?

ANSWER—We know about the Apostle Paul, that he received water baptism, but he did not receive water baptism in the same sense that converted Gentiles receive water baptism. He was a Jew and there

were different conditions for the Jews. The Jews, by virtue of the law covenant which applied to them only and not to the Gentiles, were already in relationship with God and when a Jew therefore would believe in Christ, Christ, so far as his mind would be concerned, took the place of Moses, stood instead of Moses to that one who was a Jew and who believed in Jesus. And if he as a Jew was already in Moses, then as a Jew, when he had recognized Christ as the antitypical Moses, he was already in the antitypical Moses, by faith. Therefore he did not need the same kind of baptism into Christ that a Gentile would need, and none of the Jews did have such a baptism at that time. The baptism that the Jews observed was a symbolic washing away of their defilements, as Jews. That is to say, it represented merely a cleansing of their flesh, coming back into harmony with the divine law and putting away the filth of the flesh.

John did not preach the baptism that you and I observe now. He preached a baptism especially for the Jews, especially to them as sinners, saying, "Repent, reform, and be baptized." Did he say be baptized into Christ? Oh, no, they were already baptized into Moses. But, repent and be baptized and wash away your sins. What sins did they wash away? Why all things against the Mosaic covenant, against the law covenant, all the outward transgressions they had committed that they could have avoided. Thus they were to indicate that they turned from them, repented of them, and **[Page Q34]** put them behind them. They were going to walk now in a clean, pure life to the extent they were able. That is what all of those Jews did who came to John for baptism. We have no reason to think that any of the disciples participated in that baptism, or that John the Baptist did himself. Why not? Because they were not of the class that were called sinners at that time. John the Baptist was not a sinner. He was seeking to walk as best he could in harmony with the Lord. Neither were the disciples sinners. They were all striving to walk as near as they were able as holy men, walking according to the standards of the law; they did no willful sin against the law. Therefore we see why there is no record whatever that any of the Apostles, except Saint Paul, were immersed. There is no record that John the Baptist was immersed. When Jesus came to John the Baptist to be baptized, John said, "Why no, I would not think of baptizing you; you are not a sinner, you have no sins to wash away. You have not been living in open violation of the law; I am not calling such as you. If either one of us needed to be baptized, why I would be the one, rather than you. You are holy, harmless, undefiled, and separate from sinners. I am not so perfect as that, but still I do not need to be baptized either."

So all the Jews stood in a peculiar condition, different from any others. The Gentiles, however, were totally out of relationship with God; it was necessary that they should be brought into relationship with him. As long as they were not to go into Moses and be transferred from Moses to Christ, they were brought directly by baptism and faith and obedience into Christ direct, instead of going through the channel of Moses. I am not sure that I make this plain. It would take at least an hour to discuss baptism. If there is any question on this point I will entertain it, but if you are all clear, I need not go further into the matter.

BAPTISM—Kind of Sins John's Remitted.

Q34:1 QUESTION (1911)—1—Was John's baptism for the remission of avoidable or unavoidable sins against their law covenant?

ANSWER—It was for the remission of avoidable sins, gross sins, and the godly Jews were not intended nor expected to come to John to be baptized. It was for the sinner class—for all classes that realized they were out of harmony with God. He said, "Now come, if you want to get ready for Messiah's kingdom, and try to keep the law the best you are able and take this water immersion, accepting this as a sign of your putting away sin and starting a new course of life. This is all that baptism meant to the Jews. That was not a regular institution. It was a peculiar thing that belonged just to the end of the age, and John tried there to especially prepare a people by this preaching of holiness and putting away of sin for the Messiah; for the testimony is that if they had believed John they would have believed Jesus. If they disbelieved John and disregarded what he said, and were not careful to come back into harmony with God, and become as holy

as they were able to do, then they were not in a condition to receive the message God had to give.

BAPTISM—Why Water a Type?

Q34:2 QUESTION (1912)—2—Why is this water baptism of Jesus spoken of as a type? Was it a symbol in His case as in ours?

[Page Q35]

ANSWER—Yes, just as in our case—a symbol of His consecration, a symbol of His going into death, and of His resurrection from the dead. All this was symbolized in His case exactly as in ours.

While sometimes spoken of as a type, strictly speaking it was not a type. Sometimes words are used in a loose way. It was a *symbol*, not a type. If I ever used the word type in connection with it, it was because the right word slipped me, and the wrong word came in.

BAPTISM—Was Water or Spirit First in Jesus' Case?

Q35:1 QUESTION (1912)—l—Was Jesus baptized in water before He was baptized of the Spirit? Which was first?

ANSWER—The account seems to imply that God made the manifestation of the descent of the Spirit on Jesus after His baptism. Jesus was baptized into death before He went into the water, in the sense that He had given up His own will, in the sense that the Apostle quotes from the Old Testament, "Lo, I have come as it is written in the volume of the book, to do Thy will; I delight to do Thy will, O my God." He came to do everything written in the Book concerning Him. He was already *dead* to His will, otherwise He would not have come to John. But God's manifestation of His acceptance of Jesus' sacrifice of Himself apparently waited until after Jesus had performed the symbol. So we read that it was after He came up out of the water that the Spirit came, and God gave that outward sign. This outward sign was not for all, but for John—John saw, John bore record, etc.

BAPTISM—Israelites Re John's.

Q35:2 QUESTION (1913)—2—In the type did the Israelites indeed have need of John's immersion?

ANSWER—We do not understand that the Israelites indeed had any need of John's immersion, because John was not notifying the saintly of the Israelites to come to his immersion. He was inviting those who were living in a condition of sin to come. There is no evidence whatever that John the Baptist was ever immersed by his own baptism, and when Jesus came along he objected and said, Why you are not a sinner, why should you come to me? I am baptizing sinners, telling them to get out of disobedience and come back into harmony with Mosaic Law. Jesus did not stop to argue the matter with John, because John could not have understood; it was not due time for John to understand, he was not of those begotten of the Holy Spirit; none were begotten of the Holy Spirit until Pentecost. Therefore, Jesus did not argue the matter with him, but merely said, John, permit it to be so now; I know what I am doing. Jesus was making a type of a new thing. He was not joining in John's baptism at all. He was not washing away His sins in order to come back into harmony with the Law, because He had never been out of harmony with the Law.

BAPTISM—Questions Asked Candidates.

Q35:3 QUESTION (1913-Z)—3—What are the questions usually put by Brother Russell when receiving candidates for water immersion?

ANSWER—You will notice that they are on broad lines—questions which any Christian, whatever his confession, should be able to answer in the affirmative without hesitation if he is suitable to be acknowledged as a member of the Church of Christ:

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(1) Have you repented of sin with such restitution as you are able, and are you trusting in the merit of Christ's sacrifice for the forgiveness of your sins and the basis of your justification? (2) Have you made a full consecration of yourself with all the powers that you possess—talent, money, time, influence—all to the Lord, to be used faithfully in His service, even unto death? (3) On the basis of these confessions, we acknowledge you as a member of the Household of Faith, and give to you as such the right hand of fellowship, not in the name of any sect or party or creed, but in the name of the Redeemer, our glorified Lord, and His faithful followers.

BAPTISM—Water Immersion Re Our Lord And The Apostles.

Q36:1 QUESTION (1913)—1—Seeing that our Lord Jesus symbolized His consecration by immersion in water, how was it that the Apostles did not do so?

ANSWER—I do not know. [See F446]

BAPTISM—Our Lord's.

Q36:2 QUESTION (1913-Z)—2—Was our Lord baptized in water before He was baptized of the Holy Spirit?

ANSWER—The Scriptural account of our Lord's baptism at Jordan seems to imply that God made the manifestation of the descent of the Holy Spirit on Jesus after His baptism in water. He was baptized *into death* before He went into the water, in the sense that He had *given up His own will*; in the sense that the Apostle quotes from the Old Testament—"Lo, I come: in the volume of the Book it is written of Me; I delight to do Thy will, O My God." (Psa. 40:7,8; Heb. 10:7.) Our Lord came to do everything written in the Book concerning Him.

Our Lord was already *dead* to His own will; otherwise He could not have gone to John at Jordan. But God's *manifestation of His acceptance* of Jesus' sacrifice of Himself apparently waited until after Jesus had performed the symbol. So we read that after He had come up out of the water, the Holy Spirit descended like a dove. God gave that outward sign, not for *all*, but for *John*, who "saw and bare record," as the Scriptures declare.—(John 1:32-34).

BAPTISM—Not Certain of Consecration.

Q36:3 QUESTION (1916)—3—Take the case of a young brother who is not certain that a consecration symbolized sometime ago was complete, and is not certain whether he is spirit-begotten, or not. What would be your advice in such a case?

ANSWER—I advise you to make certain. If anyone is uncertain about a matter of that kind, I think the best thing to do is to make certain of it. This would be my advice on all such matters. In this case, I would make a full consecration of my whole soul, mind and strength to the Lord, and ask Him to graciously receive this through Christ, and I would believe that He would do so. If nothing be left out I know this to be exactly what God requires, and by faith I would lay hold upon that proposition and say, I am the Lord's and He is my Father. With respect to evidences of my having received the Holy Spirit, I would look for them in various ways: in a growing desire on my part to know the Lord, to be acquainted with Him, and therefore **[Page Q37]** the study of His Word that I might become acquainted; and my desire to serve Him, and to seek opportunities in which I might serve Him; all of these would indicate that I had the same spirit that was in Christ Jesus, the same as prompted and moved Him, that led Him in doing the Father's will. I would expect that the eyes of my understanding would get clearer and clearer, so that I might be able to comprehend with all the saints the lengths and breadths, heights and depths of God's great love and plan, and I would go on in that way, and believe that in doing so I would obtain the prize.

BEAST—Number Of.

Q37:1 QUESTION (1911)—1—What about the number of the beast, 666?

ANSWER—There are various interpretations given to this. I am not specially prepared to say all about my view of the matter, except that I believe it would represent the title of papacy. There are three Latin words inscribed on the Pope's crown, *Vicarius Felii Dei*, the Vicarious Son of God. This title attached to the Pope would seem to be an illegitimate one. He is not the vicarious Son of God; he is not the vicar of Christ; he is not reigning instead of Christ; and therefore every intimation to the effect that he is the substitute or representative of Christ in reigning power would seem to be that much of a blasphemy. Not that the Pope and the Catholics understand that they are blaspheming. I presume they feel fully confident that this is all very true of him. But to our understanding it is untrue, and he is in a false position, and is really anti-Christ, or the counterfeit Christ, as the Bible would express the matter.

BEGETTING—To the Divine Nature.

Q37:2 QUESTION (1907)—2—Are we begotten to the divine nature, or only to the spirit nature?

ANSWER—I answer that the begetting of the spirit is to the spirit nature, but in the case of our Lord, it is, must be, to the divine nature or nothing. Why? Because if He had failed to be more than a conqueror and worthy of the divine nature, according to the divine plan, then He could not have been acceptable at all. He could never have come into any secondary place. His begetting of the spirit must eventuate in the divine nature or nothing. But in the case of the church, we may say it is a little different; that while our begetting is of the spirit, and while the Lord intends that this shall be the highest form of the spirit nature, if we are faithful and follow in the footsteps of the Lord, yet there will also be some of this class begotten of the spirit who will never reach the divine nature, but will be, so to speak, sidetracked from the divine nature; therefore, we prefer to put it that the church is begotten to the spirit nature, and some of them get beyond this to the divine nature. The Great Company will reach the spirit plane yet not be of the divine nature.

BEGETTING AND THE QUICKENING—Manifestations Of.

Q37:3 QUESTION (1907)—3—Comparing the spiritual with the natural birth, what manifestations should we expect at the begetting and what at the quickening?

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ANSWER—I would say that in comparing the spiritual begetting with the natural begetting, we would not expect much of any kind of manifestation at the begetting. It is a fact that it does take place, and the demonstration is found later, and so, if we are begotten of the Holy Spirit, we may have some consciousness of it, but the outward demonstration would not be very marked to anybody else; there would possibly be some manifestation to others; it would be the quickening, the energizing motion that would be the indication of a personal life. So when we are begotten of the Holy Spirit it quickens our mortal bodies, energizes us in the Lord's service, and we begin to have the love that moves and wants to serve God and the brethren, and to do good to all men as we have opportunity.

BEGETTING—Spiritual, Real or Reckoned.

Q38:1 QUESTION (1909)—1—Is the spirit begetting a real or a reckoned condition? Will there ever be any in the great company who have not at some time as individuals been appointed a place in the little flock?

ANSWER—We answer, there never will be in the great company, so far as we know, anybody who did not have an opportunity of entering the little flock and failed to get in because of not fulfilling their vows of consecration.

The only exception to this would be that we understand the Ancient Worthies really belong to the same class, and in this sense of the word, they never were invited to this high calling. They voluntarily sacrificed much and suffered much, and they have great honor of God, and this is the only part of the

great company or antitypical Levite class that does not have an opportunity to come into the little flock.

As to whether the spirit begetting is a real or a reckoned condition, I would say that it is a real thing. What do you mean by a real thing? Some people think that a real thing is something that you can put your hands on or see. Not real in the sense of tangible, but real in the sense of being bona fide and not a theory—a fact. How do we know it? This way, dear brother: The Lord's provision is that any of these who have been begotten of the Holy Spirit must be born of the Spirit or die the second death. You have actually given up the earthly nature, you must do that before you could he counted at all. Whoever gives up restitution rights is dealing with God, and He is not to be trifled with. It is so real that if you give up the earthly rights, you can never get them back again.

BEGETTING—To Divine or Spiritual Nature.

Q38:2 QUESTION (1909)—2—Are we begotten to the divine nature or to the spiritual nature?

ANSWER—I answer that the divine nature is a spiritual nature. In the first volume of the Scripture Studies we had originally written that we were begotten to the divine nature, but finding so many of the Lord's dear people seemed to have difficulty in the matter, we thought it would save difficulty in the matter if we substituted the words "spiritual nature," instead of "divine." That change does not mean that there has been any real change. We believe that that was a proper statement to make that we are begotten to the divine nature, and that is a spiritual nature. The Scriptures prove that we are begotten to the divine nature. Peter said, "Unto you are given exceeding great and precious promises that by these **[Page Q39]** you might become partakers of the divine nature." These precious promises of the divine nature, of glory, honor and immortality are the begetting power that enters into our hearts and that the Lord uses through His Holy Spirit to work in us to will and to do His good pleasure. He assists us all along the way that we may make our calling and election sure. We are called to the divine nature. Are we begotten to the same? Yes, you are all called in the one hope of your calling—whether you get to it or not, it is one hope.

Very well, Brother Russell, how is it that the Great Company does not attain to that nature and yet both are begotten to it? It could be this way, dear friends. Take an illustration from nature: This matter of the begetting of the Holy Spirit is founded upon the begetting of the natural being. In the case of the natural birth, the begetting is the same, whether that which is born is male or female. Here are two classes that God is developing from the same begetting, the members of His Body and the Great Company. To carry the matter further, those who have made it a study say that there is no perceptible difference until after the third month from begetting, whether the child is to be a male or a female. Just so with the spiritual; after the begetting, no one can tell for a while whether he is one that will attain to the divine nature or not. The matter is in the balance; it depends upon himself how he has received the engrafted word. If it causes you to will and to do, then you will be of the Little Flock.

BEGETTING—Prior to Entering Holy.

Q39:1 QUESTION (1911)—1—Can One be Spirit-begotten prior to entering the holy place in the tabernacle.? If so, please explain when and where Spirit-begetting takes place.

ANSWER—There was no Spirit-begetting indicated in connection with entering the tabernacle. The Spirit-begetting was indicated in the anointing oil. It nevertheless was a fact that only the anointed priests were allowed to enter into the tabernacle. The Holy of the tabernacle stood for and represented the condition of consecration into which you and I have entered now. Since and at the time we became priests, and the time we were begotten of the Holy Spirit, that moment, that instant, we passed from the one condition into the other condition, into the Holy—and now since our begetting of the Spirit we are said to be seated with Christ in the holies, in the heavenlies, in this higher position represented by the tabernacle, itself.

BEGETTING—Yet Not Accepted.

Q39:2 QUESTION (1911)—2—Could we properly speak of one as having a Spirit-begotten life, and yet say that he has not been accepted of the Lord to run for the prize?

ANSWER**.**—No. We answer that all who are called at all are called in the one hope of their calling. All who are begotten of the Holy Spirit at all, are begotten with a view of their being priests. All of those who will enter the great company class, typified by the Levites, or such as have had this opportunity and have failed to make good the opportunity and are therefore as far as the prize is concerned castaways, or not found worthy of the priestly office, therefore are merely granted as a favor a share in the Levitical service.

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BEGETTING—Re Begetting Not Followed by Quickening.

Q40:1 QUESTION (1915)—1—If anyone is begotten of the Holy Spirit and that person should never become quickened to activity in God's service, what will be the result?

ANSWER—We are not wise enough to say, dear brethren what might be the result. We know that this is a picture of the spiritual plane drawn from natural conditions. We know that any child begotten and never quickened will never mature; it will die. So on the spiritual plane; we would suppose that anyone begotten by the Holy Spirit and never reaching the point of quickening, or activity, would never have spiritual life, either in the present time or in the future, and would fail to be born of the Spirit. But there is a possibility that the Lord might deal with such; that having been begotten of the Spirit and failing to be quickened, that person might come forth on the natural plane. But we think the figure is against it. Therefore we would not wish to set it forth as a doctrine or teaching.

BEGETTING—Through Whom?

Q40:2 QUESTION (1916)—2—Are we begotten of the Holy Spirit through Jesus?

ANSWER—I don't know what that question means. Jesus does not do the begetting of the Church, and yet the begetting comes through Jesus. I make a double answer. Our begetting is of the Father, as the Apostle says, "The God and Father of our Lord Jesus Christ has begotten us." That tells us who begat us; and the condition upon which we were begotten of the Father was the work of Jesus—through His death, and through the application (imputation) of His merit we were counted worthy to be begotten of the Holy Spirit. Jesus has something to do with it in the way of bringing us to the state where we could be begotten, but He is not the One who begets; and yet, "All things are of the Father and by the Son, and we by Him." This would correspond with what we find recorded respecting the day of Pentecost: when the Apostles were there in the upper room they were waiting for that which Jesus had promised them, and Jesus said it was the promise from the Father, and then St. Peter said the Father gave it to Jesus and Jesus shed it forth upon the Church at that time; so, that was the begetting of the spirit. We want to take in the whole scope of the matter.

BEGINNING—Re Logos.

Q40:3 QUESTION (1909)—3—(John 1:2), "The same (Logos) was in the beginning with God." What beginning is here referred to? Does it refer to the beginning of all things which were made by the Logos, or to the beginning of the Logos himself? If it refers to the beginning of the Logos, how could he have been with the Father before he existed?

ANSWER—The word "beginning" is rather an indefinite word. When we think of our Heavenly Father, the Word tells us that He had no beginning. It would be difficult to imagine that He had a beginning, and it would be difficult to imagine that He had not a beginning. The difficulty is that our minds are finite. There is a difference between our minds and God's mind, just as there is a difference between our mind and the mind of a dog. I might have an intelligent dog and I should say, Jack, go and get the sheep, and he would **[Page Q41]**get every one of them. But suppose I should say to him, Jack, I want to talk to you

about astronomy, or about God. Jack would not know anything about God, because his brain is not up to the capacity to receive it. God has not given the dog ability to reason beyond a given point. God has given us a wide range of reasoning, so that we can reason about moral questions and scientific questions, but none of us have such a mind as will grasp the eternal one. You will be in difficulty if you try to think of God having a beginning; it is beyond our capacity. Take as an illustration: Suppose you had a cannon that would throw a cannon ball at great speed for thousands and thousands of miles and never stop. O, you say, it would have to stop. Why? It would come to the end of space. What is the end of space? You can't imagine what the end of space is, and you can't imagine a cannon ball going forever and never coming to the end of space. So we will have to conclude that we have limitations to our brains. I cannot explain the beginning of God, for the Scriptures say that He had none.

What beginning, then, is meant here? Why, the Lord's beginning when Jehovah created Him, and from that beginning, from the time Jehovah created Him, He has been with the Father.

BIBLE—Addressed to A Lady or Christ's Bride.

Q41:1 QUESTION (1909)—1—Should we understand John's second epistle, as a letter from John to a private individual, or as a letter from Christ to His espoused Virgin?

ANSWER—I understand it to be from John to a private individual. What is true of one individual, however, would be true of a number of individuals in the Church of Christ, since we are members of the one body. The epistle to the Corinthians was not written to the Church at Saratoga Springs, but since the Church at Corinth and the Church at Saratoga Springs are under the same rules and regulations, the epistle is applicable to both. Likewise the second epistle of John.

BIBLE—Re Creation of Earth.

Q41:2 QUESTION (1911)—2—The Bible tells of creation. Out of what was the earth created?

ANSWER—The Bible does not tell of the creation of the material of the earth. It begins by saying, "Now the earth was." It already was, but it was without form and void, and darkness was on the face of the deep; and the creation that is mentioned for the six days is not the mention of the creation of matter, but the bringing of order out of the matter.

BIBLE—Re Its Inspiration.

Q41:3 QUESTION (1911)—3—Do you believe in the inspiration of the Bible?

ANSWER—I do believe in the inspiration of the Bible.

BIBLE—Infallibility.

Q41:4 QUESTION (1911)—4—Do you believe the Bible infallible?

ANSWER—I believe the Bible as God gave it is without error. It would not he grammatical to say that the Bible is infallible. I will say that the Bible is unerring. Only a person can be infallible, you know, and I will make the explanation here that there are passages in the common version of the Bible that are not in the old manuscripts of the Bible, and some of these passages have caused confusion.

[Page Q42]

BIBLE—Re Being Without Error.

Q42:1 QUESTION (1911)—1—Do you believe the Bible absolutely devoid of error?

ANSWER—There are certain parts of the Bible that are purely historical. The Books of Kings and Chronicles and the books of Matthew, Mark, Luke and John, are purely historical, and there is no particular need of inspiration in regard to these, unless it would be that divine providence would guide them so that they would not leave out what should be in. But where a history is written, it is not of

necessity that it should be inspired, because all truth is good. If Saint Matthew, for instance, wrote that Jesus said thus and so, he is merely telling what he heard, what he knew to be the facts. He did not need to be inspired to tell the truth, any more than you need to be inspired to go out of here and tell what I have said: you should tell it straight; so there is no need of any inspiration about it. Now, I would say there are passages in Kings and Chronicles where evidently an error has been made. These are historical books, and there are little slips somewhere in the way the thing has been recorded. Both books cover the same period of time, but one gives it a little different from the other. We may see some day just how they can be harmonized, but at present we do not.

BIBLE—A Minister's Greatest Troubles.

Q42:2 QUESTION (1912-Z)—2—If the Bible has been misinterpreted on many vital points, how are we to understand the Bible, if we are not educated enough to know these things?

ANSWER—Ministers are less able to interpret the Bible than any other class of people in the world. The Theological Seminaries do not teach Bible interpretation, but instruct the student how to defend the various creeds, and how to choke off investigation, and to make the investigator feel foolish. Nothing troubles a minister more than Bible questions.

Our advice to those who want to know the Truth is to search the Scriptures and use Concordances and every Bible help that will assist them in a proper and rational understanding of the Scriptures. But be sure that the subject is approached honestly and prayerfully, with a desire to know the Truth and without sectarian prejudices. Remember the words of the Master, "Sanctify them through Thy Truth; Thy Word is Truth."

BIBLE STUDY—Method of.

Q42:3 QUESTION (1911)—3—How would you advise the study of the Bible? Would you advise thinking it out for yourself first, or reading the comments before trying to reason it out?

ANSWER—Of course I am not sure that I understand the questioner's full meaning, but I would say, my dear friend, God declares that when our Lord Jesus ascended upon high, he gave gifts unto men. Then tells us what those gifts were: "And to some he gave apostles, and to some he gave prophets, and to some the working of miracles." Now then some of these gifts are with us today. There are some that have a natural teaching ability, but all have not the same ability as teachers. So the apostles ask. "Are all apostles? Are all prophets? Are all teachers?" No. Then he goes on to say that God gave these to the church for a certain purpose. What is the purpose? For the edifying of the saints, **[Page Q43]** for the work of the ministry, the work of service, serving the body of Christ, "Until we all come to the full stature of a man in Christ." That is to say, Jesus is the head, already glorified; now he has given these gifts to the church that they may develop one another as the various members of the body of Christ, until the whole body will be completed. Now if God, through Jesus, gave these special gifts to the church, we understand that it is a part of the duty of the church to use these gifts wherever they find them. So then it would not be the wisest course for a Bible student to study the Bible by himself. If many have been studying the Bible for years without making much out of it, we must look to see how the Lord is leading, what is the Lord's providence. We are not to take anybody's word or judgment in the matter; we are to have the thing proved to us, and the Word of God is to be standard for everything we receive; but whether it comes to you in a few seconds through somebody else, is another matter. Whenever it comes to you, it is for you to prove that which you receive, and to see that it is in harmony with God's Word.

BIBLE—In Millennial Age.

Q43:1 QUESTION (1908)—1—Will the world of mankind need the Bible in the Millennial age?

ANSWER—"Thy Word is a lamp to my feet, and a lantern to my footsteps." And the reason we need the Bible now as a lamp and a lantern is because we are in a dark time, until the day dawn, and the day-star

arises. After the day-star arises you will not need the lantern. The world will have something better than the lantern. But I think the Bible will always be with the world, just the same as you have a history of France. Do you need the history of France? You are not going to live a hundred years in the past, but it is interesting for you to read the history of France. Do you need the history of the Jews? You are not going to be a Jew, are you? No, but it is interesting for you to know the history of God's dealings with the Jews and His providences and how these things work out. So I think the world will get a great blessing from the Bible when they see how the prophecies were written aforetime, and how they were fulfilled. I think it will be a great text-book of learning for them, but they will not be dependent on the Bible; it will not be their instructor then as now. It will be a sort of side-light, or as a picture of the times gone by, that will help to make them have greater reverence for the Lord and for His promises, and for all of His dealings of the past.

BIBLE—In Heaven.

Q43:2 QUESTION (1908)—2—Do you think the Bible will be used by anybody but the world? Do you think the Church will use the Bible after passing the vail?

ANSWER—No, when we go to heaven, we will not have any spiritual Bibles.

BIBLE—Used by Whom in Millennium?

Q43:3 QUESTION (1908)—3—Will anybody else but the world use the Bible?

ANSWER—There will not be anybody else here to use it; they will all be the world, except the Ancient Worthies. They may refer to it occasionally, and also the Dawns, but it will not be their guide, because the Ancient Worthies will be under the direct supervision of the Spiritual Church; all **[Page Q44]** the instructions will come direct from the Church to the Ancient Worthies, and from the Ancient Worthies to all the people, and they will not be dependent upon the Bible. But you can suppose that Abraham, for instance, will be very pleased to read the account in Genesis, and the prophesies, and will be very pleased to read in the New Testament where Jesus said He was before Abraham. Abraham will look at that and say, Jesus said that; how true it was; and how little I expected anything like that! And he may, for all I know, be interested in reading the Dawns, and a lot of other books—perhaps the history of France, and see how they used to think it was a glorious thing to butcher each other; and he may go and look at some statues and war monuments and say,

Why did they make that statue?

He was a great man.

What did he do?

Oh, he led one company of men; they had guns, and powder, and bullets and killed a whole lot of people.

Is that the reason they called him a great man?

Yes. So in the future they will be looking back at these histories of the wars with very peculiar interest to see what kind of madness could come into the human family, how crazy people could get, to kill one another—over some trifling matter,—whether they should be Democrats or Republicans; or whether they should be Methodists or Presbyterians. We are only beginning to get the spirit of a sound mind; we have not a sound mind yet, we are getting the spirit of a sound mind, the disposition of it, and it is coming to us more and more every day. Thank God for it!

BODY OF SIN—Re the "Old Man."

Q44:1 QUESTION (1911)—1—"Knowing this, that the old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin." Does the "old man" and the "body of sin" have reference to one and the same thing?

ANSWER—No. My understanding is that the apostle meant here by "old man" in your case your "old man," or your "old woman," as the case might be; that is to say, your old human nature—that which you gave up when you came to the Lord, that which he accepted as your consecration, and my body, if the Lord accepted it. This is our "old man." This used to be the man, but we have become new creatures. Now, this old body, all the interests of the flesh, are crucified with Christ. We have given them all up. As Jesus' flesh hung literally on the cross, so your flesh was given up in consecration, that the Lord may use it in any way pleasing to him—whether upon the cross or in some other way, it is none of your concern, since your human will is fully submitted to death. "Not my will, but thy will be done"—this is the "cross" will; this is the will that is dead; this is the will that is crucified with Christ, and all of the body's interests were given with that will; all of these interests are likewise crucified. But now, what for? What did Christ die for? Well, he died that the body of sin might be destroyed. What do you die for? That the body of sin might be destroyed. How many bodies of sin are there? Only one. There is but one body of sin. What do you mean? I mean that sin is **[Page Q45]** personified. We are living under a reign of sin. It is not a person, it is not a man. Sin that is reigning is here used as a figure of speech, and the apostle says that Christ died with a view to destroying this body of sin in the world. And what are you giving your life for? Where does your life come in? You also are obliged to destroy this body of sin, this great sin system with which we have to do. As the apostle says, You have given up your very life with Christ that you might share with him in destroying this great body of sin that has been reigning as a great king over mankind. If ye have given up your life and consecrated yourself, how could you any longer live in harmony with sin? Not at all. You are bound to be in opposition to sin in every form in which you find it; that is part of your covenant; that is part of what you have done with your body. It has been taken away from being a servant of sin, a servant of this great principle now ruling, and have become a servant of God and righteous; and the battle is on between righteousness and sin. Righteousness is one figure, representing the Lord and his kingdom, sin is the other figure, representing Satan and his kingdom, and there is a conflict on between the two; and we are in with Christ for the destruction of the sin, of this body of sin, this great ruler that has ruled the world for the past six thousand years; and the fight will be on for yet a little while, and to some extent the fight will be on for a thousand years yet, because all through that thousand years Christ, and you, and I, with him on the plane of glory if we are faithful, will all the while be putting down, bringing into subjection, until the last enemy shall be destroyed, which is death. The body of sin, the whole sin system, will then be wholly overthrown, utterly destroyed.

BREATHED—The Lord Breathed on Them.

Q45:1 QUESTION (1905)—1—What is meant by John 20:22 when it says that our Lord breathed on them, etc.?

ANSWER—Our Lord was giving them a pantomimic teaching. He wanted them to understand that in sending them out they were not to exercise power belonging to themselves, but the power of God through them, therefore, he gave them the illustration of breath, or his spirit, which he wished to communicate to them. He did this as a sample of his spirit power, influence or mind in them, by which they would cast out devils, heal the sick, etc., in his name.

BRIDE—Is Bride Complete?

Q45:2 QUESTION (1913)—2—Have all of the bride class passed beyond the vail, and are the great company the only ones left upon the earth.

ANSWER—I hope not, my friends. I have no inside information, but I hope we are still permitted to hope that we may make our calling and election sure by walking in the footsteps of Jesus. I have no reason to think that the bride class is complete.

BUSYBODY—Prov. 16:28.

Q45:3 QUESTION (1916)—3—Please explain Proverbs 16:28: "A froward man soweth strife, and a

whisperer separateth chief friends."

ANSWER—I would think it is as plain as the nose on a man's face. If I knew how to make a proverb like that, I would feel insulted if some one asked me to explain it. I am not bright enough to make it, and I am not stupid enough to **[Page Q46]** try to explain it, except to explain the obsolete words of the text. A froward man is a bad man, whose acts and words tend to produce envy, bitterness, misunderstandings, strife. A whisperer is a busybody or slanderer.

From the back of the Question Book:

BEGOTTEN—When Was Jesus Begotten?

Q746:1 QUESTION—When did our Lord become the "only begotten Son of God?"

ANSWER—The pre-human existence of the Lord Jesus is clearly established in the Scriptures. His own testimony of Himself was that He is "The faithful and true witness, the beginning of the creation of God." Rev. 3:14. We find then that our Lord became the "only begotten Son of God" at the time of his creation, which was before the foundation of the earth, and before the existence of any other thing in creation with the exception, of course, of God Himself, who created or begot Him. In agreement with this thought of our Lord's pre-existence from the very beginning we read, "He is the image of the invisible God—first born of all creation; because by Him were all things created, those in the heavens and those on the earth, visible and invisible—whether thrones, or lordships, or governments, or authorities: all things were created by Him and for Him, and He precedes all things, and in Him all things have been permanently placed." (Col. 1:15-18.) The thought conveyed by the title, "The Only Begotten Son of God," is that the Lord Jesus was Himself the only direct creation or begetting of the Heavenly Father.

BIBLE—Contradictions

Q746:2 QUESTION—Are there not a number of contradictions in the Bible? And if the Bible is not in harmony with itself; how can we say that it is inspired? (Pater.)

ANSWER—There are seemingly many contradictory statements contained in the Bible, and these are due to several causes. One of which are the errors of translation from the original languages in which the Scriptures were written, into the various modern tongues. It is claimed that the Authorized and Douay Versions of the Bible are amenable to twenty thousand amendations! The Revised Versions, both English and American have corrected many of these errors but not all. No one would claim that the translators were inspired. Another fruitful cause for seeming contradictions is, that many Scriptures texts have been taken from their proper connections by Bible expositors and interpreted to mean just opposite to what they do signify. In **[Page Q747]** this way the Bible can be made to support any theory. For instance: in one place it says Judas "went out and hanged himself," and then in another place "go thou and do likewise!" To those who "rightly divide the word of truth" (2 Tim. 2:15) there is not a single contradiction in all the sacred writings.

BIBLE—Contradictions Re "Traditions"

Q747:1 QUESTION—How shall we harmonize the apparently contradictory expressions found in the following Scriptural quotations—"Thus have ye made the commandments of God of none effect through your *TRADITIONS* "? (Mat. 15:6; Mark 7:13.) "And profited in the Jew's religion above many my equals in my own nation, being more exceedingly zealous of the *TRADITIONS* of my fathers"? (Gal. 1:14.) "Therefore, brethren, stand fast and hold the *TRADITIONS* which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15)?

ANSWER—The Savior's words addressed to the Scribes and Pharisees, the religious leaders of His day, have reference to the theories and opinions that had been formed and handed down from the past that

were not based upon the inspired testimony of the Prophets and the faithful servants of the Lord. Many of these teachings were in direct opposition to the instructions contained in the Holy Scriptures, and because they were being set forth by those who had been appointed to teach the people the true understanding of the message of the Lord, they were received as being true. In this way the commandment of the Lord had been made void. The Apostle's words had reference to the teachings of the Scriptures and also to his own instructions, which he had presented to those that he was addressing. In other words, there are true traditions and false traditions. All of those which are in harmony with the teachings of the Divine Word are true, and all those which are not in harmony are false and not to be accepted. We cannot be particular in our efforts to get the truth.

BIBLE—Explanation of Mark 16:18.

Q747:2 QUESTION—Is it possible for Christians to handle deadly serpents and to drink poisons without suffering injury in any form as stated in Mark 16:18? (R.F.D.)

ANSWER—Since God invites man to reason on His Word (Isa. 1:18), we must know that His Word is reasonable. The quotation in the question is unreasonable. But is it a part of God's Word? We answer, No. St. Mark's Gospel originally ended with verse nine, chapter sixteen; the additional verses (10-20 inclusive), which includes the above quotation, are not found in the old manuscripts of the Bible. All scholars are agreed that the addition was made about six hundred years after St. Mark's Gospel was written, and hence the quoted words are no part of the Gospel, and we know them to be untrue. To sanction them, now that we know about them, would be to join with those who wrote them in adding to the Word of God (Rev. 22:18,19). Human experience shows that not even the best of Christians can, with impunity, "Take up serpents and drink deadly poison."

[Page Q748]

BIBLE—Why so Difficult to Understand?

Q748:1 QUESTION—Why did God give us a Bible so difficult to understand? Why wasn't the Bible written in such a way that it could be as easily understood as the daily paper? (Scribe.)

ANSWER—The Bible is generally conceded to be one of the most difficult books in all the earth to understand. The brightest minds of the world for centuries have differed as to its teachings. Whole libraries of books have been written by authors whose views have conflicted woefully with one another. The entire Christian world today is divided up into more than six hundred factions whose ideas as to the teachings of the Bible are at variance with each other. Yes; the Bible is hard to understand, and few there are who do understand it. It is plainly evident that its Great Author did not wish it to be understood by all, and the Bible itself testifies in harmony with this thought. The disciples came to the Master on one occasion and asked Him, practically the same question that we are now considering. They said "Why speakest thou unto them (the people) in parables (dark sayings?)" In other words: Why Lord, do you not teach the people in clear, plain, and simple language, so that all can understand? "He answered and said unto them, Because it is given unto you (my followers) to know the mysteries of the Kingdom of Heaven, but to them it is not given." (Mat. 13:10,11). The "mysteries of the Kingdom," the Divine plan of the Ages revealed in the Scriptures, the knowledge of which, is only for those who come into harmony with the Divine will of the Almighty God, the Sovereign Lord of all creation. The Bible is a sealed book to all others, no matter how intellectual they may be. See 1 Cor. 2:7-14.

BIBLE—Why so Hard to Understand?

Q748:2 QUESTION—Why is the Bible so hard to understand? Why cannot *EVERY ONE* capable of reading the printed page comprehend God's Word?

ANSWER—The Bible was not written for the unbelieving, nor was it written in such a manner that the world could understand its teachings. In order to understand the Bible we must come into the attitude of

pupils of Christ and must be taught of him. The Bible is like a telescope; it is not sufficient that you see the outside of it, its pedestal and joints. It is not even sufficient that we even look through the telescope. Many have looked down a telescope merely along its shining barrel without seeing out at the other end at all. Even when we look through the telescope properly and out at the other end, still we must have it properly adjusted so that we may obtain the best results and discern objects accurately. So it is with the Bible; as we draw nigh to God, he draws nigh to us; and thus we are enabled to appreciate more and more the deep things of his Word. But only the saintly Bible student is able to understand and appreciate the "breadth and length and depth and height, and to know the love of Christ" (Eph. 3:18) which passeth knowledge, but which is revealed in the Holy Scriptures. St. Paul gives us the key to the proper understanding, saying, "The natural man receiveth not the things of the **[Page Q749]** spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But God hath revealed them unto us (the Church, the consecrated) by his spirit. (1 Cor. 2:14,10.) Even the deep things of God are made known by our acquiring more of the spirit of God, the spirit of Truth, the spirit of the Word.

BORN—Of the Spirit

Q749:1 QUESTION—What does it mean to be born of the spirit? What happens when that takes place? Some have said that I am not saved unless I have been born of the spirit, and received some miraculous evidence of this. This has made me a trifle anxious, as I earnestly desire to be saved, and thus far haven't experienced anything remarkable in the way of supernatural demonstrations, although I am endeavoring to live a Christian life.

ANSWER—The Scriptures abound with illustrations which were intended to portray the varying conditions of the Christian's experience, and, unless we give careful attention to the details of these word pictures, we are liable to become confused as to their true significance. In the conversation which Nicodemus had with our Lord Jesus (John 3:1-8), the Master, in explaining the matter of spiritual regeneration, used the natural order or arrangement to represent the spiritual—"That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Just as there is the begetting of the fleshly being, then the quickening and finally the birth, so also with the spiritual ones. The Christian is first begotten of the spirit (Begotten again—1 Pet. 5:3), then quickened by the spirit (Rom. 8:11) and then having attained to full development as an embryotic "New Creature" he will be "born of the spirit" in the resurrection—"changed" from a fleshly, human being to a heavenly spiritual one—See 1 Cor. 15:50-53. All who experience the new birth will be invisible, powerful, even as are the angels and all spirit beings. Observe the force of the Master's words—"Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."

BRIDE—One of Many References to Church.

Q749:2 QUESTION—How can we prove to the extremely critical that the people taken for the Lord's name (Acts 15:14) are the ones referred to, in the Scriptures, as the "Bride," "the Lamb's Wife," "The New Jerusalem," etc.? (H.J.K.)

ANSWER—The "extremely critical" are the very ones to recognize the reasonableness of the doctrine of election so positively outlined in this passage. It is the thinking, critical minds that are rejecting the antiquated, obsolete theories of the past, and now are coming to see the truth concerning the Divine purpose. How reasonable, then, to those who view the facts and reason critically, are the Bible teachings relating to the selection of "a people for His name," and that this election has been in process of development throughout the entire Christian Era! Naturally, **[Page Q750]** the mind would seek further enlightenment as to the identity of this special people, or class. The various passages of Scripture relating to this class would logically fit into place, and it would be recognized that it is the Church of Christ the Bride, the Lamb's Wife, the "New Jerusalem," etc. And then how reasonable and consistent the teaching

that following this election the Heavenly Father, who is all love and compassion, and goodness, will through this glorified Class—Christ and His Church—rebuild the ruins of David, which are fallen down, restore the Jews to their own land—and "after this," invite "all the Gentiles upon whom His name is called"—the world of mankind—to come back into harmony with Himself and receive eternal life and joy and peace. See the verses following the one cited in the question.

BRIDE—When Will Spirit and Bride Say, Come?

Q750:1 QUESTION—Rev. 22:17 says: "The Spirit and the Bride say, Come." Has this Scripture been fulfilled, and if not, when will it be"?

ANSWER—This will he fulfilled in the future for the following reasons: There is no "Bride" now. Jesus during the Gospel Age has been preparing a place for the Bride as he declared (John 14:2-4). The union of the Bride and the Bridegroom takes place at the second coming of our Lord (Rev. 19:6-8). During the Gospel Age the prospective members of the Bride class have the Lord's spirit in them. Each true follower of Jesus is "a well of water springing up unto everlasting life." (John 4:14.) Bye and bye when these well-springs are all brought together and united with our Lord, then the Bride and the Bridegroom will constitute the great "river of life," or "water of life" which shall flow out from the throne of God and which shall bless and heal all the nations of the earth, in harmony with the promise which God made to Abraham saying, "In thy seed shall all the families of the earth be blessed." Then all who will, may come, and take of this "water of life" freely. The water of life means the message of truth setting forth the means of blessing. All who will accept may have its blessings, but those who do not accept and render obedience to the Lord shall not receive a blessing.

C

CAIN AND ABEL—Into What Country?

Q46:1 QUESTION (1909)—l—When there were no other inhabitants of the earth but Adam and Eve, and Cain and Abel, into what country did Cain and Abel go to take unto themselves wives, there being but four people (the above named) upon the earth, according to Scripture?

ANSWER—The Scriptures do not say there were no more than four people upon the earth. The Scriptures do not mention the daughters of Adam, and the supposition would be in harmony with the record, that when Cain took a wife, he took one of his sisters. There was no objection to a brother and sister marrying then, for in many respects they would be better adapted. The reason for their not marrying today is that the race has so deteriorated that for a brother and sister to marry, their children would inherit the characteristics of the family to such an extent that they would go insane, and therefore the law forbids it, even to cousins and second cousins.

This is quite a contradiction, you see, to the doctrine of evolution.

CAMP—How Many Camps.

Q46:2 QUESTION (1913)—2—"Together with Him without the camp"—does this mean to go out in the second camp, or are there two camps?

ANSWER—The Apostle says, Let us go to Him without the camp. In the English of today we would say, Let us go to Him outside the camp. We do not use the word "without" the camp in that same way today. Let us go to Him outside the camp—what does that mean? Well the camp would represent that condition of things which claimed to be in harmony with God. Look back in Jesus' day: Jesus went outside the camp. Was it the Gentile camp? No. What was the camp with Him? The camp in Jesus' time was composed of all those who professed to be God's people, holy people—all the Jewish people who professed to be in harmony with the Lord. What would it mean that He went outside the camp? He was pledged in his faithfulness and loyalty to God to take His stand which took Him outside of the sympathy

and fellowship of those who were not fully Israelites indeed—all the Jews that were Israelites indeed in whom was no guile could appreciate it, and they, like the disciples, were in the attitude of the Levites that were approaching the Holy and drawing near to the Lord, and were, like the Levites, ministering in the Court. This would represent the attitude of all believers inside of that white curtain. But those who constituted the camp at that time were nominal professors who did not appreciate fully, and Jesus in order to be faithful to God and His message was obliged to stand for the truth, for that which is right, and that brought Him out of sympathy and out of accord with the great nominal mass of the Jewish people. Now the Apostle says, Let us go to Him outside the camp. What does this mean? It meant to the Apostles of old that they should also take the same stand toward the law that Jesus took toward the law; the same stand toward the Pharisees and scribes and the **[Page Q47]** doctors of the law that Jesus took. Then to those afterwards who became associated with the Gentiles, as, for instance Paul, Silas, and Barnabas, who ministered to the Gentiles, we think outside the camp meant outside the synagogue of the Jews and all of those who professed to be in harmony with God that were living in Rome, or wherever they might be—whoever stood for and claimed to be God's people constituted the camp. What does it mean today? The camp today means all of Christendom, all the dear people who claim that they are spiritual Israelites, that is God's camp. It is found principally in the United States and Europe. And all of God's people who are sincerely following in the footsteps of Jesus will find that they will not be appreciated by the general camp. In other words, the nominal church will not generally appreciate the spirit of the Lord and the teachings of the Lord, and therefore all who would be faithful to Jesus and walk in his steps will find themselves today just as much out of accord with the camp of today as Jesus and the Apostles found themselves out of accord with the camp of their day. To go to Him without the camp today means that we will take up our cross, whatever sacrifice it might mean to you and me, the breaking of tender ties with dear fellow Christians who are Methodists, or Presbyterians, etc., willing to go to the Lord and be faithful and loyal to Him at any cost, no matter how others may view it. And as a matter of fact it was those of the camp that persecuted Jesus and the Apostles; and it is those of the camp who have persecuted the Church which is the Body of Christ from that day to this.

CANAAN—Of What Was It Typical?

Q47:1 QUESTION (1915)—1—Pastor Russell says, "The children of Israel's journey through the wilderness toward the land of Canaan was typical of the Christian's journey through this world of sin toward the Heavenly Canaan." Typical Israel did all their fighting after they got into the land of Canaan. Where is the antitypical Canaan, and what are the antitypical Canaanites, and how are they fought by antitypical Israel?

ANSWER—The Apostle Paul intimates that this whole matter of Israel's history was typical of the experience of Christians. (1 Cor. 10:11, margin.) But we need to be very cautious; for in some instances we are leaning, in a certain degree, to our judgment. But my thought would be that this traveling toward Canaan typifies the attempt to enter into a proper relationship with God. Israel did not enter into Canaan as quickly as they might have done. If they had had proper faith they might have entered in very soon. They might at once have gone from Mount Sinai into the land of Canaan, and had God's blessing with them. They did not go in because of unbelief. So any of us who wandered through a wilderness state before coming into the family of God did so, not because it was necessary, but because we did not exercise sufficient faith. We did not need to wait forty years, or any period of time, but could have come quickly; by consecration we could have entered in at once.

But the majority were delayed. Like the Jews, they did not enter in quickly. Instead of promptly entering into the blessings they might have had through the exercise of more **[Page Q48]** faith, many wandered around many years. Joshua there represented Jesus, in type. The sooner the Jews would recognize Joshua and his leadership, the sooner would he cross Jordan and enter the land of Canaan. So the sooner we recognized that the Law could accomplish nothing for us, the sooner we ourselves, under Joshua (Jesus)

got into Canaan. When the Israelites entered the Promised Land, then began the wars with the Canaanites, the Perizzites, the Amorites, the Hittites, the Girgashites, the Hivites and the Jebusites. These represent the weaknesses of our human nature that we are to battle against and overcome, that we may take possession of the whole Land of Promise, the privileges we have as the children of God.

CAPTIVITY—Captivity Led Captive.

Q48:1 QUESTION (1906)—1—In the Scripture referring to the Savior, that he led captivity captive and gave gifts to men, what is specially meant by the word captivity?

ANSWER—The captivity that is on the world is the captivity of slavery to sin and death. That is the great captivity. As the Apostle declares, we as a race were sold to sin and the wages of sin came down on the whole race; we are all sinners; and we are all dying. That is captivity. You remember how the prophets and our Lord also speak of the tomb as being the great prison house, and speak of even the whole world in their limitations, mental, moral and physical, as being captives. Now, our Lord when He died, did so as the great Ransomer, as the Redeemer of the whole race. He bought the prison house and all the prisoners, and all of those who were in a dying condition, and now He has thus led captivity captive. He owns the captives, and in His own due time He is going to open the prison doors, and say, "Come forth, show yourselves."

CHARACTER—Development Before Spirit Begetting.

Q48:2 QUESTION (1909)—2—Is there any real character building before the spiritual begetting?

ANSWER—I think that some of the people of the world do build character, and I have seen many such people, but none of the building along that line would have any purpose or give them any consideration from God's standpoint of the call. Whatever they do, however, will be that much built against the times of restitution, and if they are that far up the ladder and out of the degradation and mire, they will have that much shorter time. Therefore, I would teach them that every step downward would mean disaster to that extent, and when God's time shall come, every endeavor shall have its reward. But the building of character for Christ is, of course, only applicable to the Church, for the Bible was written for the Church, to those who are in the school of Christ, those who are seeking to be His.

CHARACTER—Outward Polish vs. Inward Grace.

Q48:3 QUESTION (1910-Z)—3—What constitutes the difference between the outward polish and politeness of some natural men and that polish and politeness which properly belongs to the New Creature, developed in the fruits and graces of the holy Spirit?

ANSWER—The qualities of meekness, gentleness, patience, etc., are qualities that belonged to the first man when he was created in the image and likeness of God. They are, **[Page Q49]** therefore, human qualities that may be cultivated to a certain extent by any human being, and should be striven for by all. But, as a matter of fact, as a result of the fall, selfishness and general meanness have depraved the appetites and ways of all mankind to so great an extent that, as the Scriptures say, there is none righteous, perfect, no, not one; "from the crown of the head to the sole of the foot," all are imperfect. Hence no natural man would have these glorious traits of character largely and fully developed, though there certainly is a difference between the development of some and that of others.

We see, however, that aside from these natural graces, some worldly people have assumed something of the various graces of the Spirit. In their business methods they attempt to be gentle, and properly so. It is considered a part of the proper conduct of colleges, and especially ladies' seminaries, to instruct the young in politeness, in what to say and what not to say; in how to say things and how not to say things; and all of this brings an outward smoothness to these persons in their general deportment. In such cases, however, the smoothness is cultivated because of the idea that this constitutes "good breeding"; that this is what any lady or gentleman should do or say; and thus it may be a mere veneer, not really affecting the sentiments

of the heart. The person may be outwardly very calm and smooth and pleasant, and yet at heart feel very sour and envious and mean.

Those who are merely outward observers might not be able to ascertain whether that man or woman were actuated by the proper spirit or not. They might not be able to know whether these changes were the "fruits of the spirit" or fruits of good education, but anyone knowing well the private life of such persons would he sure to ascertain the facts, because, as the old expression has it, "Murder will out"; and these persons, while they might preserve a smooth outward demeanor, would occasionally, in private at least, demonstrate that they were not in sympathy with the outward demeanor, but that it was merely a veneer, and to that extent hypocrisy. Perhaps a measure of hypocrisy in that sense would be advisable for some people; it might be better for them to put on a little veneer if they cannot have the genuine article; better that they should appear smooth rather than appear rough; it would at least help the world along a little for them to be as smooth as they are able in their general dealings.

The merchant who, after pulling down large stocks of goods and telling a customer that it is no trouble at all to show goods, that he is just pleased at having the opportunity to do so, and that there is no obligation whatever in the matter, and showing the very essence of politeness, but who, after the lady is gone out of the store, stamps his foot and complains, announces thus to all in his company, that his politeness is merely assumed as a necessity in the business. He does this either for his own sake, if he is the proprietor of the store, or for the sake of his situation, if he is an employee.

With the Christian these graces are developed from within. Whatever he may have been naturally, smooth or rough, the New Creature cultivates and approves these graces in the *heart*, and they reach from the heart all the way to the surface. It is the *new mind* that is regulating the New **[Page Q50]** Creature, and the New Creature, instead of having smoothness merely on the outside, has it running clear through the grain from the very core.

This New Creature that is thus developing may not at all times have as smooth an outward exterior as some of the old creatures who have the veneer for the sake of money or for other reasons. They may have worse natural dispositions; they may have naturally less patience, or less sympathy, or may be moved by such honesty as would lead them to avoid saying anything different from what they would feel, anything different from what would be their sentiments; and their sentiments, not having yet reached the right point, sometimes impel them to say the wrong thing. These, of course, should learn to govern the outward man even before all their sentiments have come into fullest sympathy with the Spirit of the Lord. They should recognize the proprieties of outward conduct, and speedily get in line with these proprieties, and as rapidly as possible bring every sentiment into full accord with the Spirit of the Lord that they may become more and more kind and loving and helpful to others and thus "show forth the praises of him who has called them out of darkness into his marvelous light."

CHARACTER—When Crown Is Ours.

Q50:1 QUESTION (1910)—1—At what point of character development can we say, the crown is ours, and that we are overcomers?

ANSWER—I think, dear friends, that the proper point at which we could say that, would be when we reach the mark of perfect love. For instance, you came to the Lord and made your consecration, you entered the School of Christ and began to learn of him. That was about the time you found out how short you were of the proper measure. Will the Lord ever be able to make anything out of me? Now the Lord is going to measure you according to your mind and is waiting for you to get to the mark of perfect love, which is the standard of a perfect character, for none will be worthy of a place in the kingdom or eternal life except those that reach this mark, either now or in the Millennial Age. God has nothing for anyone except those that reach that standard in his mind and heart. He may have weaknesses, etc., and you may speak things that you are sorry for, and must apologize for, but your heart is at the mark—perfect love—

and that is the reason you want to apologize, because you have reached the mark of perfect love. You love God, and all mankind, and wish to do good to all, as you have an opportunity. After a person gets where he can love his enemies, he is at the mark of perfect love. He will not be perfect in flesh, for that will not be possible in this age. Many still have to put a bridle upon their tongues, etc., you must hold in the old nature. This I have often illustrated by a bad dog which would represent our old nature, and for which the new creature is responsible. We must hold him in. Our intentions are good, as is shown by the fact that when the heat or excitement of the moment is passed, then the heart goes back to the principles of righteousness, and asks for forgiveness from the Father. He will ask for forgiveness for anything he has done. You might say, it will be harder to rectify this, than not to have done it in the first place. Surely. But that is what you must do, if you want **[Page Q51]** to prove to the Lord that your heart is for righteousness, and whenever you find you have made a mistake, you must rectify it. Now, then, if you get to that place, you have gotten to the place where, to my understanding, you are at the mark of perfect love, toward God, men, etc. You desire good for all and injury toward none. From that moment, I understand, the Lord counts you as one having a crown apportioned to you. That is one thing, but seeing that no man take your crown is another thing. After granted to you it still remains that if you are moved from the mark, pressed aside by difficulties, you are not standing this test, and you will not be worthy of being an overcomer. So you see there is a mark of character, without which none will be acceptable in the kingdom, spiritual or earthly. Now we must demonstrate our love and devotion, that is what we live for to-day and tomorrow, and in all your Christian experience, from the time you enter the school of Christ, for you are to learn of him as quickly as possible and get to the mark of perfect love toward all.

CHARACTER—Perfection This Side the Veil.

Q51:1 QUESTION (1913-Z)—1—How near to the character likeness of our Lord Jesus Christ must one attain on this side the veil in order to have good hope of being one of the elect on the other side of the veil?

ANSWER—Jehovah God will not accept *anything* that is *imperfect*. Even our human nature presented to him sacrificially by the High Priest needed first to be covered by the merit of the Priest Himself and to be thus perfected before being Divinely accepted. In thinking of ourselves, however, we are to remember that we have the New Creature in an *earthen vessel.* It is the *New Creature* that must have the likeness of Christ.

In the flesh we are beset by the world, the flesh and the Devil. All these things conspire to hinder the New Creature from working perfectly in the *old body.* The *will* must be nothing less than *perfect*. As Jesus said, "Blessed are the pure in *heart*." (Matt. 5:8) Purity of heart must be *absolute*.

The pure of heart are those whose *intentions* are pure, whose *motives* are pure, who desire the *best—long for* the best. These may have strong consolation, may have full confidence toward God respecting the glorious things He has promised; for they could do no more than the best they are able to do *in the natural body*—and thus show their devotion.

CHARACTER—Fruit Bearing vs. Following Jesus.

Q51:2 QUESTION (1913)—2—Is developing the fruits of the spirit walking in the footsteps of Jesus?

ANSWER—No, we are not to mix figures. Walking in the footsteps of Jesus is one figure, and developing the fruits of the spirit is another. They may represent the same thing, but we are not to confuse these things. The Apostle enumerates the fruits of the spirit, kindness, meekness, patience, brotherly kindness, love. Is that walking in the footsteps of Jesus? No, not exactly. But as we seek to do as Jesus did, it will lead to the development of those fruits or graces. Obedience to the Lord's arrangements develop these fruits in our characters. **[Page Q52]**

CHARACTER—No Patent Method of Development.

Q52:1 QUESTION (1915)—1—What is the best and most sure, quick and Scriptural method for developing a Christ-like life—a life of God—likeness?

ANSWER—There is no patent way, my dear brethren (laughter). It means perseverance; it means loyalty; it means faithfulness. There is no royal road; there is no way by which you can have a "presto-change" and become Christ-like without putting forth effort.

In the case of our Lord Jesus, in the Father's arrangement, according to the Father's Plan, it required some time to develop patience and to be tested along all the necessary lines on which His Church was also to be tested (Heb. 4:15). There is no short route, then! The Lord will try His people, will judge and prove His people. He will not have any but proved people in that chosen company. If they will not stand the test and prove faithful, God will not let them into the Kingdom.

So then, the only way that I can suggest is the one plain way of the Bible. Naturally, the first thing would be the giving of ourselves fully to the Lord. Secondly, we are to seek to walk in His ways. And we are to let our light shine, whatever may be the cost. We are to study the Word; we are to be constant in prayer; we are to watch ourselves and the Lord's providences, keeping ourselves in the love of God. The Lord will see to it that there is enough opposition all along our pathway to properly develop and prove us, and if we are faithful, it will mean more or less of suffering. These will be the sufferings of Christ, and if we cheerfully endure even unto death, then we know we shall be counted worthy of the prize—Kingdom, glory and honor. We are to remember that the Lord not only called us to honor, but to righteousness, to holiness. Therefore seek to live righteously, soberly, self-sacrificingly.

God has given us an understanding of what is pleasing and acceptable to Him and what is displeasing to Him in our characters. He tells that He is pleased that we should have a large measure of His Holy Spirit. We are to manifest the meekness, the gentleness of Christ. The Apostle says that we are to abound in patience, in self-control, in long-suffering, in brotherly kindness, in love. If these fruits be in us, and then if they reach the abounding condition or degree, we shall be neither barren nor unfruitful in the knowledge of the Lord; and so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior. But he who does not appreciate the necessity of this is blind, as the Apostle says; he cannot see afar off, and hath forgotten that he was purged from his old sins (2 Pet. 1:7-9).

If a spirit-begotten New Creature fails to see the privilege of cultivating the Master's spirit—the spirit of holiness—it is because he is not making progress. He is like a new-born child that has not learned to focus its eyes. You know a kitten does not get its eyes open until the ninth day, and then it comes gradually to properly use its eyes. So with us as New Creatures at the beginning of our experience: we do not know at first how to focus our spiritual eyesight. But, surely, as we grow more and more toward maturity we must come to have the proper focus on all the affairs of life. We **[Page Q53]** must see "what is that good and acceptable and perfect will of God" (Rom. 12:2). And if, in the very beginning, we have a desire to do that will and to go on unto perfection, we shall understand it better and be more and more able to perform it.

CHART—Re Great Company on Plane "L."

Q53:1 QUESTION (1909)—1—Does the reaching of plane "L" (chart) in the first resurrection, bring full personal glory, immortality, the Divine nature? If so, how are we to understand that the Great Company who are to be raised to that plane through great tribulation will not be immortal? Why does plane "L" bring immortality to one class and not to another?

ANSWER—In making the chart it was not possible to show everything, and we are surprised that it shows as much as it does. Plane "L" represents spiritual perfection, and it represents the plane to which both the Great Company and the Little Flock will come, but the Little Flock will have the additional glory and distinction called "immortality," or the Divine nature, separate and distinct from the Great Company.

The way it is represented on the chart will not affect the matter in reality.

CHART—Significance of Planes L and K on Chart.

Q53:2 QUESTION (1912-Z)—2—In describing the Chart you say, Vol. 1, page A211, "These, when born from the dead in the resurrection, will have the divine nature and form." Please harmonize this statement with another found on page 235, which reads thus: "We know not how long it will be after their change, or perfecting, as spirit beings (plane L), before they as a full and complete company will be glorified (plane K) with the Lord, united with Him in power and great glory."

ANSWER—The two quotations are in perfect accord. The questioner's difficulty is in respect to what is signified by plane "L" and plane "K" on the Chart. Plane "L" represents the *personal glory* of our Lord and the Church by the power of the First Resurrection, from *human* nature to *divine* nature. We understand that all the members of the elect Church will experience such a change, from mortal to immortal conditions, from human to divine nature, from weakness to power, from dishonor to glory, from animal to spirit conditions (1 Cor. 15:44), before being ushered into the *glory* of *power* and *dominion* represented by plane "K." In other words, the first quotation refers to the *personal exaltation* of all the spirit-begotten, overcoming class in the First resurrection, to plane "L," and the second to their exaltation to plane "K," which will come when the Heavenly Bridegroom shall present His Bride complete, without fault or blame, before the Heavenly Father, as pictured in the 45th Psalm.

CHILD-BEARING—Re Being Saved In.

Q53:3 QUESTION (1911)—3—How do we understand 1 Tim. 2:15, which reads, "Notwithstanding she shall be saved in childbearing if they continue in faith, and charity, and holiness, with sobriety?"

ANSWER—This is a very peculiar passage. I am not sure that I have the right understanding of it, and wherever I am not sure what the Lord's meaning is, my rule is to speak very cautiously. **[Page Q54]**

CHILDREN—Supervision of Children During Time of Trouble.

Q54:1 QUESTION (1906)—1—Are there any special words of instruction and comfort in God's Word to the children of consecrated parents, who must most likely go through the time of trouble, and who will not have reached the years of accountability?

ANSWER—I would say that while we do not know of any words that are directly addressed to such children, we do know this: That from the Lord's standpoint all of His people are precious, and all of their interests are precious—not only themselves, but their little ones and everything that would be theirs would be certainly precious in the sight of the Lord. It is a self-evident fact and does not really need any statement in the Scriptures. I would say that all children of believers are under the Lord's special protection and care up to the time of their personal accountability, when they have responsibility for themselves; and we may certainly conclude that all such will be under the special supervision of the angel of the Lord.

CHILDREN—Training in the Way They Should Go.

Q54:2 QUESTION (1907)—2—"Train up a child in the way in which he ought to go, and when he is old he will not depart from it." Why do they so many times depart from the right way?

ANSWER—I think the principal reason is that they are not properly trained in the way in which they should go. I think people in the truth need a little lesson along the line of training children. Perhaps we have something that works to our disadvantage in the matter. The more your heart becomes large, and forgiving, and generous, the more you will forgive your friends, and your children, but you must remember that when dealing with your children, you are not dealing with them as with another man or woman; you must look at the character that is being formed, and you must, in line with the Lord's arrangements, bring discipline to bear so as to fashion that character in the way in which the Lord would

have it go. If it is a crooked little twig, you must put on splints where it is crooked and help straighten it up, because if you allow it to grow up to be a big tree with those crooks, you can never put on splints that will straighten it out. I think some of the friends are inclined to spare the rod, and do not notice what the Scriptures say. We are not to spare the rod when it is necessary. We are to take God's way in the matter. Does God spare the rod on you when it is necessary? By no means. "Thy rod and Thy staff, they comfort me." I am glad God has a rod and a staff for His people; glad that He does not let us go without correction, if we need it. But when we have the right spirit in the matter, we will feel more of a regret that we have need of the chastisement than the getting of the chastisement itself. The worst thing of the rod should be, "I am so sorry that I need to be chastised, and that I did not correct myself, or hold myself in the proper restraint." And that is what you want to cultivate in the child—not that the child shall get a certain number of whippings, but that as children of God, it is your duty and responsibility, and you must whip it. I can count the whippings I got in my life on my fingers; I got just five, and I remember all about every one of them, and all the circumstances connected with them. I got three from **[Page Q55]** my mother. I want to tell you about one of them. I was about five, as near as I can remember. Of course, I may have gotten some spankings when I was so small I did not know about it, but when I was about five, I remember I got one. My mother taught me to the best of her knowledge. She had a pair of leather tawse that would bite at the end, but do no real harm. There were about six or eight tails to them—"Their hurt was in their tails." "Charles, bring the tawse and come up stairs." So I carried the tawse up stairs. She said, now, sit down here and I will read to you out of the Bible. She thought I had prevaricated, or had twisted the truth; not that I had told a point-blank lie, but twisted the truth a little, as most children are inclined to do, especially if some older folks laugh at them and think they are smart; but I did not have anyone to laugh at me and think it was smart if I should do anything of that kind. I learned that that was not the way to do. So she read to me from Revelations all about those without, all the liars shall have their place with those who burn with fire and brimstone, etc., and she said, "Charles, I do not want you to have your portion with those in the lake that burneth with fire and brimstone, and it is my duty, as your mother, to give you chastisement, and I must do it. I do not want to whip you, but I must do it for your good. This is the teaching of the Lord's Word, and this is what will happen if you should grow up to be a liar, and if you should grow up to become a bad man." You see how much impression that made on my mind, that little suggestion from the Scriptures. Of course, if she had understood the matter, she never would have made that application of the Scripture, but she could have found some other Scripture that would have been equally forcible, and perhaps more so. The fact that God has no use for liars can be very easily impressed on the mind of a child.

CHILDREN—Re Millennial Blessings.

Q55:1 QUESTION (1909)—1—What position will children occupy and what blessings will they get in the Millennial Age?

ANSWER—Well, I presume they will occupy a position in laps if they are small enough. I may suppose that you mean that if any of the consecrated have had children, how will they fare? Undoubtedly there will be many kind hearted people living then, and when they know that these children are the children of the glorified, they will be very glad to take care of them. We may also be quite sure that the parents who will be on the other side the vail will be more able to care for their children than when here.

What blessings will they receive? They will receive the same as the rest of the families of the earth, for whom Christ has died, and for whom God has made an abundant provision for a knowledge of Himself.

CHILDREN—Extent of Education Re Shortness of Time.

Q55:2 QUESTION (1910)—2—To what extent should the Truth people, Bible Students, educate their children, knowing the shortness of the time between now and the time of trouble, for instance, and also in view of the fact that in any higher education there is a tendency toward infidelity, higher criticism and agnosticism? Would you advise a common education in music? **[Page Q56]**

ANSWER—My thought, dear friends, would be that the majority of children would be better off if they would not go beyond, or much beyond, a common school education. I do not know of a college anywhere that would really do them any good. I remind you of a young man who came from India. His father was a native of India and had embraced Christianity, and, according to this son, his father was a genuine Christian, and so this young man was very anxious to come to America and get his education. Apparently his father was connected with the Methodist Church Mission in India. At all events, the young man sought out a Methodist college here. Not having great means, he worked his way through college, and in the four years that he spent in getting his education he lost every bit of his Christianity, and every bit of his faith in the Bible, and was turned out, graduated from a Methodist college, a higher critic, a total unbeliever. That young man subsequently was met by one of the Bible students, and it was suggested he attend one of the conventions. He said he did not have the money to spare. The party gave him the money for his expenses. He attended and was considerably interested, but not convinced, because he had lost his faith to such a degree. It was suggested that he should study further, and that he should study the six volumes of SCRIPTURE STUDIES. He went through the six volumes, and at the completion said that he rejoiced that he had found God and the Bible again, and the Lord Jesus Christ as his savior. He is back again in India, preaching Christ there, and preaching him from the true standpoint. Now I would not run the risk with any child I loved—and I would love any child of mine, I am sure; every parent ought to love his children—I would not want to do for that child anything that would result in the loss of the best thing he has—his faith. It would not be with my consent that my child would go even through the high school, because you will find the same higher criticism now even in the ordinary high schools, and not merely in the colleges. They have these so-called scientific text books, about man having been a monkey and dropping his tail, etc.

As for music, I would think something would depend on the circumstances of the parent and the aptitude of the child. If a child has no aptitude for music, I think it would be a waste of time trying to get music into it; but if the child had quite a talent for music, that might be a proper excuse for at least teaching the rudiments of music, whether you would think proper to go further or not. But if the child has real talent for music and you give it the rudiments, I think the talent will take care of the rest. The trouble with most people is, they have not any talent, and it is all an effort to manufacture talent—and most of it is very annoying to their neighbors.

CHILDREN—In Millennium.

Q56:1 QUESTION (1910)—Part 1:—Is it not stated in your writings that male and female were made for the purpose of filling the earth and that the six thousand year day (epoch) was the limit of time for that work, and the seventh thousand year day was for restoring them to the image of Adam before he was divided and made sex?

ANSWER—I would answer that that is partially true, but not exactly as stated. We do not understand that God made **[Page Q57]** man male and female for the purpose of filling the earth. He made man because he wished to make man, then divided man into two separate parts that the earth might be filled.

Q56:1 QUESTION (1910)—Part 2:—Why, then, does a Pilgrim teach that children will be born all during the Millennium, thus leading away many, and say you teach it, also that God has to have the children born of the Blessed, to take the places of the 144,000?

ANSWER—I do not know what Pilgrim is referred to. The Society cannot be responsible for every word that is uttered by every Pilgrim. It tries to leave as much liberty of thought and expression as possible and as seems reasonable to each one, and tries to have only those in the service of the Society who are pure and honorable in their intentions, and clear in their understanding and presentation of the Truth. The Society cannot guarantee that every Pilgrim shall speak exactly as the President of the Society believes to be the Truth.

Unfortunately, an article appeared in the Watch Tower some time ago, which I think is in line with this question. At the time it was handed to me, I recognized that it was from a brother quite clear in the truth, and I did not scan the letter quite as carefully as I should otherwise have done, and I overlooked this little feature. It is not my thought that children will be born during the Millennial Age to take the place of the 144,000. I would advise that none of you trouble your heads with any such questions. We have plenty to think of that bears upon our interests in the making our calling and election sure, without bothering with such details of the next age. Had I noticed that particular feature of this letter it would not have been published. I admit that I was not as careful as I should have been. I suppose I will continue to learn as long as I live. We try to be careful about every word that goes into the Watch Tower, but we do not claim to be infallible; we are doing the best we can.

It was a mistake to publish that article, but it should not worry anyone, for it is not very important, anyway. What difference to you and me? It is not of sufficient importance to say that such a brother, having that view, does not belong to the Lord; it is not a part of the Truth. My suggestion to any Pilgrim brother along the line of this question, or any other such question, is that it would be better to leave them alone. There is nothing to be gained by the agitation of such questions.

CHILDREN—Education of.

Q57:1 QUESTION (1910)—1—Should the saints go right on and educate their children in this day for earthly positions, knowing they will not get into those positions in this age? Will such an education (college or university) be of value in the Millennium?

ANSWER—I answer that education is a very excellent thing, and undoubtedly, during the time of Messiah's kingdom there will be wonderful educational facilities granted to the whole world, but those educational arrangements will be under a different supervision, and they will be very different in many respects from the education now given.

My advice is, as stated through the Watch Tower, that I advise all Christians not to send their children to colleges **[Page Q58]** or universities; for if they do, they will risk a great deal through infidelity and unbelief, and they will be doing their children a positive injury.

I think of a dear Christian brother who inquired of me about five years ago in regard to sending his daughter to a female college. I advised to the contrary, stating that she would probably lose her faith in the Bible. He thought he would pick out a good one, and so he selected the best, and it probably is. It was a religious institution, having a denominational foundation. He talked with me a short time ago and said, My daughter has her education, but the poor girl has no Christian religion, or faith in the Bible, or in Jesus Christ left, and I really doubt if she has any faith in God.

Another case mentioned recently in the Watch Tower was that of a young man who came to this country from India. He studied at one of the leading universities and came out an infidel and unbeliever. He is now in India, because he got over his infidelity through reading the six volumes of Scripture Studies, and he is now a thorough believer in the Bible. My advice is, then, give your children an education up to the public school limit, not even attempting to take them through high school, for they get plenty of Higher Criticism in the high schools, and it will not be long before they have it in the common schools also.

CHILDREN—Place in the Resurrection.

Q58:1 QUESTION (1911)—1—Will the children of consecrated parents who die before the age of accountability come up on the same plane as the ancient worthies; that is, to instantaneous perfection?

ANSWER—No, not at all. The ancient worthies passed through quite an experience to get to the plane on which they will be. Think what it was for Abraham, the trial of his faith, the demonstration of his loyalty! Think what it was to the prophets, what it cost them! Your child has not passed through anything that would count it worthy to share with Abraham, Isaac, Jacob and all the prophets in human perfection, and

the earthly representatives of the kingdom. The fact that the child was innocent is very good, but that does not give it a place of reward. Before it has any reward, it will be necessary for it to develop character. Those who get into the little flock will get there as a result of the development of character. Those of the ancient worthy class will be in that class because of the development of character. What, then, does come to the children of believers? I answer, the Scriptures clearly indicate that the children of believers are under a special, divine, providential care. I cannot tell you how. I merely believe it because God's word says so. Let me quote you from the Apostle Paul, "The believing husband sanctifieth the unbelieving wife"—that is to say, it is not necessary that the child should have both parents in the Lord in order to be under divine supervision. If one of the parents is consecrated to the Lord, the child is counted as belonging to that parent, and God's blessing will follow. Likewise the unbelieving husband is sanctified by the believing wife, otherwise were your children unholy. That does not mean that he will take them to heaven. It does not mean that he will see that they will belong to the little flock if they grow up. It means that they will be **[Page Q59]** favored, that their affairs of life will be overruled for good to them, but the will of the child remains. God never encroaches on the will of any of his creatures. That child, so long as it is without a will, so long as it is immature in judgment, will be under divine supervision. So I would say to the parents who view with some apprehension the coming of the time of trouble that the Bible tells us about, such as never was since there was a nation. Commit those children to the Lord with full confidence that he is able to care for them better than you could even if you remained with them.

CHILDREN—Re Spirit Nature for Those of Consecrated Parents.

Q59:1 QUESTION (1911)—1—Is it your thought that the children of consecrated people will attain to the spirit nature eventually?

ANSWER—No; when the Apostle speaks of the believing wife sanctifying the unbelieving husband, and likewise the unbelieving husband sanctifying the unbelieving wife, lest their children be unholy, but now are they holy, he is not referring to the spirit nature, but merely referring to that which the parent could give to his child, namely: a relation to God as tentatively justified until the child would be of age to think and act for itself. So we understand all the children of believing parents are subject to divine care and supervision in the sense that children who are not children of the consecrated would not have special supervision and divine care. But this does not extend to their becoming Spirit-begotten. No one can attain Spirit-begetting except by the divinely appointed steps, and those are the steps of sacrifice, presenting your bodies living sacrifices, holy and acceptable to God. All children that present themselves thus sacrificially in Jesus' name or merit before the acceptable time ceases, if they are old enough to make such a presentation of themselves, would be begotten of the spirit. We have no thought that God would have an objection to the child if the child were of a sufficient age to know thoroughly what it was doing.

CHILDREN—Re Ancient Worthies and Materialized Demons.

Q59:2 QUESTION (1911)—2—When will our children be sure that the ancient worthies have been resurrected, and that they are not materialized demons?

ANSWER—It is a long head that made that question. I guess I cannot answer that. I will say something along this line, however, not exactly in answer to the question. To my understanding, the manifestation of divine power through the class mentioned, the ancient worthies resurrected as perfect men, will be so complete, so wonderful a manifestation of divine power, that it will give a sufficiency of proof to all those who are in harmony with the Lord; the Jews, in particular, will recognize them. That is as well as I can answer the question.

CHILDREN—Of the First, or the Second Adam?

Q59:3 QUESTION (1914-Z)—3—Whose children will the world be when they awake in the Morning of the New Dispensation—the children of Adam, or the Children of Christ, the Second Adam? **[Page Q60]**

ANSWER—We understand that they will still be the children of Adam. When we think of our Lord as the Life-giver of the world, we should remember that He is the Life-giver only to those who come unto the Father through Him. When the masses of mankind awaken in the next Age, they will not have undergone any change which would lift them out of Adam and condemnation to death, into Christ and justification of life.

The New Covenant which God will seal with the precious blood of Christ is to be a Covenant primarily with Israel—to those Jews who are His people, to those who will accept Christ. The faithful Israelites who will accept the Lord and the Covenant relationship through the Mediator which is thus inaugurated for their benefit, will, as soon as they do this, come under the blessings of this Covenant. But mankind in general, who will not yet have come to a position of acceptance of the Mediator, will still be in the same attitude of today—aliens, strangers, foreigners. The work of the Church during that time is described in Rev. 22:17, "And the Spirit and the Bride say, Come." But none will begin to live until they *partake* of the *Water of life.*

The world of mankind now go down into death as strangers, aliens from God, and it will be for them after their awakening to avail themselves of the privileges of that time. The Apostle John declares, "He that hath the Son hath life." Those who are awakened will not have this life, not having come into relationship with Christ. His relationship to them during the next Age will evidently be that of a benevolent Ruler, who is willing to enlighten them, to adopt them, if they will, as children, and who is willing to bring them up to the condition where they may have life everlasting. It will take the entire thousand years to fully perfect the race—to bring them up to perfection.

"Tell the whole world these blessed tidings;

Speak of the time of rest that nears:

Tell the oppressed of every nation,

'Jubilee lasts *a thousand years*!'"

The Lord Jesus will become the Father of all, just as soon as they comply with the required terms. He will give them, first, enlightenment and knowledge. Then if they use this knowledge, light and opportunity, and desire to come into harmony with Him, He will receive them as His children, and grant them the blessings under the New Covenant.

We recall the Scripture which says that the Law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. "And many people shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

These people represent the world in general outside of those who have accepted the terms of the Covenant. It represents them as learning a lesson and desiring to come into harmony with God. They say one to another, Let us go up to the Mountain of the Lord's House, and let us walk in *His* paths. Not until they do this will the Mediator recognize them in any sense of the word, nor will they be on probation for everlasting life. As soon as they are ready to walk in the way of holiness, they will be counted as His children.

[Page Q61]

CHRIST—Actually a New Creature.

Q61:1 QUESTION (1910)—1—In 2 Cor. 5:17 we read, "If any man be in Christ he is a new creature." Does it mean that one in Christ is actually a new creature, or merely reckoned so in God's sight, and does he become this new creature when begotten of the Holy Spirit, or wait for a quickening of the Spirit?

ANSWER—I answer that, to my understanding, we become new creatures in Christ Jesus actually, not

reckonedly. The reckoning feature is done when Christ gives you his merit. There you stand just as you are, the best you can make yourself, and you present yourself to God a living sacrifice; but he says, it is not worthy of sacrifice. So Jesus imputes his merit to it. Then you are reckoned to be perfect. That is the only reckoning. God reckons it so. Under that he accepts the sacrifice as though it were a perfect sacrifice. God makes you a new creature, and from that moment old things have passed away. Of course, if you owe a man a debt you are bound to discharge it if you can, but if you are unable to pay it, it is not charged up against the new creature. The new creature has no right to contract debts in a general way. "Owe no man anything." Each should be very careful how he goes into debt. If obliged to borrow he should give some security, otherwise you had better wait until the Lord arranges it some other way.

CHRIST—Re Members of Nominal Churches Being Part of Christ's Body.

Q61:2 QUESTION (1911)—2—Rev. 14:4: "These are they which were not defiled with women for they are virgins." If the word "women" here signifies the church, can anyone having a denominational connection have an opportunity of being a part of the one hundred and forty-four thousand of the third verse?

ANSWER—I understand that this question was sent me specially by a Methodist minister on the ground. We understand that the suggestion is a correct one, "Those that were not defiled by women" having no reference to the female sex, but that it refers to these ecclesiastical women mentioned in Revelation. All Bible exponents of the Protestant kind recognize there are two women especially mentioned in Revelation; the one the true women, the bride class, the other the false woman, and Protestants in general understand that false woman to represent the papacy. Then again other Protestants understand that the Scriptures which refer to the mother and daughters refer to the papacy and these denominational daughters, or systems, which sprang from her, and have more or less of her nature, disposition and characteristics. The Bible proposition is that the church is a virgin church, viz.: not united to the world at all, and that this is the error that was made by the early church in leaving Christ as the prospective bridegroom and becoming united with the nation of Rome. This constituted an illicit union; for as the bride of Christ she had no right whatever to be associated with any earthly dominion, and that in becoming associated with the Roman emperor she lost her standing. We have not time now to go into this matter in detail, as it would require more than this morning to do so, but we are merely giving some brief outlines in answer to this question. A very general confusion of mind sprang up after the long **[Page Q62]** period of darkness which we call the dark ages; various reformations were started, and amongst those was the German reformation in which Luther was one of the principal figures, and Zwingli and Melancthon were others. These good men were striving after more truth and a better understanding of God's word. We believe they were to some extent successful, but only partially so; it was not then due time for God to show the full, clear light of his Word, but he intended to allow people to remain in a considerable degree of darkness until the due time. Some of those of that time remained very loyal to God, and stood free and separate from the things of this world, so that they thus maintained a virgin character. Others of them became enamored of worldly government, and as a result we see that amongst the various Protestant denominations there sprang up very similar conditions to those which had prevailed between the church of Rome and the government of Rome. And as that condition of union between the church state constituted figuratively the Roman Catholic church, a harlot system, one living not in pure conformity with her vow to the Lord, so the same rule of application would make the German church equally a harlot system, and the Russian church equally a harlot system, and the church of England equally a harlot system, and the churches of Sweden and Norway and Denmark equally harlot systems. We are to remember that this word "harlotry" as used in Revelation is merely a symbolical term; there is nothing more than that to be understood, nor that the church of England people were harlots, nor anything of that kind, but merely it is a figure representing the wrong attitude of that system towards God and towards his plan. God has proposed to take out of the world a people for his name, and Saint Paul tells us that this church of the living God now is espoused as a chaste virgin unto one husband, which is Christ, and she is

not to marry nor to expect to marry until the bridegroom comes and the marriage shall take place. On the contrary, the church of Rome claims that it was proper to marry. She claims that she is married, and she claims that she has children. In other words, the church of Rome in particular is based on hierarchy. By hierarchy is meant the official church as in separation and distinction from the ordinary members of the Catholic church. That is, the ordinary Catholic is not a member of the Catholic church at all. You will notice that in their conversation they speak of all the priests as father, and all the people as children they are children of the church. The church therefore professes to have brought forth children. The Roman Catholic church claims to have brought forth these children, and she numbers her children by the hundreds of millions. And Protestants, falling into something of the same error, have been trying to bring forth millions of children, too; each denomination is trying to bring forth children. This is the wrong thought. There is to be no bringing forth of children until after the marriage. The bride of Christ is to be a virgin church, united only to him. It will be after the marriage that the children will come forth in God's order. All through the thousand years of Christ's reign, Christ will be the father, or lifegiver, to the world of mankind, and the church will be the mother, or the life-sustainer, for the world of mankind, and the whole world of mankind coming back to **[Page Q63]** restitution privileges and blessings and everlasting life if they will, and will thus become the children of Christ and the children of the church. Therefore in the Scriptures our Lord is represented symbolically as being the everlasting Father. This does not mean that he becomes the heavenly Father, but he becomes the father of everlasting life to the human family. He is not a father to the church; he is our elder brother. He is our bridegroom but never referred to as the father of the church. And so the apostle says you remember, "the God and Father of our Lord Jesus Christ hath begotten us." The same one that begat him has begotten us, and he is to be the Father of the restitution class of the future, and the church now being developed is still to maintain her virginity and is to be the mother of that restitution class. So then you see, my dear friends, how the Bible uses this word harlotry, and what is the exact meaning of it.

Now coming to our question more particularly, what is the significance of being defiled with women? This might be a matter of more or less conjecture; there might be room for some differences as to what this would mean. Our thought would be this, not that one is necessarily defiled by having become a member of the Methodist church, or the church of England, or the church of Rome; I believe there have been saintly and pure people in all of these churches, and in all of these systems, but those saintly ones were not defiled. They were in her, but not of her. You see there is a difference. God speaks of some of his children as being in Babylon. This whole system of things according to the Bible, according to Jesus' words, is Babylon. Babylon is the name for the mother, the papal system, and the daughters also have the same name, Babylon. And what does Babylon mean? It means confusion, mixture and improper relationship. That is what is included in the word Babylon. Now then some are in Babylon and not of Babylon, just the same as the children of Israel were carried captive into Babylon, but they were not Babylonians. There was a difference. And in due time God sent forth the message to all of natural Israel that if those who had been carried in captivity into Babylon desired to return to the Lord their God, and to the land of promise, they might do so, and Cyrus gave that decree you remember, and many of them did return. And so God has given an invitation to all of his people that are in Babylon that if they are truly his people they should come out of Babylon. No one is called out of Babylon until he hears the Lord's voice. People are not responsible for anything that is said which they do not hear. So you and I may have been in Babylon for years and not have had any responsibility or any impurity, we were not defiled, because we did not know any better. Our own attitude of heart toward God and toward the things of God's Word was a pure virgin attitude. So then the Lord speaks of these as some of his people in Babylon. They were not his people unless they were pure, unless they were virgins. The moment they became impure he would not class them as his people. But he says, "Come out of her my people, that ye be not partakers of her sins." That implies that you are not yet partakers of her sins; you are my people, in her, but not yet partakers. How is that? Because you did not know any better; you did not see anything **[Page Q64]** better; you had no responsibility for what you did not see and did not understand. Well, when shall we have the

responsibility, then? When do we come to responsibility? What constitutes responsibility? This, my dear brother: I was not responsible for what I was born to, and what was in my head from childhood; and God did not hold me responsible; nor you, nor anyone else; but after we come to see these errors into which these great systems of men have gotten, after we begin to see the truth, after we begin to see that God's holy name is blasphemed, that his holy character is misrepresented, that we have said things about our heavenly Father that we would be ashamed to say about ourselves or of our earthly parents, yet we admit they are all imperfect and fallen—we have said things about our heavenly Father that were scandalous, we have charged him with the most diabolical acts, and the most diabolical intentions, we have said that he created our world of mankind and knew what he was doing, had full power and full wisdom, and intended from the beginning to damn nine hundred and ninety-nine out of every thousand, and to have them roast through all eternity, and that he made fireproof devils to handle them; that he created a great place called hell in which all of this diabolical work was going on—we slandered our heavenly Father. If anyone would say that about you or me, would not we be angry? We would indeed. If they would say that you had so treated a rat, you would be angry, and you would deserve to be angry. The man that would do such things to a rat is not an honorable man. No honorable man would treat a poor rat that way—predestinate the rat before it was born, foreordain it to eternal torture. And that is what we have been charging to our heavenly Father. It is awful, it is terrible, God forgive us! I am sure he does; we are ashamed of it. But now just take that one point of false doctrine—and there are other points too; and there are other points of good doctrine. I am not claiming for a moment that all we have believed, and all our forefathers believed, was wrong—not at all. We were saints when we were in Babylon, and we want to maintain our saintship; but now coming down to the close of the age God is lifting the vail, and he is in this day showing us more clearly respecting his plans, his purposes, his arrangement, and the real teaching of his Word. And now then after we once see that this doctrine is blasphemy against God, after we once see that it was concocted in the human mind, evidently instigated by our great adversary, the devil—after we once see what an awful thing it is, if then we wish to uphold earthly systems and give our lives and strength and talents and means, to up-holding these diabolical teachings, then we are worse than any others there; we are the worst of the whole lot. The man who does this fully knowing and intentionally, is the only man to blame at all. You and I, if we would stay in and uphold these things, would be more blameworthy than some who are in and who are not so conscious of what is the trouble.

So then, this Scripture tells us that there are some that will be defiled by these women—by these earthly systems. Why do you call them earthly systems? Why do you show them in contrast to the heavenly system. God has only one church; there is not a man in the world who will deny that. **[Page Q65]** No one of any good sense who has any faith in his Bible at all will deny that the Bible teaches there is only one church, the church of the living God, the church of the first-borns, whose names are written in heaven. Whence, then come all these different denominations, Catholics and Protestants numbering up into the hundreds? Well, they come from men. They come from error. They come from ignorance. They come from superstition. They are the results of endeavors to get to the light, and wrong conceptions of how to get to the light. Do you blame these people? Not at all. We are not blaming anybody. The blame comes to the person who, after seeing the real facts of the case, stands in and indorses these systems and upholds them. Now then he will be defiled. And how would he be defiled? Why his whole conscience must be defiled, for he knows that the system is wrong; he is defiled immediately by having a contact with that which he recognizes to be wrong, and feels to be untrue to God, to be untrue to the principles of righteousness; he defiles not only his conscience, but he does dishonor to God, and dishonor to the denomination, and everything else. What right has any man to stay inside of a denomination and deny the teachings of that denomination? He is stultifying himself to do so, is he not? He is branding himself as a fraud, professing to believe what he knows he does not believe, claiming to teach what he knows he does not teach; or, on the other band, teaching that which he knows is wrong and professing that which he does not believe at all. The whole matter is wrong; such are defiled by the women. But those who come out when they see the right and the wrong on the question, who take their stand for right, they are delivering

their souls from Babylon. "Flee out of Babylon, saith the Lord; deliver every man his soul." Now no one is responsible to flee out unless he sees that it is Babylon, but the very suggestion that it is Babylon to every honest person means that he should make an investigation, and a thorough one, to know whether or not he is in Babylon. If he says, "Well, God's voice says, 'flee out of Babylon,' and I believe that the system is Babylon, but I do not wish to look into it for fear I find it true," that means he is dishonest with himself; he is defiling himself. There is only one way of being thoroughly honest, and that is to be honest.

CHRIST—All in All.

Q65:1 QUESTION (1912-Z)—l—In what way was our Lord made unto us wisdom, righteousness **[justification]**, sanctification and redemption?—(1 Cor. 1:30).

ANSWER—In a great variety of ways our Lord was made unto us wisdom. He is the Head of the Church which is His Body. And as the head is the center of knowledge, so the Lord Jesus is the Head of His Church. But the particular thought of the text seems to be that of a progressive order. Looking, then, to see how Jesus was our wisdom before He became our Justifier and Sanctifier, we perceive that the Scriptural declaration is that "no man cometh to the Father but by" our Lord.

Previous to justification *the Father draws*, for none can come to *Christ* except through the Father. After the Father has drawn, the *wisdom* comes from Christ, who instructs us *how to come* to the Father. Just as the disciples were instructed **[Page Q66]** by our Lord, so it is all the way down throughout the Age. There is *no other way* by which men may be saved—"None other name under heaven given among men, whereby we must be saved."

Sinners could not be acceptable to the Father except by the way of justification such as the Father has provided. This justification means their blessing. "Come unto Me, all ye that labor and are heavy laden, and *I will give you rest.*" (Mat. 11:28.) We need to be instructed. The light was not *prior* to Jesus Christ for we read that *He is the Light*. He makes that statement Himself: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."—John 1:9; 8:12.

This wisdom was first promulgated by our Lord. So the same wisdom which instructed His disciples guides men back to the Father, instructs them as to what discipleship means, makes them wise in order that they may take the steps by which that discipleship is to be gained. Whoever will be His disciples *must take up their cross and follow Him.* No matter in what way one may get the wisdom, it comes to him from our Lord Jesus Christ; and without this wisdom we could not know how to come to God. No one can *ever* come to God without this wisdom. And so His wisdom instructs what will be the reward of discipleship,

Our Lord appeared in the presence of God *for us—on our behalf.* Thus, according to the Father's plan and arrangement, He became the *Justifier* of those who come to the Father by Him, and none can get the *justification* except by a consecration of life. Then He becomes their *sanctification* by assisting them in everything *necessary* to their sanctification. They have the *will* to do, and as they have this will, so now He works in them a sanctified character in life.

This course being followed, the one who has the *wisdom* of the narrow way first obtains *justification* through our Lord's blood and then *sanctification* through following in the Lord's footsteps. Finally comes the *deliverance* [*redemption*] by the First Resurrection. The One who led us all the way is the One who leads us still and who will finally lead us into the New Jerusalem, the glorious condition beyond the veil.

CHRIST—Body of.

Q66:1 QUESTION (1912-Z)—1—Is the "body" mentioned in Heb. 10:5 and Heb. 7:27 the same?

ANSWER—The body which God prepared for sacrifice may properly be viewed from two standpoints: First, the Father prepared the body of Jesus, in that He was born holy, harmless, undefiled and separate

from sinners, and of the human family through His mother. This is the foundation of the whole matter. But the Apostle Peter and also the Apostle Paul inform us that God foreknew the Church, "the Body of Christ," and, therefore, foreknew the sufferings of the Head—foreknew our share in the sufferings and also in His glory.

In speaking therefore of the body which God prepared we should properly enough think how the Father prepared a body for Jesus which was actually, physically perfect and corresponding to the body of Adam, who was afterward condemned, and also prepared the way by which the "Body **[Page Q67]** of Christ" should be justified from the sinfulness of the flesh, that thus He might offer not only Himself, the Head, but also "the Church, His Body," a "living sacrifice, holy and acceptable to God."

TYPICAL AND ANTITYPICAL ATONEMENT DAY SACRIFICES FOR SIN CONTRASTED

In Heb. 10:10 the Apostle is contrasting the atonement day sacrifice of the typical high priest with the antitypical atonement day sacrifice of the antitypical High Priest, Jesus. The typical high priest needed once every year, repeatedly (not daily), to offer up sacrifices. The first part of the sacrifice was for his own sin, and the second part of the sacrifice was for the sins of the people. The first part was the bullock, and the second part the offering of the goat. These two offerings constituted the one sacrifice for sin on the day of atonement! And so, in the antitype, the offering of our Lord Jesus, when He offered up Himself, was for "himself," that is, for His Body, those who are to be His Church, the household of faith. And then, a further part of His sacrifice has been the offering up of these members of His Body, in harmony with their wills and in harmony with the Divine provision.

Thus the antitypical atonement day sacrifices for sin have been in progress for eighteen hundred years. The special merit of the sacrifice was that which our Lord Himself offered, through which our offerings are made acceptable. It is one sacrifice in the sense that it is all one Body of one Priest that is offered, for the Apostle said, "We are partakers of the sufferings of the Anointed," and, "if we suffer with Him we shall reign with Him"; "if one member suffer all members suffer."

ALL OFFERING MUST BE DONE BY THE PRIEST

In Heb. 7:27 the Apostle said, "This He did *once* when he offered up Himself." The question arises, To whom does this refer? Does it mean Jesus, and the members of His Body offering up Himself? We answer, No. The members of the Body do not offer up themselves; they present themselves; but the offering, so far as God is concerned, must be done by the Priest, Jesus, the "High Priest of our profession." The Apostle says that this He did once, and we answer, Here the thought is *one fulfilment* of the one type. In the type there were two sacrifices offered, and it is here called His sacrifice.

Our Lord offered up Himself at Jordan, and He offered up all the members of His Body, the Church, at Pentecost. The offering of Himself personally at Jordan was accepted of the Father, and the remainder of Christ's sacrifice was merely the fulfilling of the terms of the sacrifice. So the presentation of the Church before the Father was accomplished at Pentecost, though it has required the entire Gospel Age to complete the sacrifice.

This, too, was shown in the atonement day type: The high priest, after offering up the bullock, took the blood into the Holy and later into the Most Holy and sprinkled it on behalf of himself and his household —the members of his body and the household of faith—the under-priests and the Levites.

Next the high priest came to the door of the Tabernacle and slew the goat, representing the acceptance of **[Page Q68]** justified believers as His Body and their consecration to death. In the type this did not represent the second coming of Christ, but merely His manifestation in connection with the sacrifice of the Body which is the Church. In the antitype our Lord as the High Priest manifested His power in the Church at Pentecost by sending the Holy Spirit upon them and thus giving the intimation that their sacrifice was made and acceptable in the Father's sight. All of the Church who have since come in were

counted in there—just as in our Lord's prayer He said, "Neither pray I for these alone, but for those also who shall believe on Me through their word." Similarly the acceptance of the Church at Pentecost as joint-sacrificers, as part of Christ's sacrifice, has continued ever since and we are members of His Body, each in his turn being sacrificed until the entire sacrifice of the Great High Priest once for all shall have been accomplished, and that accomplishment, we believe, is near.

The expression, "If one member of the Body of Christ suffer, all the members suffer with it" (1 Cor. 12:26) does not, of course, signify that the dead members of the Church would suffer with the living members, nor that those not yet begotten of the Spirit would suffer with the Apostles, nor that members in different parts of the world would suffer with the other members of whom they were ignorant. It merely means that there is such a sympathy and union and fellowship in the Body of Christ that each is intimately and deeply interested in every other member, so that the interests of one are the interests of all. As, for instance, where there are two or three of the Lord's people in fellowship, as a little ecclesia or class, they are, in this sense of the word, a Body of Christ and are interested in each other, and suffer with each other in the tribulations, persecutions and difficulties of life. And, in a larger sense of the word, any of the members of the Body of Christ, in any part of the world, learning of the sufferings of other members of the Body would correspondingly feel an interest, a sympathy and fellowship in their sufferings, or in their joys.

NOT A PART OF THE RANSOM.

In the statement, "A body hast thou prepared me," we must be careful not to read in what is not stated. It Is not stated, "A body hast thou prepared me as a ransom price," but, "A body hast thou prepared me" (Heb. 10:5), "for the suffering of death." (Heb. 2:9.) The *suffering of death* on the part of our Lord Jesus *constituted the ransom price* for the sin of the whole world. But the Body, which is the Church, the Father prepares through justification for association with Jesus in the "suffering of death," but this does not constitute the Church partakers in the ransom-price. Only one ransom-price was necessary, and that was one perfect man's death, and that had already been arranged for before the Church was invited to become joint-sufferers and joint-heirs with the Redeemer as His members.

The word "sacrifice" seems to be confusing to some. We are exhorted to present our bodies living sacrifices, but our presentation of our bodies to the Lord should not be confounded with the Lord's presentation of us. Going back to the type we find that two goats were presented to the Lord at the door of the Tabernacle. They were presented **[Page Q69]** to be sacrificed, and so, when speaking of them, one might properly say, Those are the sacrificial goats; and whoever presented the goats might in one sense of the word be said to be the sacrificer.

But the word sacrifice, when used in the sense of devotion, or setting apart for sacrifice, should not be confounded with the sacrificing work by the high priest. The goats were not sacrificed merely because they were presented or devoted. God dealt not with the people, but with the priest, and only when the priest had slain the animal was it sacrificed, from the Divine standpoint. Then, and only then, was it really acceptable to God as a sacrifice.

Applying this, then, we may desire to come to God and learn that now is the acceptable day, now is the time when the Body of Christ may be devoted, or presented to the Lord. But something more is necessary than our presentation, and that further thing is the work which is accomplished for us by the High Priest, Jesus; namely, His acceptance, or His endorsement of our consecration, and the presentation of our offering as a part of His sacrifice. When the High Priest presents us with His merit imputed, then, and not until then, does our offer become a "sacrifice, holy and acceptable to God."

CHRIST—Full Authority When He Will Have Completed His Work.

Q69:1 QUESTION (1912-Z)—1—In 1 Cor. 15:28 we read that when Christ shall have accomplished the work appointed for Him—the work of His Millennial Kingdom and reign—and shall have put down all

enemies (the last enemy to be destroyed being death), the Son also will be subject unto the Father, who put all things under Him. In what sense will He be "subject" then more than during the Millennium?

ANSWER—The special thought very evidently is that during Messiah's reign the Lord Jesus will be given full power and authority to control the world. That is the particular business appointed to Him. You will remember that the Father, speaking of that time, says, "Ask of Me, and I will give Thee the heathen for Thine inheritance"; and He declares that they shall be ruled with a rod of iron.—(Psa. 2:8,9).

This thousand-year period, known as the Millennium, is set apart for this work. Suppose that you were given a position by the Government, or the State, with commission to do a certain thing for a certain period of time, with the understanding that when it is accomplished you will be given a reward for doing it. You are instructed: "Everything is in your hands. Do the work, and you may have all of 1912 in which to do it. Attend to the matter." Then what? After having completed the work, you resign this special commission, this special office conferred upon you for the year. You will no longer hold it.

So at the end of the Millennium our Lord Jesus will no longer hold office as Mediator between God and men, as He will have done for the one thousand years. Why not? There will be nothing more to be accomplished. During the thousand years He will have done His work as Mediator so thoroughly that there will be nothing more to do. That special work will have been fully accomplished. **[Page Q70]**

CHRISTIAN—Failure to Live Up to Privileges of.

Q70:1 QUESTION (1911)—1—What should we understand in a general way to be comprehended in the term "Failure to live up to one's privilege as a Christian?" Does this include a failure to study the Scriptures, or an opportunity for serving the Lord along mechanical lines, the same as one's time and energy to the extent of incapacity only for the study of the Scriptures?

ANSWER—Well, this is a very complicated question. No one can answer questions properly except along general lines, and it remains for each individual Christian to apply those lines. This is God's will, this is God's way; otherwise God would have said through Jesus or through the Apostles, do this, don't do that, do the other thing; but he has not placed us in such bondage as that, and thus limited us. He has left us along general lines to know certain principles and to exercise our thoughts along those lines, and thus he puts a responsibility upon you for your conduct, and upon me for my conduct, and this is an elastic system that allows different people of different conditions of mind each one to put the proper bondage on himself, and it keeps other people from bringing him into bondage. Thus the Church of Christ can be at full liberty. Everything that the Lord has said is an obligation, but the Lord has not made very many obligations. You will find the obligations generally made by men. This denomination says, you shall not chew tobacco, that one says you shall not drink whiskey, another one says you have got to wear that shaped coat, and another one, cut your hair in this way, and another one says you must walk in such a way. All of these things are of men; there is nothing of this kind in the Bible. The Bible lays down broad general principles and gives every man and every woman a right to use his or her own mind upon the subject. As, for instance, someone said to me, "Brother Russell, can a man chew tobacco and be a Christian? And is it right to smoke? And is it right to drink coffee? And is it right to wear a hat with a feather in it? And is it right to wear a broad hat, etc.?" And I say, "My dear brother, you have a right to do anything you please, which you think will glorify God and do good to yourself and to your neighbor. Drink all the whiskey you think will glorify God. God does not say, snip off this, and snip off that; the Lord says, give your whole heart to me make a full consecration; everything goes down; you have no earthly rights. Love merely whatever God says he approves of remembering that you are a new creature in Christ Jesus."

CHRISTIAN SCIENCE—Was Pastor Russell a Pupil of Mary Baker Eddy?

Q70:2 QUESTION (1912)—2—Was Pastor Russell ever a pupil of Mary Baker Eddy? (Laughter.)

ANSWER—Not that I know of. (Laughter—applause.)

CHRONOLOGY—Beginning of the Trouble in 1914.

Q70:3 QUESTION (1905)—3—Why should the trouble begin with 1914?

ANSWER—I answer that the reason we expect it to begin there in the full sense is that the Father laid out the plan of this whole age. Here Bro. Russell gave a long talk on the "Times of the Gentiles" showing that their lease of power began in 606 B.C. and will end in the fall of 1914, which can be found in detail in Vol.2, of the Dawns. **[Page Q71]**

CHRONOLOGY—Beginning or End of Time of Trouble Re 1914.

Q71:1 QUESTION (1905)—1—Will the time of trouble begin or end in 1914 and why?

ANSWER—We answer that there have been times of trouble this good while. (You know we have a trouble corner over there, and he smiled and pointed over to his little office.) There have been and there will be times of trouble as far as the Church is concerned. Look at the persecutions. But the reference here, and properly enough, is to the "Great Time of Trouble" that is referred to in Daniel, twelfth chapter, where he says, "there shall be a time of trouble such as never was before," and our Lord adds, "No and never shall be again." Well that is the time of trouble that is in our minds, and it will not begin nor end in 1914. The time of trouble may be a beginning now, but those beginnings are only leading up to the real trouble. If there was a whirlwind coming you would expect to first see dust and commotion before the houses would be swept away, and so we see in Russia. The time of trouble, the awful time of anarchy, to our understanding, commences really there, though like the dust of the whirlwind there will be and is now trouble preceding the awful anarchy. As to how long it will last *I do not know,* but I cannot imagine how it could last long. As an illustration; take Pittsburg or Allegheny, and suppose they were cut off from the railroads. No peace to any man that goeth out or that cometh in. Everything would run out in a short time. We eat a good deal in Allegheny and Pittsburg. But, in the olden times, they had cities that would stand long sieges for months or years, like Port Arthur. They had great supplies. Our cities are not now in that condition with great supplies laid up; we live from hand to mouth. When anarchy comes it will bring terrible conditions, and I do not see how it could possibly last long. Things, I think, will come to an abrupt end within a year. In those times, when people are laying their hands on everything they can get, the farmers are not going to raise wheat for others just to give it away.

CHRONOLOGY—Re Our Lord's Personal Presence in 1874

Q71:2 QUESTION (1907)—2—On what grounds is it affirmed that our Lord's personal presence began in 1874 and will continue until the end of the Millennial Age?

ANSWER—I answer, it is based on this ground: that He comes to accomplish a work and that the work is, He must reign until He shall have put down all authority and all insubordination, and shall have brought everything into harmony with God, and shall have delivered up the Kingdom to God, even the Father. The Scriptures say that He must reign a thousand years. Therefore, we see that when His presence came in 1874 it was intended to last the whole thousand years. Now when we speak of it in that way, we do not mean to have it understood that the Lord must stand at one particular place on earth, or that He is to stand on the earth at all; because spirit beings do not need to have platforms, etc., to stand on. We are not to think of it as meaning that the Lord has a fixed place, and that He cannot get away from the earth. That is not the thought we wish to give at all. That is not our thought. Our thought is, **[Page Q72]** that our Lord came for the purpose of reigning, and He will not give up that purpose nor that work. He may go to and from the heavenly Father's presence, and the Church may also go to and from the heavenly Father's presence, but still their work is in connection with the earth, and this is their kingdom, just as President Roosevelt is supposed to be in this country while he is president of the country, yet he sometimes makes journeys to Cuba, or he may go to Panama, or somewhere else, and he has really gone out of the country;

yet in a sense he is still in the country, because, if he has gone to Panama, he has left certain persons to represent the presidential office in Washington; and he is still president, whether he is in Washington or in Oyster Bay. So, with our Lord Jesus during all the Millennial Age; He will still be the reigning King of earth, just the same as we say now He has ascended up on high, there to appear in the presence of God for us. He is set down at the right hand of the majesty of God on High, but that does not mean that God is sitting in a great place and never moves from it, or that Jesus has sat down there and that he has not gone away all the time that he has been at the right hand of God's majesty, but in the sense that He is next to the Father; He is the one next in honor, and dignity to the Father, and He will always maintain that; He will be at the right hand of the Father when He is reigning as a King on the earth; as we say, speaking of the second coming of Christ, the Son of Man shall come in glory at the right hand of the Father. When He is coming in the clouds with great power and glory, He will be at the right hand of the Father all of that time.

CHRONOLOGY—Closing of the Door.

Q72:1 QUESTION (1907)—1—Is it not reasonable to suppose that we may expect in due time an announcement through the TOWER that the door of opportunity for consecration is closed?

ANSWER—I think not. I see, dear friends, from different questions that come to me from different places, that thought is prevailing, and I may have been guilty of having started it for all I know. That is about the closing of the door. Now, everyone has a right to use language in his own way, and as long as he keeps within certain bounds, no one can say he is talking amiss. So, we can talk about the door of opportunity closing, but I wish you to notice that the Bible does not speak of the door of opportunity closing. Undoubtedly there will come a time when the opportunity to spread the truth will be more or less hampered, when things will be greatly curtailed, and people, perhaps, who are opposed to us may try to make out that we are in some manner or form anarchists. The idea is growing that all anarchy should be put down, and we are in full sympathy with that. We think anarchists are unreasonable and unsafe people, and that they should be restrained. But we expect the time to come, not many years hence, when some will say of us, "You are anarchists, against the government, and against the Churches." And they will have power with the government, and there will be laws passed that will squeeze the anarchists, and then we will be squeezed in with them, so as to get rid of us to some extent. You might call that perhaps, in some sense, the closing of the door of opportunity **[Page Q73]** to proclaim the truth. We know that cannot come until God is ready. In the meantime, we can expect that the truth is going to have a very wide circulation.

My expectation, dear friends, is different from that of a good many. I know some of the Lord's people are thinking the harvest work is about done now, but as I have been telling you for some years back that my understanding is the work is not nearly done; there is a whole lot more work to do. We had in the Watch Tower office about three years ago a change in our method of keeping the list of Tower subscribers from books to the card system. We had an arrangement made for holding the cards, and the question arose, how large we should make it. I said, We will make it large enough for fifty-five thousand. Some said, O, that is too large. No, I said, I think we are going to need most of that space for 55,000 subscribers to the Tower. Now, we have not yet got them, but we think they are going to come in. Our expectancy is there will be large numbers of people coming into a measure of the truth, and a measure of sympathy, and there are people in all the denominations who are true saints at heart, and have been more or less blinded and confused by churchianity, and they supposed things were more like what they saw on the outside, as Jesus said about the scribes and Pharisees that people looked on the outside and saw that they were beautiful and whitewashed, and Jesus said that inwardly they were full of all manner of impurity. So the people of all denominations are beginning to wake up and look about them and say. What does this mean? Am I wrong? Am I so fanatical that I cannot be in sympathy with other people? It is not they that are wrong; it is the institutions that are wrong; and their hearts are searching for the Lord, for there is a famine, not for

bread or for water, but for the hearing of the Word of the Lord. Some of this class are beginning to see that they are hungry. Now, we believe that class is everywhere within your reach and mine, and that the Lord is giving us a great privilege in hunting for them.

You remember that only in one place in the Scriptures do they speak of the door shutting, and that is in the parable of the wise and foolish virgins. And there it says, the Bridegroom came. We apply that to the year 1874, and this was called to the attention of the wise virgins, "Behold the Bridegroom"—not behold the Bridegroom cometh, but behold the Bridegroom, as representing His presence, and then all the virgins arose and trimmed their lamps, and some of them had oil in their vessels as well as their lamps. Now, you know what the lamp is, and what the vessel is which carried the Holy Spirit. You must have both. If you are without oil, then something is wrong. You must get the oil or you cannot be one of the wise virgins, and you remember the wise virgins went with the Bridegroom in to the marriage and the door was shut. Now, that is the door of the parable. When did the door shut? After the wise virgins had gone in. What does that mean? It means after the last one of the Little Flock has made his calling and election sure, and has been tested sufficiently, and has been passed as a successful one, and the high calling is ended, and the last one has gone beyond the vail, that the door is shut. That is the parable. Then afterwards came the other **[Page Q74]** virgins, the foolish virgins, that had gotten oil in the meantime. Yes, they got the experience, and development, and the knowledge, and the light, and then they came, and knocked and said, We are a little bit late, but let us in please. We heard about this, but we did not have the oil in our lamps. But, the answer comes, "I cannot recognize you. The whole company, the elect company, is all in. I cannot recognize you." What will they do? They will pass through the great time of trouble, as the parable shows, and there shall be weeping, and wailing, and gnashing of teeth. The time of trouble that will come on the whole world will cause a great amount of anguish, and disappointment, and sorrow, in these ways, represented by that familiar expression, weeping and gnashing of teeth.

CHRONOLOGY—Plowman and Reaper.

Q74:1 QUESTION (1908)—1—"Behold the days cometh, saith the Lord, that the plowman shall overtake the reaper." When shall this be?

ANSWER—Well, it seems to be a figure of speech that is pointing down to the end of this age. Look, for instance, at the Jewish Age. When the Jewish Age came to an end and the harvest of that age was ripe, the Lord called it a "harvest;" He said He was the reaper and He Himself went out and began a reaping work amongst the Jews then. And then came the plowman, before the reaping was done and before the harvest was all over. Who was the plowman? Why, the Lord and the Apostles, preaching the glorious message. There was a double work being accomplished:—there not only reaping the Jewish people, but following that began the work of preparing for the new dispensation, the Gospel dispensation; a new dispensation altogether was ushered in. So one overlapped on to the other. So similarly in the end of this age, the reaping work is the close of the age; the harvest is the end of the age. In the time of the harvest the Lord sends forth the reapers, and the reaping work is now going on. But that is not the end of God's plan; there is another dispensation about to he ushered in and that is to be the time for sowing the great field with the true seed; and now in the time of harvest, the plowman is already beginning and he is overtaking the reapers. The reaper is hardly out of the way before the plowman comes along. What do you mean by that? Why, I mean this harvest work will hardly have accomplished its intention, and gathered the little flock and the great company into the great barn of the Lord until the plowman of trouble will be running his furrows through the world; and in the time of the gathering of the great company, the time of trouble will be on the world.

CHRONOLOGY—Closing of Door.

Q74:2 QUESTION (1909)—2—Will you please give us your thought as regards the closing of the door; do you expect it to close soon?

ANSWER—Inadvertently we have used this expression of closing the door in two ways. At times we have used it in respect to the work that is to be done until the close of the age, until the opportunity for service shall shut down as represented in the parable, and no more laborers will be admitted. Apparently no others were admitted during the twelfth hour, but we do not know when that door will close. It is open **[Page Q75]** now and may stand open all this year, and I cannot say how long it will stand open, how soon the eleventh hour will close and the twelfth hour will begin. We may have something to say on that subject in the Watch Tower. That is also one of those thoughts that is working, but it has not worked satisfactorily yet.

Then as to the other door, in the parable of the "Wise and Foolish Virgins," the Wise Virgins followed Him and then went in with Him and the door was closed; then followed the Foolish Virgins and knocked at the door, saying, "Lord, Lord, open unto us," but the door was shut. That is the door through which the Bride-class will enter, and when it is shut, it will never open again. To my understanding that door and the door to service should be kept separate. That door the King will close when the last member of the Body of Christ shall have finished his sacrifice, and gone beyond the vail, the complete number will be gathered and enter into glory. When that will be I do not know. Perhaps not for a year or maybe more, after the door to service has closed. There will be a time of testing to prove those who have already entered the door of service.

CHRONOLOGY—Re Eleventh Hour.

Q75:1 QUESTION (1909)—1—Is the eleventh hour the last hour before the night when no man can work?

ANSWER—I do not think that I have anything to say on that just now. I may have something later; I have a thought that is working, as I said a while ago.

CHRONOLOGY—Re Eleventh Hour.

Q75:2 QUESTION (1909)—2—How much time space should we understand from the beginning of the eleventh hour to its close.?

ANSWER—I should like to know definitely myself.

CHRONOLOGY—Has Church Advocate Since 1874?

Q75:3 QUESTION (1909)—3—If our Lord came in 1874 has the Church been without an Advocate since that time?

ANSWER—No. He is our Advocate whether He is present or not. He always has access to the Father, and we are not separate; so as the Head of the Body He represents the Body. Does your head represent your body, or your hand? *Your head always.*

CHRONOLOGY—Overthrow Zedekiah Re Gentile Times.

Q75:4 QUESTION (1909)—4—In 2 Kings 25:3-6; Jer. 39:2-5, Jer. 52:6-9, it is stated that the overthrow of Zedekiah occurred on the 9th day of the 4th month. As the year referred to throughout Kings is the Sacred Year, beginning about April of our calendar, the 9th day of the 4th month would correspond to about July 1st. The overthrow of Zedekiah marks the beginning of the Gentile Times, and if this occurred in July, would not the Times of the Gentiles end in July? Would it be July, 1914, or July, 1915?

ANSWER—Well, I do not know; I have not thought particularly along that line, and for the few months difference you had better take the earlier date and make sure.

CHRONOLOGY—Re End of Gentile Times.

Q75:5 QUESTION (1909)—5—If the "Times of the Gentiles" began in October, 606 B.C., will they not end in October, 1915, instead of October, 1914? **[Page Q76]**

ANSWER—We think not. If the brother or sister who wrote the question will go over the chronology, they will find that these Times will end in October, 1914. You should remember that in figuring chronology you count backward from A. D. for the 606, and forward from A. D. for the 1914.

CHRONOLOGY—Prominent Dates.

Q76:1 QUESTION (1910)—1—Should we consider it necessary to call attention to other Prominent dates than 1874, 1878, 1881 or 1914? Should 1911 be included.?

ANSWER—I am glad that question is there, my dear brothers and sisters. You will notice that in my own teachings and writings I am careful to avoid any other dates than these. I know nothing about other dates.

In the third volume of Scripture Studies there is a suggestion, but it is offered only as a suggestion, merely that a certain measurement in the Pyramid (not in the Word of God) looks as though it might point down to 1910 or 1911, but we do not say that it does mean anything, but merely throw out a suggestion. Don't anticipate, don't say things are to occur, for we do not know, at least I don't, and don't believe anyone else does. My advice is to follow the Apostle when he says, "We speak those things that we know." Don't say anything about those things that you do not know. Quite likely you will wish you had not after a while. Nineteen hundred and fourteen is the time when the "Gentile Times" will end. What does that mean? I do not know, but I think it is when God lets go in a general sense of the word, and permits things to take their course; and we can readily suppose, as the Apostle says, that the course of nature would be set on fire, because of strife. In the world of mankind, I shall expect a time of great trouble, which the Bible marks out as having its beginning about October, 1914, but I think, dear friends, that it is more important, instead of telling of the time of trouble, to tell about the good things. The poor people who get into the time of trouble will have all they want of it then. I have enough now, and so have you. The Scriptures say that through much tribulation shall we enter the kingdom, and if we pay attention to our duties, we will get enough without taking time to tell them about the time of trouble. The world will not be profited by our telling, either. We do not wish to scare anybody. We see the bad effects of this scare-religion in times past. While we can tell them that there is a storm coming, we can also tell them that God is going to make that a blessing, and we are glad for the whole world of mankind, that this time of refreshing is near, "Speak of the time of rest that nears." They have enough tribulation, and I advise not to talk too much about the tribulation.

I think of one brother who had a large bump of imagination, who told his wife all about the time of trouble and told it as though he had been there already, telling her what flour would be a barrel at that time, etc., etc., so that his poor wife was almost afraid of the Truth. If he had said, My dear, there is a time of trouble coming and those who make the Lord their refuge, he will have a supervising care over them, I think it would have had a better effect. I have very little faith in any kind of scare religion, it does not work well.

[Page Q77] Another thing while at it. It is not quite in this question, but it is kind of a second cousin to the question. To what extent should the Pilgrims and other brothers preach "Brother Russell"?

I say, not at all. You have plenty, dear friends, to preach and the Apostle says, "We preach Christ." Brother Russell is very glad if the Lord has used him as a finger-board to point the right road for your eyes, that you can see wonderful things in the Word of God, but it is not Brother Russell, but it is the Lord that has used him. As you see the finger-board points out it is so many miles to Jamestown, it is not the finger-board, but the person that painted and put it there that is to be appreciated. So my advice is that you do not search the Scriptures to find anything about Brother Russell, but that you search to find things about the "glorious One" whom we all reverence. You remember we had already pointed to it 15 years ago and made this statement applicable. You remember that John the Revelator had seen this and that, and other things, and he said he fell at the feet of the angel who showed me these things, saying, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of

this book: worship God."

That is the right thought, but there is a tendency in this direction, and a danger to worship the creature, or instrumentality, rather than the Creator who uses the instrumentality. Let us not make that mistake. I do not want any to make that mistake through any inadvertency on my part.

CHRONOLOGY—Pyramid Re 1910.

Q77:1 QUESTION (1910)—1—What event is to take place in 1910, which is pointed out in the Pyramid?

ANSWER—I do not know. There are many people who can tell you a great deal more about 1910, 1911, 1912 and 1913 than I can. All I know is there are certain dates that seem to be well fixed as far as we understand the Scriptures—1874, 1878, 1881 and October, 1914. I do not know about anything between at all. If other people do, they have a right to talk about it.

But do you not say something in the third volume of Scripture studies about 1910? Yes, I said we might take a measurement up over that step. We do not know whether there is anything to be measured that way or not, but suppose we do take a measurement over the top of that step: It would indicate about the year 1910. But I do not know whether God meant something to be marked for 1910 or not. I think by the time we have passed that time, we might see something perhaps for 1910. Perhaps we have gotten up on that step now, for all I know. Things are going along pretty rapidly just now, dear friends.

CHRONOLOGY—Dates Before 1914.

Q77:2 QUESTION (1910)—2—Does the Society sanction all the pilgrims say concerning 1911 and 1912? I have noticed in our congregation that the elders who do not agree with all the pilgrims say concerning those dates, are thought to be out of harmony with the Society. What is best to do in that connection?

ANSWER—I have tried and am still trying to influence all the pilgrim brethren against the preaching of any time period this side of October, 1914, where 1915 Jewish time begins. **[Page Q78]** I think it is very unwise to be preaching anything else. Now you know the liberal way in which we try to do these things. We try to find as little fault as possible with anyone who has a good character, and is seemingly accomplishing a good work; we try to exercise as little of a grasp on them as to what they shall say as possible; but it is not with any consent of mine, nor with any endorsement of mine, nor of the Society of which I have the honor to be the head, that any pilgrim brother make any preachment respecting any dates this side of October, 1914. And I advise all the dear friends that you have nothing positive to put your finger on—you merely have some guesses and some surmises, and it is wise to avoid these guessings and surmisings and to stand fast by what we do know. I think it is the safer plan. We certainly urge on all the dear pilgrims and elders, and upon all, that they try to have the one mind. I would not mind saying this, and it is not preaching time at all: Someone says to me, Brother Russell, I think I see something that might be construed to mean that the organization of the Federation which you have been talking about, is coming next year.

Well, I say, Brother, perhaps you do and perhaps you do not. I do not know, and I am looking for it, and have been looking for it right along; it is not going to make any particular difference to me whether they organize their Federation this year or next year; I am leaving that in the Lord's hands. I do not know that it would make a particle of difference whether they organize this year, or the next year, or the year after. The Lord has the whole matter in his supervision, and you and I have plenty to do; we do not need to worry about these things that are speculative. We have so much that is positive, and that, I think, is what we do well to impress upon ourselves and upon others.

CHRONOLOGY—When Jesus Will Drink the New Wine.

Q78:1 QUESTION (1913)—1—Would our Lord have any definite time in mind when He used the words as recorded in Mat. 26:29, "But I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it anew with you in My Father's Kingdom?"

ANSWER—I would suppose that the Master meant by "that day" what is frequently meant by that same expression "that day" as in contrast with these six days, that great seventh day, the Millennial day, the thousand year day of His Kingdom: in that day we will have joy.

CHRONOLOGY—When Is End of the Harvest?

Q78:2 QUESTION (1913)—2—If the Harvest be a period of forty years, and the Harvest message went forth in 1881 with the chartering of the "Watch Tower," would not the Harvest end in 1921?

ANSWER—We have never thought of giving the "Watch Tower" so important a place as that. Anyway, the "Watch Tower" was started in 1879, and the "Watch Tower Bible and Tract Society" was started in 1880, and the mere matter of getting a charter for it does not signify that it was not existent before that time. The getting of a charter does not make a society. You can form a society without a charter, but it is limited. The Society is just as much a society if two or three of you make it without a **[Page Q79]** charter, as if five hundred make it with a charter; it is a society all the same, an association. In any case, we think this has nothing to do with the matter. Our thought is that the Harvest is marked by the presence of the Lord, and the Reaper's presence indicates a time of harvest. From the prophecies we believe that the Lord became present as Reaper in 1874. It is the prophecies, we think, that mark the Harvest beginning, rather than any other thing.

CHRONOLOGY—Sealing Saints Re 1914.

Q79:1 QUESTION (1914)—1—Do you think the saints will all be sealed by October, 1914, whether they are here or not?

ANSWER—Our supposition has been—and we, of course, supposed that we were looking at it from the Bible standpoint—our supposition has been that during the period that we call the Gentile Times the whole work of God in the selection of the Church would be completed. Perhaps it would be just as well for me to give you a brief summary of why we think that 1914 is the particular date, and what has been accomplished and should be expected to be accomplished during that interim or period. I remind you, then, that God once had in the world a typical people, and that these people He organized into a typical kingdom, the Kingdom of Israel, and on the throne of the typical kingdom He placed a typical king. David being the representative of that kingly line, the Lord promised him, "There shall not fail thee a man in My sight to sit on the throne of Israel," of his seed; and so we read of David's son, Solomon, and how Solomon sat upon the throne of the Kingdom of the Lord—not upon David's throne—upon the throne of the Kingdom of the Lord. It was God's throne, it was God's Kingdom, only in a typical way. Solomon followed David, and Solomon's son followed him, and so there was a continuation of the Davidic line for a certain time. Then there came a time when God stopped that order of things. The last king of David's line who reigned over the people of Israel was King Zedekiah, and to him and of him God said at that time, "O, thou profane and wicked prince, whose time is come for iniquity to have an end. This shall not be the same (I will discontinue this order of things), this shall not be the same. I will overturn, overturn, overturn it until He come whose right it is, and I will give it unto him." Now, then, you see, there was David's line. "There shall not fail thee a man to sit upon thy throne forever." And so for all these years God kept the tribe of Judah in a prominent place, and David's posterity sat upon the throne as long as it continued. But in Zedekiah God discontinued that earthly kingdom, and there has been no earthly Kingdom of God from that time on. He was the last of the order of David. The people of Israel, you remember, were carried into Babylonian captivity. They came back afterward from the Babylonian captivity, but they never had any kings of David's line, and they never had any kings of their own at all. The Maccabees did endeavor to have a kingdom, you remember, but unsuccessfully; but they were not of

the promised line of David; and then down to the time of the first advent there were certain kings of the Herodian line but Herod's line was not David's line. Indeed the kingdom of Herod was not of a Jewish line at all. They were of Esau and not Jews at all. So then, according **[Page Q80]** to history and according to prophecy, Zedekiah was the last king of David's line that sat upon the throne of the Kingdom of the Lord. What happened then? Well, God has had no typical kingdom, from the time of Zedekiah down to when? Down to now. In all that time He has had no kingdom in the earth. Well, but, you say, Brother Russell, there have been some who claimed to be the Kingdom of God. Oh, yes, my brethren, and so the Bible tells us about the kingdoms of this world, but they are not the Kingdom of God. We are still praying, "Thy kingdom come." And it will be Messiah's kingdom that will come then. There will be no inferior substitution in the mean time. On the contrary, when God took away the kingdom from His own nation, the seed of Abraham, He gave the dominion of the world, by a kind of leasehold, to the Gentiles. And Jesus referred to that, you remember, in speaking of the "times of the Gentiles." And He says that the times, or years, of the Gentiles would continue until the times of the Gentiles should be fulfilled. When He used these words He was thinking about the fact that Jerusalem would be completely overwhelmed and destroyed, as it was destroyed in the year 70, and Jesus said it would continue to be destroyed until the completion of the Gentile Times.

Well, when did the Gentile times begin? We answer that they began where God's typical kingdom ended when the crown was removed from Zedekiah. Well, what happened at that time to indicate that Gentile times began then? Oh, something very important occurred. At that time there were various nations in the world larger than the people of Israel. There was Egypt, and the Babylonians, and other nations, but these were two of the other nations near to Israel. And Babylonia became very great, and the greatness of Babylonia dates especially from the time of the overthrow of Israel. At that time God recognized Babylonia as being the first of the Gentile kingdoms that would have control of the world, and it became the Universal Empire. You remember it was about that time that Nebuchadnezzar had that very peculiar dream, a dream that impressed him so much in his sleep, that when he awakened he simply remembered that it was a very important dream, but he could not think what it was. Then he called his wise men and said, "I have had a dream, and I cannot tell you now what it was. Tell me the dream and the interpretation of it." And they said, O, king, this is a difficult matter. Tell us the dream and we will interpret it. But we can't tell what the dream was. No king has ever asked his wise men to tell a dream and the interpretation as well. But the king said, O, well, if you can't tell me the dream you don't know what the proper interpretation is. It would be easy for you to fix up an interpretation if I were to tell you the dream. Anybody could do that. If you were able to tell the dream and the interpretation, well and good. If you had any real wisdom from the gods you could tell just as easily what the dream is. Go ahead now. If you can't tell what the dream is, I will know you are fraudulent, and I will put every one of you to death. And so there was great fear, you remember, and finally, amongst those wise men was Daniel, who had been carried captive to Babylon as a young man at a previous time of the war, about eighteen years **[Page Q81]** before Zedekiah lost his crown. And Daniel, the prophet, came forward and said to King Nebuchadnezzar, "O, king, live forever. Let not the king be hasty in this matter. Let time be given, and the God of Heaven will answer the king's question and we will tell the king what the dream was." And the king was very anxious to have his dream explained and to know what it was, and so he said, "Very well, we'll give you time." At the appointed time Daniel appeared before the king and said, "O, king, this was the dream, for the God of Heaven has revealed it unto me:

Thou sawest in thy vision of thy head upon thy bed, and behold a great and mighty image; the height was tremendous; and the head was of gold, and the breast and arms were of silver and the belly and thighs of brass and the legs were of iron, and the feet were of iron and miry clay; and thou beheld, O king, until a stone was cut out of the mountains without hands and it smote the image in the feet thereof, and then the iron and clay and brass and silver and gold all became as the chaff of the summer's threshing floor and the wind carried them all away, and the stone that smote the image on the feet, it grew and became a great

mountain, and filled the whole earth." And the king said, That's exactly my dream. You've got it exactly. Now I know you have some way of telling about that dream. Come on, now, and tell me the interpretation. So Daniel proceeded to give the interpretation, and he said, "Thou, O king, art the head of gold. Thy kingdom is the first one in that image." Why? Were there not others before? Because, previous to that time God had had His own kingdom in the world, and there couldn't be any other universal empire as long as God's kingdom was in the world. So now is the start, you see. Nebuchadnezzar's kingdom was the head. It was recognized from that moment, from the time that God through the prophet had said, "Remove the diadem (from Zedekiah), take off the crown; I will overturn it," and meantime, while it is overturned, God gave the rulership to these nations represented in the image. The head was Babylon, the silver breast and arms Medo-Persia, the belly and thighs were the government of Grecia, when Greece was the universal empire, and then came the legs of iron, representing the Roman Empire in its days of greatness and power. Then came the feet, representing what is called the Holy Roman Empire, that is to say, a mixture of religious and civil power, and in these feet the miry clay mixed with the iron represented an imitation of the stone. Now, imagine the feet there, a certain part of iron, and miry clay all smeared over those feet, would look very much like the stone which hit the feet, wouldn't they? And that is what the Lord represented, you see. The miry clay represented the religious institutions of the present time, commingling with the civil power of the present time. On the one part it is claimed, for instance, that Great Britain is a civil power. On the other hand it is claimed that Great Britain is an ecclesiastical power, and the bishop of the church of England sits in the Parliaments of England in the House of Lords, with the civil lords, and thus they are mixing the miry clay, represented in human, earthly church systems, and secular power, that claim to be God's kingdom, combining it with the strength that there really is **[Page Q82]** in the civil power. The same thing is true of Catholicism. The same thing is true of the Greek Catholic Church in Russia, etc., as they all claim, they use the civil power and they have the ecclesiastical system in outward appearance—it appears religious, but the strength of all is in the civil power. It is merely an imitation of God's kingdom, and not the real thing. It belongs to the kingdoms of this world. And so the kingdoms of earth today calling themselves God's kingdoms are just as much civil governments as they ever were, only they are not as honest; not that the people are necessarily dishonest, but that they have got the wrong ideas in their minds, and they are fully convinced along the lines of error.

Now, then, the great image was a picture, of what? The Gentile governments that should bear rule over all the earth. How long? The whole period of that image, from the head, Babylon and Nebuchadnezzar's time, down to the feet and toes of the kingdom of the present time. That whole image represents the Gentile governments, and the times of the Gentiles is the period between the time that image was set up or came into power, and the time that that stone is to smite the image upon the feet and crush its power.

Do not think, dear friends, that I am saying for a minute that you and I are to strike the image. Oh, no! God has given us no such commission. It is the heavenly Father that will do the smiting, and you and I have nothing to do with that; but so long as these various civil governments have the power, you and I are to recognize that God gave this power to these Gentile governments, and we are not to seek to disrupt that power; we are not to fight against these governments: we are to recognize these governments, because, as St. Paul tells us, "The powers that be are ordained of God." He authorized them to be. He did not say they were His kingdoms, and when any of these kingdoms claim to be God's kingdom they are telling that which is fraudulent and wrong. They are Gentile kingdoms, outside of God's kingdom. The word Gentile in the Scriptures stands for outsiders, those who are not God's people. This word Gentile, that is also translated "heathen," is the same word that is translated "Gentiles", interchangeably. So that all these kingdoms represent the Gentile image, that Gentile, or heathen kingdom—not God's kingdom.

Where had God's kingdom been? Oh, not prominent, but subject. The Jews, after their return from Babylon never were a free people. They were always subject to one or another of the civil powers. One or another of the great nations ruled over the world, and ruled over them. They were under the Medo-Persian

and under the Grecians and under the Romans; and now they are more or less subject to the "Holy Roman Empire": as they have suffered as much, perhaps, at the hands of the Holy Roman Empire as they have suffered from any of the others. So then it is during this time that God has permitted the Gentiles to rule the world, we understand He has been doing another work, namely, the gathering out of the world a people, a Kingdom class, and the Apostle Peter speaks of this, saying to the Church, you remember, "Ye are a holy nation, **[Page Q83]** a peculiar people, a royal priesthood." You and I belong to that—not that we are the finished priesthood yet. The real royal priesthood will be that priesthood, or that portion of us that will attain unto the first resurrection and will be joint heirs with our Lord in the heavenly glory, having made our calling and election sure, having been fully baptized into Christ's death, and we shall also be risen with Him in that day of glory. But while that is the hope of the Church, we are not in that Kingdom yet, in its fullest sense. We are not yet brought into the Kingdom proper. We are the ones who are to be the Kingdom class, if we are found to be faithful to the Lord. Faithful is He who hath called us into that Kingdom honor, and who will also do it and, as Jesus said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." But He has not given it to you yet. He is going to give it to you at the end of this age. He is going to give it to you when the Master himself comes into the great place of power to be the King of Kings and Lord of Lords. Then we also shall reign with Him and be like Him and share His glory.

Now then, when will Christ's Kingdom come? Well, we answer, not until these great kingdoms have reached their culmination. What will that be? That will be the end of the Gentile Times. So, then, when God said to Zedekiah, "I will overturn this crown and this kingdom until He comes whose right it is," it means that there will be an interval, without God's Kingdom, from the days of Zedekiah down to the day of the establishment of the real Kingdom of God, in which Christ is the great King over all the earth, and He tells us that when He shall appear in His glory, we shall appear with Him in glory. But that isn't yet. Now, dear friends, our expectation has been that these Gentile times would finish with the present year, 1914, and that with the finishing of the Gentile times, forthwith, immediately, God's kingdom would begin to manifest itself. I do not know yet that this is not true. It will have to be shown. Perhaps somebody can prove that it is not true, but I do not think anyone yet can prove that it is not true. If we come to the full end of 1914 and nothing transpires following that time to indicate the establishment of Christ's Kingdom amongst mankind, then perhaps we will have to reconsider matters; but not until then will it be necessary for us to reconsider. It is for the other party to prove that it will not be so.

Why do you think it will be in October, 1914 (we are making a good deal out of this question, but I infer that this is just as interesting to you as some other part of the questions would be)? Why do we think that 1914 should be the consummation of Gentile times? What reason have you for thinking that it will come in 1914 any more than in 1910 or 1920? This reason: We endeavored to find the date on which the kingdom was taken away from Israel, the date on which the crown was taken from Zedekiah, the date on which the kingdom of Israel there ceased, the kingdom of Judah there ceased and went into absolute captivity and the city of Jerusalem went into destruction. Now what year was that? We understand, as nearly as we are able to calculate: we do not claim infallibility, but as nearly as we are able to know, from all the history there is to be known, we believe that to **[Page Q84]** be the year 606 B. C. We will not go into all the proofs. That would take us all afternoon, and you have it in print, you have read it for yourselves and you know whether you believe it or whether you do not believe it and you were not urged to believe it. I simply set before you what I found there, what seemed to be, to me, the most reasonable answer to this matter, and you believed as much of it or as little of it as appealed to your heart.

Now then, suppose it were the year 606, what would that have to do with 1914? Why, this, my dear friends: We found that there were two things stated in the Bible, one in respect to natural Israel and the other in respect to these Gentile Times. In respect to natural Israel it seems to be quite clearly pointed out that they would have "seven times" of very severe, trying experiences and punishments from God, discipline, disciplinary punishments. And these seven times of Israel's chastisement, as God foretold in

the book of Leviticus, were not seven literal years, because they had many more chastisements than seven literal years. We believe, therefore, that they were seven symbolical years, and a symbolical year in Bible usage is three hundred and sixty years, corresponding, you see, to the lunar month, the lunar year—three hundred and sixty days, and so, three hundred and sixty years, a day for a year. And so seven years, or seven times, is seven times three hundred and sixty, which would be twenty-five hundred and twenty. And similarly, therefore, twenty-five hundred and twenty years would seem to be the measure of Israel's subjection to the Gentile governments, 2,520 years. Well, were they subject to the first? Yes. To whom? To Nebuchadnezzar. Were they subject to Medo-Persia? Yes. Were they subject to the Grecians, represented by the brass? Yes. And the Romans, represented by the iron? Yes. They have been subject since then? You know they have been subject. Twenty-five hundred and twenty years, come this fall, as nearly as we are able to reckon. What does that mean? Why, that means that the time for Israel's deliverance from Gentile dominion should be the end of this year. Well, what will that mean? Well, we do not know yet what it will mean, but we rather think there will be something or other, either in the way of the downfall of these kingdoms represented in the image, or in some other way it will be shown that God's favor is returning or has returned in special form to Israel. Are there any signs along that line? Yes, some signs; for instance, we have the Zionistic movement, which began only quite recently, and this Zionism is looking just in that direction, hoping for the restoration of national power to the Jewish people—hoping for it, desiring it, laboring for it. And where did the Jews get that idea? Ah, we are not wise enough to say. We should not wonder at all if the Spirit of the Lord stirred them up at the appropriate time to look for and wait for and strive for the restoration of their national entity at the right time. We believe so.

Well now, what about the other things? What about the Church? What about these Gentiles? Well, we answer, that similarly there are seven times marked out for the Gentiles; and their times began at the same period, at the same time, we believe, the year 606 B.C., and the seven times of the Gentiles is just as long—2,520 years, and measure down, we **[Page Q85]** believe, to the end of the year 1914 and the beginning of the year 1915. What should we expect then? Why, we should expect that by the end of 1914 the lease of power, this great lease that God gave to the Gentiles, the times of the Gentiles, would expire. And what would this mean? Why, you have lived in a house, and perhaps your lease has expired, and with the expiration of the lease the landlord sends you a notice to quit and get out. So I presume that the Gentiles will be served with a notice to quit. And just what that will mean to the Gentiles I am not wise enough to know. And if you do not quit and give possession of the house according to your lease, if you do not do so peaceably and quietly, in all probability the officer would come 'round and put you out on to the street. And so I am not expecting that the Gentiles know anything about this notice to quit, and they are not thinking of quitting at all. King Edward has no thought of saying, "Here, Lord, here is my crown, take it, please, and begin your reign." And the czar of Russia, his cousin, has no thought of doing that, and the other great kings of the world know nothing about the Messiah and His Kingdom. They do not realize the facts in the case. We are not blaming them at all, but we see that they are not prepared to quit. But we believe they are going to have a notice to quit, and they are quite unprepared for it. What do you think it will mean? Why, I think it will be about time. Well, how will it be done? Now, that takes more wisdom than I have. Well, you might say, it would necessarily mean, of course, that God would use some good people to put them out. Oh, not necessarily, my dear brother. Not necessarily. The officer who comes to put you out of the house might not be a good man at all. He might be a very rough and tumble sort of fellow that would come to set your stuff out. And so God sometimes uses the wrath of man, and the wrath of the devil, to praise Him, and He may use some other power. For aught I know, He may use anarchy to put these kingdoms out. It is not for me to say. I do not know. I merely know that you and I are commissioned to follow peace toward all men. We are not the ones to put them out. Therefore we can sit still, with great equanimity of mind, and say, When God's time comes, whenever it is, the Gentile lease will terminate and He will oust them from their positions, no matter how strong they may seem to be, and the Kingdom will be given to the people of the saints of the Most High God, the Kingdom and the

greatness of the Kingdom under the whole heavens, as Daniel describes it, and the people of the saints of the Most High God will take the Kingdom and possess the Kingdom forever, even forever and ever. That means a long while. We don't believe that the Gentiles will be given another lease. We believe they were merely given this lease in the interim, because God's time had not yet come for the establishment of His Kingdom.

Now, then, about the Church. That is the essence of this question, and the rest has been marginal. About the Church: We have understood that the Church is all to be gathered out before that time, because Jesus seemed to imply that in some of His statements. He said, for instance, speaking of the kingdom of the world: "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," and so we think it is not unreasonable that we should **[Page Q86]** say, if these things are coming upon the world as it is declared, when the times of the Gentiles have expired, if these things are to be a great time of trouble as the Bible says, a time of trouble such as never was since there was a nation, we say, if we are going to escape them, why, we suppose that we will be translated, or changed or something, having our resurrection change, before that time. So now that wasn't bad reasoning, was it? Even if it should be found to be wrong in the end, it doesn't seem to be illogical to my head, and I am not ashamed of it at all. Other people may be if they like, I am not. Well, now, is there any possibility that we might not be there? Yes, there is a possibility. There are two ways of escaping trouble. You might escape the trouble and be right in it. Is not that so? Yes, it is. A good many people think I have been in a peck of trouble for several years past. I have been escaping it all, my dear friends. If I look very much troubled, why I belie my feelings; I am not troubled a bit. I only wish that my enemies could have just as good a time, and especially all my friends (laughter and hand clapping). Well, now, the Lord may have something of that character for us, and for all I know the Church may be here during that time of trouble or during a portion of that time of trouble. There is nothing in the Bible that says just as soon as the Gentile times are ended all the Church will be glorified. The Church may be here after the trouble is begun, perhaps. Perhaps. It is possible. We'll see. And we'll be content whatever we see, won't we! That is the situation, dear friends! "Content, whatever lot I see, since 'tis my God that leadeth me." Could we be otherwise than content with God's leading? We may be sure that all the leadings of our Heavenly Father and of our Heavenly Lord will all be for good, that we will have every reason to enjoy His leadings. He doeth all things well.

Well, how might it be? Well, it might be that we would remain through this time of trouble.

And do you think, Brother Russell, that all the saints will be sealed? Well, now, the sealing, we understand, dear friends, is a work that begins with the Holy Spirit operating upon our hearts at the very time that we begin to do the will of God. The Apostle speaks of this sealing of the Holy Spirit. The sealing, you know, as it was done in olden times, was done with a seal—an instrument of hard metal or stone, usually a stone, impressing upon soft wax and giving a certain impress there that can be distinguished afterward. And so God, accepting us as His people, our hearts becoming very tender, and we as New Creatures giving ourselves fully to Him, has begun the work of impressing His character and likeness upon us, and we are in the process of being sealed with the Holy Spirit; and that sealing work has been going on, hasn't it? Yes, you know something about it. Yes, thank God you do! Well, there is a further sealing mentioned in the book of Revelation, you remember. There is a sealing in their foreheads; and something mentioned in Revelation as not having been common to the people of God, but as being opportune, and transpiring, in the end of the age; and we read, you remember, that the four angels are holding back the four winds; that the great time of trouble (I am not giving you the exact words), that the time of trouble should not break loose upon the world until the servants of God had been **[Page Q87]** sealed in their foreheads. Now that is a different sealing, you see. As Christians, we have always had, from the beginning of our experiences, the sealing process in our hearts, the character likeness of our Lord made more and more prominent, and so had our fathers and our grandfathers and all the Church of Christ had that sealing work going on in the heart. But now this sealing in the forehead signifies the giving, or impressing, intellectually. Has that been going on for a while? Yes, my dear brother, and you

know it. Just as surely as you have had any of that sealing in the forehead you are aware that your intellect is sharper and brighter and clearer. You understand God's character, you understand God's plan, you understand God's Word as you never did before. And this sealing process is to continue until what? Until all the number that belong to the Elect Church shall have been sealed in their foreheads. Will there not be many of the saintly ones of God's people left in ignorance? Not one! Not one! All of the one hundred and forty-four thousand that shall stand with the Lamb on Mount Zion will all of them be sealed in their foreheads; not necessarily all of the 144,000 in the flesh, because they have been selected throughout the whole age, you know; but all who belong to that class who will be living in the end of this age will have the sealing in this way; and the others that belong to that class, by experiencing the resurrection they get their sealing in still a more thorough manner, if you please; but the entire 144,000 receive this sealing in their foreheads, this intellectual knowledge of which this is a picture. So we believe it must be. So it has been in process. A part of the work that you and I rejoice in having the privilege of having a part in is this work of helping to bring to others the knowledge of God's character and plan. The pilgrim work and the scattering of tracts and the Photo Drama of Creation and the colporteur work and every other part of the work is with a view to helping our fellow Christians to have this sealing in their foreheads, to get a clear, intellectual understanding of God's plan.

And some can't see it at all. Why not? Because they are not drawn by God to receive it. And others do receive it. Yes, because to them it is given to receive it. Just as Jesus said in the end of His age, to some, "To you it is given to know the mysteries of the Kingdom of God, but to all outsiders these things are spoken in parables and dark sayings, that hearing they might hear and not understand." It is not for them to understand. In other words, God does not wish His plan known to everybody. He does wish it known to His consecrated people. "The secret of the Lord is with them that reverence Him. He will show them His covenant." And now in the end of the age is the time, we believe, that light and knowledge is especially due to this class. "Light is sown for the righteous." St. Paul, speaking on this very subject, says, after telling about that great time of trouble that is coming upon the world, says it shall come upon them as a thief and as a snare and they shall not know, "but ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light and the children of the day," and God will show you enough on the subject that you will not be like the world, overtaken unawares, and not knowing what to expect. So it is coming over the whole world. The Gentiles do not know what is coming. **[Page Q88]** They see the difficulties and they wonder about different things, but they do not know what is coming.

Now then, though it isn't in the question, I think it is a part of the question and perhaps as much of interest as the others here, therefore I will go on: Suppose that we should remain here! I am fully convinced that I would rather stay here if the Lord wants me to stay here. I couldn't go if He did not want me, anyway, but I am pleased to stay if it is the Lord's will. If the Lord were to say, "You can have your choice of going or staying," I think I should say, "Dear Lord, if you want me to stay, I'll stay." Wouldn't you? Of course you would.

Now there is a scripture to which we called attention in the WATCH TOWER recently, that is, two or three months ago, that leaves a little room for question whether or not the Church might be completed and somehow or other accepted in the Lord right here in the flesh, right here amongst men, and yet their destiny, so to speak, be settled, and yet we would not die—or attain to the resurrection just yet. That scripture says: "Let the saints be joyful in glory, let them sing aloud upon their beds, let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute the judgments written. This honor have all His saints." Now you see there's room there for the thought. Why? How? Notice the glory that these saints shall have. Some of God's people are at rest, while others are in short beds—trundle beds, so to speak, and those that are of full size are represented as having full-sized beds, etc. And the two-edged sword, what is that? Why, the sword of the Spirit, which is the Word of God. Now, we won't need the sword of the Spirit, the Word of God, in our hands after we get into the glory beyond the veil, will we? We do not think so. I doubt very much that we will use the Word of God as the sword of the Spirit

after we are changed. I think we will have more powerful weapons, more spiritual weapons even than the spiritual Word of God. What more? "The high sounding praises of God upon our lips." That can just as well be on this side of the veil. So the bed seems to indicate this side of the veil, and the sword, and then the text says, "To execute the judgments written." Why, are we to execute the judgments in the flesh? I do not know. I have no idea. I am not trying to execute judgment, my dear brethren, and I will not do so until the Lord makes it very positive to me that I should. He will have to push me out and make it very plain if I am to do that. I am not going to assume that I am to use any force with anybody until he makes it positively plain. If that is it, if the time should come, He will know how to make it plain to us, and then we will do our duty, we trust, every one; but we will wait until we see. I am simply suggesting these thoughts, because we are nearing the end of 1914, and I wish to leave this thought in your mind: that there is a possibility of our not being changed this year, and that there is a possibility that the Church may be completed and yet we will not be changed. It is possible that the Gentile Times will end on time as expected, and yet the Church not be changed.

Another question I will anticipate: Suppose that the Gentile Times should end in October, 1914, what would be the logical thing to expect? Well, I am not sure what to expect. **[Page Q89]** We could not be sure, we would not know, whether it would take the Lord fifteen minutes or fifteen days or fifteen years to put out the kingdoms of this world. It is merely a guess, but one guess that we might give with a little bit of scriptural basis is this: We have seen parallelisms between the Jewish Age and the Gospel Age. We have seen that the forty years of the harvest in the end of the Jewish Age corresponds with the forty years' harvest in the end of the Christian Age. We have seen that at the end of the forty years of Israel's harvest, the nation of Israel was destroyed within approximately six or seven months after the end of their harvest —a little more than six months. And so, following the same parallel, if it is a parallel (I am not sure that it is), if it is a parallel, it would seem to imply that the great trouble should be expected to come upon the world in the six months following October, 1914. Well, now, if you will wait until this time next year and see how it is, and we have another convention, then we will perhaps be wiser; but I hope we will not be any the less loyal to the Lord and His Word, whatever may be the circumstances or conditions. We did not consecrate until the end of the Gentile Times, nor did we consecrate until the end of 1914 not until the end of 1915, but we consecrated, if we consecrated properly, until death.

CHRONOLOGY—October, 1914, Re the High Calling.

Q89:1 QUESTION (1914)—1—Dear Brother Russell, in the event of October of this year coming and going, and you should still be in the flesh, do you think that that would be an indication that the Lord had left you out of the High Calling class?

ANSWER—I would not. Our understanding, dear friends, respecting October, 1914, is that to the best of our judgment—judgment of the Scripture testimony, of how to read the chronology furnished in the Bible, to the best of our judgment the year 1914, the month of October, will mark the end of the Gentile times.

Now we do not *know* that it will be so, because there is a difference between faith and knowledge. Now we know in part on any subject more or less distinctly seen some have more accurate judgment and some less. But God does not propose that His people in the present time shall walk by sight, but by faith. That is His intention. He has not, therefore, given us on some lines that which will be positive evidence so that we may walk by sight. As for instance, He has told us about the "crown of life" laid up for us, but you have never seen it except by the eye of faith, and yet that is the very thing you are running for and spending your life for, and unless you have full faith in that crown of life, you would not be laying down your present life and seeking to live in the future.

In the matter of chronology, we remind you of what we said in the Studies in the Scriptures. It is not a thing that can positively be known. We pointed out in the Second Volume that the chronology there set forth is the best, and most accurate, according to the Bible, that we are able to determine; but we also

pointed out that the Bible does not pretend to give the day the week and the month chronologically: that it gives certain periods in a lump sum, and therefore there will be always occasion to exercise faith in **[Page Q90]** connection with the chronology. We told you that in our judgment this chronology was correct, though it was admitted to be fallible and possibly might vary for a year or a few years; but that it seemed to be corroborated and made strong by the fact that certain prophecies of the Bible seemed to intermesh and interlock with it and it made the chronology of the Bible appear to us that He meant it to be used, and I am using it in my faith and I am acting according to this chronology. I believed these prophetic parts fitted into it and that it is connected with all of God's doings. There seems to be a fitness all the way down and I cannot see how they could so fit together unless God intended it, and if so, these things were for our admonition, for our instruction. So I placed upon each reader the responsibility for thinking the matter out for himself. We have as much in the Bible as we ever had, and I merely pointed out how the matter looked to me, and asked you to use your judgment.

I think the same about the chronology that I ever thought. I see no place where there is a flaw. I would not know where to put my finger on any item there and say, that is a mistake. I do not know any such place. It all looks to me as it did thirty years ago.

Why then, Brother Russell, here it is 1914. And have all of the things occurred that you thought would occur by this time?

No, that is true. They have not all occurred.

How do you account for that?

Perhaps I was expecting more to occur than I should have expected. I see nothing whatever to indicate to me that the chronology is in error, that our expectations are wrong. I am more convinced every day that I live that the great Divine Plan of the Ages is the only plan that could be a Divine plan; that no human being could possibly have concocted that plan. When you compare the Divine plan in the Bible with all of the human plans and theories how simple and absurd all human theories are.

Think of the thoughts given us about the doctrine of election. I need not single out any one. Take all of the creeds that have come down to us, and there is not an intelligent man in the world that would think of defending any of those creeds. They are all too absurd for the light of our day, and when we hold up the Plan of the Ages everything else on earth is put to shame and wants to get into the dark. Whether they like it or not it is so. The Great Plan shows God's knowledge of the affairs of the universe; God provided a "Lamb slain from before the foundation of the world." God permitted the sin, the fall. Why He permitted sin, His intention respecting the fallen ones that they should be redeemed in due time, the time of restitution, that it should come in due time, and in the interim God would select a Church to be joint heirs with Christ in the kingdom work, is all shown in this Great Plan. You cannot make me believe that any human being could make such a plan. Sometimes I see such futile efforts of humanity for making plans. For more than 6,000 years men have been making plans for God, and they are all silly, and the part that is not silly is devilish. **[Page Q91]** So then, nothing that could happen in 1914, or any other time, would change my mind one whit in respect to the great Divine Plan of the Ages.

What about it being near the time when the Kingdom is to be established?

I think, so many times, that every added indication shows that it is near, even at the doors, that I cannot doubt, whether the culmination comes in 1914, 1915 or some other year, it is near, even at the doors. When I see from the Bible the record given us, as I understand, as we have presented and you have read that we have been in the harvest time ever since 1874, that this is the harvesting of Christendom, I am astonished at how true every feature of that work seems to be, of the demonstration that we are in the harvest and the work is in progress. We have had forty years of this harvest, or will have in a few months. What have we seen? According to the Bible we have understood that during this harvest time the great Chief Reaper was to be present, not known to the world but to His sheep the knowledge of His presence

coming out gradually from one to another and it has been so. The parousia, the presence, unknown to the world that Jesus foretold when he told us that his coming would be "as a thief in the night," of which the Apostles said the world would all be taken by surprise and that they would not know what hour he would come, "But ye, brethren, are *not* in darkness that that day should overtake you as a thief" because ye are children of the light and of the day, therefore God would make known to you enough of the light on this subject to give you the information that we might not be in darkness with the world respecting the presence of the Lord. What are some of the evidences?

I answer Jesus himself told us what would be the special work He would do at His second coming and before He was manifest as present to the world. Before He would manifest himself to the world He would be present and do a work for the Church and that would be this. He told of the parable of the talents and the pounds, how He gave certain pounds and talents to His servants and went into a far country, Heaven itself, to be invested with kingly power and authority. On His return He would first call His own servants and reckon with them. Has it been so during the past forty years? Yes. There has been a reckoning with the Lord's servants and a giving of account of how they have used the talents and blessings and opportunities that have come to them, and in proportion as they were found to have received and used these well in that same proportion they have entered into the joys of their Lord. I am not wishing to say that you and I have entered fully into the joys of our Lord yet. No, there is more. That part where we shall have rulership over two cities, five cities, etc., that will be entering into the joys to the full extent. All who have been found faithful in this harvest, when the Master has called their name and they have been found faithful to the talents they did have, will be lifted up and given the high reward of being joint heirs with Christ. These are now learning to know of the love of God which passeth understanding. This has been going on for forty years. **[Page Q92]** The Bible says that at the time there would be such a blessing on the loyal ones of the Lord, there would be another class—a nominal class—with whom things would not be so favorable, and I believe it has been so; and I believe that is what the Bible calls a spewing out of the mouth by the Lord in connection with certain persons who have not been loyal to Him; and that work of separation has been going on as a separation of the wheat from the tares, the tares to be bound in bundles for the burning.

I will not attempt to go into details, merely touching points known to every one of us, and I am doing this merely to stimulate your pure minds by way of remembrance, rather than to say anything new. We have said all this in print and you have read it before. We are merely reminding you of it. I have believed in all of these things for over forty years and I still do.

What is the next step in order? The Bible tells us it will be the Epiphania of Jesus. What is that? The shining forth. What is to be revealed? The one whom we recognize already. We already recognize the presence of our Savior the present One, the Great Reaper, but the world knows Him not. Just as it was at the first advent. Jesus was present but the Jews knew Him not. John the Baptist said of Him, "There standeth One among you whom you know not." We believe there has been One with us during these forty years here, the Present One, the King, God has appointed, and the world knows Him not. He is not revealed unto them. He has come "as a thief in the night," getting the bride class ready, gathering out a people peculiar to himself. He is gathering the jewels, seeing to the finishing touches of their polishing, getting them ready to be set in the great diadem in the hand of God. God is getting ready these jewels, the mounting of these jewels in the diadem frame will be the installation of the Church in the Kingdom. Their change in the resurrection which we are hoping will come to the Lord's people soon and in which we are hoping to participate.

Now further, we have seen and been expecting the Jews would be going back to Palestine, and at the beginning of this harvest time no Jew in the world had thought of going back to Palestine. They were all looking to their own chronology which has a difference of several hundred years from ours. There is nothing to be expected until the end of the 6,000 years. I think that is 350 years yet according to their

chronology. In the last twenty years the Jews have been waking up, paying no attention to their chronology and hoping for the restoration to Israel and hoping God would grant them a national existence again—the very thing that according to the Bible is now due to be accomplished. We expect a larger enlightening of those, possibly, than we have seen. We thought more Jews would go than have, but we were not wise enough to know how many were going. What we do see is a sufficient number to fulfill God's word—a gathering of some of the most earnest Jews from all parts of the world. Not always the richest Jews, but it is said some eighteen millionaires are living at Jerusalem now. God tells how the Jews will be regathered there, with considerable wealth at about this time, possibly not this year or for several years, but all of these things are **[Page Q93]** coming our way and my faith in the ultimate carrying out of all these things is the same that it ever was.

There is another matter. What is going to slip past in October, 1914? I suppose you think the Gentile times won't end there?

I do not know anything of the kind.

I do not know but what they will.

You do not know.

Nobody else can say they will not end there. Let us wait and see.

What is meant by that anyway? says one.

I will grant, dear friends, perhaps three-fourths of this audience know exactly what is meant by the term "Gentile Times" now as well as after I give a more detailed explanation but for the sake of the one-fourth I will say God in times past had given a kingdom to Israel and it was typical of Messiah's kingdom that was first of all recognized in King David, and we read of him that he sat upon the throne of the kingdom of the Lord. Now lots of other kingdoms today claim to be the kingdoms of the Lord, but they make the claim without Bible authority. David sat on the throne of the kingdom of the Lord, and God said of the fruit of his loins there should be some one to sit on that throne forever, that He would never lack some one to sit on that throne—God's throne. And He never has. Solomon sat on the throne of the Lord in the room of his father David. Then followed Solomon's sons down to the last king, whose name was Zedekiah, and he was the last of David's line to sit on the throne of Judah over the people of God as representative of God's kingdom. What then occurred? In his day God said to him, "O thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus said the Lord God; Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until He come whose right it is; and I will give it to Him."

Do you get the thought? There was the typical kingdom continued from David to Zedekiah and then taken away from the earth never to be replaced until the Messiah should replace it as God's true kingdom at his reign. And it has been so. There is no failure of that prophecy. Have the Jews not had a king since? None that God recognized. What about Maccabean, Herod, etc. The Maccabeans did not come from the line God recognized, and the Herod family were not only not of David's line, but were not Jews at all. They were the sons of Esau. It has been true that from Zedekiah down to the present time, there has been no king of David's line, and the next one to reign is the Messiah. What of that? That time from which their kingdom was broken off until Messiah would come, we believe was mentioned when He told them through Moses about how He would overturn them and punish them seven times—seven years. Not seven literal years, because they were punished much more than seven literal years, many times more. What does this mean? Seven times as much as they ought to be punished? No. What does it mean, then? We believe that he meant that God would punish them seven symbolic years for their sins. How much is that? **[Page Q94]** According to the Bible a symbolic year is 360 years—360 days to a lunar year and a day representing a year, so a symbolic year is 360 years. What of that? Seven times would be seven times 360

years, or 2,520 years. Where would they begin? They would begin the very time that God took away the crown and the diadem from Zedekiah. Where would they measure to? To the time when Messiah would take His kingdom. When will that be? To our understanding, my dear brothers and sisters, Zedekiah lost his crown in the year 606 B. C., and from here—606 B.C.—measuring down 2,520 years to the best of our knowledge and belief, will expire with October, 1914. Now if anybody else can change that, let him do so. We have not found anyone that can. We do not say it is infallibly true, but we have not found anything wrong with it but we see that the right time for Him to receive His authority in the world will be October, 1914. Perhaps that is wrong, but I do not think it is far wrong. It does not seem probable. Those were years of Jewish punishment for their sins. They did not relate to the other punishment and how they got their great punishment, had their national existence taken away when they rejected Jesus, and they have had no national existence since the year A. D. 70. And they will have none until the day in which they will delight to say, "'Blessed is He that cometh in the name of the Lord Jehovah." They will be glad to see him. How do you know they will? The Bible says so. The Bible says He is going to pour upon them fire, symbolical for trouble. I will pour upon them the spirit of prayer and of supplication, and they shall look upon Him whom they have pierced. They will look with the eye of their understanding just as you have. Have you seen Him? Yes. Have you looked at Jesus? Yes. May not the Jew also? Yes, and he is about to do so, we believe. We understand one of the first things of the new order of things will be pouring upon Israel their share of the blessings and their eyes will be opened to recognize Him whom they rejected more than eighteen hundred years ago.

Looking from another standpoint, Jesus said in prophesy that "Jerusalem would continue to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled." Was it trodden down in his day? Yes. Were they not governed from Rome? Surely. Now, Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, does not that imply that there are certain times of the Gentiles? Yes. What does that mean? Did God give the world over to the Gentiles for a time? Yes. How do you know? Jesus said so, and you can go to the Bible and find the proof. God took the kingdom from Zedekiah and the crown was taken from him. Then God recognized the Gentile governments for the first time. Prove that. That is easy enough.

You remember Nebuchadnezzar, the king of Babylon, when exercising his power in overthrowing Zedekiah and utterly destroying Jerusalem, taking many of them captives, was the beginning of that period—the overturning of the crown—and to show us clearly where the authority went according to the divine view. God gave a vision and an interpretation of that. I will remind you of it. Eighteen years before Zedekiah's **[Page Q95]** kingdom was taken from him, a young man of a noble family of the Jews was taken prisoner with others, and that young man was Daniel; and he was put among the wise men of the land of Babylon to have special education and privileges, and he had been in Babylon for eighteen years. And when this time came represented in the dream, the king sent out word that he had had a dream, and called upon all of the wise men to come in the morning, and when they came in, he told them that he had had a dream the night before and it was very interesting and puzzling, and one of the most puzzling things was that the dream had gone from him and he could not remember it, and he told them that he wanted them to tell him the dream and what it meant. The wise men told him that no king had ever asked such a thing of his wise men before, that if he would tell them his dream they would give him some kind of an interpretation of it. The king answered them that he could see very easily how a man could make up some kind of an interpretation of it if they had the dream told them; but that if they had the divine power they could tell the dream and the interpretation also. "If you cannot do that I will have you put to death as imposters, letting on that you have connection with the gods which you have not." They were frightened, but when Daniel heard of it (it seems he was not with them before the king) he said to the king, "Why is this haste? If you will allow a certain time to be granted, there is One who is able to answer the king and give him the dream and the interpretation. That is the God whom I, Daniel, serve." "Very well, time will be granted." And at the time appointed, Daniel came before the king and told him the dream, and you

remember it well.

"Thou, O King, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, and his feet part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

"You have got it right," said the king. "That is exactly the dream. Now tell the interpretation." And Daniel proceeded to say, "The God of Heaven hath revealed unto the king this thing." That was from God. "Thou art this head of gold." A king over kings. You are the first one represented in this great image. This represents all of the Gentile governments that would ever bear rule over the earth. That represents the time between when God took away the typical kingdom and the time He would restore it. The description shows us that the head was the kingdom of Babylon, the next was Medo-Persia, the next Grecia, and the next the Roman Empire, represented by the legs, and the next in order was the holy Roman Empire, represented by the feet of iron and clay. The iron in the feet, by the way we understand, **[Page Q96]** represents the powers of the state. The Roman Empire still exists, not in the form it was first recognized, but in the fact that it was a combination of church and state, and the two uniting sought to rule over all Europe and the world, and generally there has been a disintegration between the iron (civil) and the clay (ecclesiastical) powers. Some places the iron is more prominent and some places the clay. The iron, which has the strength, is usually the most prominent. The clay, representing ecclesiasticism in the mixture, corresponds, shall I say, is the counterfeit of the stone? In other words, this power in combination with the civil power claims it was God's kingdom, claims that instead of smiting the image and destroying it, the stone itself had taken on the divine character and was ruling.

The great kings of Europe today, practically all of them, claim that they are God's kingdom, and yet that they are civil powers. On the one hand they are currying power with earthly kings, and on the other hand they claim to be God's kingdom. Such kingdoms claim that the Emperor Joseph is reigning there by divine authority, also Emperor William, Czar of Russia, etc.

We are living down in the days of these kings represented by the feet and more particularly the toes. What is the next thing in order?

According to the Bible, the next thing is that the whole image is going to be broken in fragments, and "become the chaff of the summer threshing floor," and be completely removed. The Bible says, Choose whom you will serve and whom you will believe. I think we have learned to put our confidence in the Word of God. We believe what it tells us, no matter what it says to anybody else.

The Word of God tells us that the next thing in order is for the stone to smite the image, and after the smiting the stone will fill the whole earth. I believe just what the Bible says. It need not make any difference to you what I believe, either, but what the Bible says. We are going by God's Word and not by each other. We have had bad enough experience in trying to follow men. *We are not following men, but God.* These things are sure. The Lord said so. No matter whether the smiting of the image will occur in 1915 or not. God only knows; but according to the best knowledge I have of the Bible, that will be the time when we shall expect that the image will be smitten in the feet. Why say 1915 and not 1914? Because these Gentile governments, represented by the image Babylon, Medo-Persia, etc., were given their places to occupy for a certain specific time, between the time Zedekiah's crown was taken away and the time when Messiah's Kingdom would be established. All of that time they must have. It is like a lease given to you. If you received a lease expiring October, 1914, why then, just as soon as the lease would expire it would be time for you to get out of the premises. Suppose you did not know that your lease had

expired; it was long and you had forgotten it was for October 1st, 1914. You were building, planting and fixing up the house as though you were expecting to stay there forever. Now your lease has run out; what would you then expect? You would receive some notice to get out. Suppose you did not go? *You would be put out.* **[Page Q97]** What we see about the Gentile Times is that God gave a lease to the Gentiles when He took away the kingdom from the typical Israel. He said to the Gentiles, I am going to give you the lease or opportunity in which you may take hold of the affairs of the world and see if you can bring to the world such things as make for peace.

We want to say here, some of these Gentile nations have done wonderfully well. I congratulate many of them on having done splendidly, all we could expect, all beastly governments, they have done the best they could. Who could bring perfection out of an impure thing? What do we think today as we are nearing the close of the Gentile Times, the 2,520 years, beginning 606 B. C. and expiring October, 1914? Have they brought in everlasting righteousness? No. Have they brought happiness to the world? No. Have they brought that which will be the desire of all nations? No. What must we hope for? What God has declared He will bring, and Messiah's Kingdom will bring to mankind "the desire of all nations."

Are any of the nations getting ready to move? I have not heard of it. Don't they know the Gentile Times have expired? I guess not. The truth has gone all over the world? Yes, but it is foolishness to them. If the emperor heard anything about the times of the Gentiles he would laugh. So would the king of England, or the czar of Russia. Even the Emperor William would have a good laugh at the thought that God had anything to do with a better government than his. How could God get a better one? It would naturally occur to these gentlemen that God could hardly choose a better king or ruler than is now in office. All of these men are imperfect and are all laboring under more or less of a delusion and the false doctrines of the past, and are so bewildered and weak they could not do better if they did not know how.

Their lease will expire and God who gave it to them will take back things in His control and set up the Kingdom in the hands of the Messiah that Jesus taught us to pray for, "Thy Kingdom come. Thy will be done on earth as it is in Heaven."

What do you expect, then, Brother Russell, in October, 1914? I expect October will come and the kings of the earth—the Gentiles—will not know that their lease is expired. What then? A thunder clap out of a clear sky, that will begin to show these kings that a new Ruler is taking possession of the world. How will it come? I do not know the particulars. I have merely the outline. The first thing in order will be the manifestation of God's kingdom. How? The revealment, the making known. What do you mean? The Epiphania. He has been here and is to continue a thousand years. His parousia will not end in this forty years.

None others are made aware of these things yet. "Ye brethren are not in darkness that that day should overtake you as a thief."

Next in order will be (the apokalupsis) the revealment. How will that be? "I have my idea," some one says. "I think that He will come and will sit on the circle of the Heaven and every eye will look up and all fall down and weep and howl." Not a bit of it. I think the Bible way of telling that matter is this way, dear friends: "He shall be **[Page Q98]** revealed in flaming fire taking vengeance." What is that? A great system of judgments will begin at that time. Flaming fire, outward manifestation of judgment. Why did you say fire? Because the Bible uses that as a symbolical expression just as He said the fiery trials which are to try you, and the gold is being prepared by fire. It is said of the world, not the Church, "He shall be revealed in flaming fire taking vengeance." That will be after October, 1914? Yes. How long will it take? I do not know. Have you any guess? Guesses are very dangerous things, and if I will do any guessing I will give you the reason why I guess. In this case we have seen the parallel in the ending of the Jewish age. The city was destroyed in A. D. 70. The ending of the Gospel Age and the baptism of trouble will come, the elements will melt with fervent heat, the capitalistic elements and all, the whole world will become like a furnace, every man's hand against his neighbor. That is the Bible description of it. The fire

will come on the men in a natural way. It is their own fire that they built. It is because they are not living up to their grant. The Bible indicates that this condition would have come long ago if God had not held it back. When the right time comes God will no longer hold the four winds back, and the conflagration will be thorough, and swift, and terrible. Jesus said, speaking of that time, "Unless those days be shortened no flesh shall be saved. But for the elect's sake those days shall be shortened." What about the elect's sakes? What about them? The elect are going to set up the Kingdom and stop that. They will interfere and bring order out of confusion.

How long did it take for the trouble that came upon the Jews to destroy them? About one year. After the forty years are ended, what might be expected here? Perhaps one year here might be enough of this trouble. God only knows. We are merely offering an idea. So I will expect 1915 will be a very severe year.

Where will the Church be then? Part of the question here. I am giving a liberal interpretation of this question and answer at the same time a half dozen other questions that will be asked. What about the Church? I do not know. I can only guess, and as I said before, guesses are very unsafe. Our supposition would be what we have always understood that when He would appear, when He would be manifest in the flaming fire, we would appear with Him. That would imply that we would be gone from here.

Another Scripture says, "Watch, that ye may be able to escape these things." That implies that we shall be gone, we think. It is implication. We are not sure. We would naturally suppose that the Church gathering would be before the end or by the end of the Gentile Times, but we are not certain. We call your attention to one of the Psalms and the statement therein made. "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the heathen, and punishment upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written: This honor have all the saints." **[Page Q99]** We pointed out in a recent Tower, dear friends, some of these things that seem to imply that the saints shall enter into some kind of glory this side the veil. We are not sure. We do not wish to prophesy. We are merely trying to read a prophecy. Our thought has always been that we would have nothing to do with the judging of the world until we had passed beyond the veil; but this seems to imply that some of the work would be done this side, because the bed seems to represent ease, the sword the Bible which is the Word of God. We say to ourselves while we might have the high sounding praise of God in our mouths on the other side of the veil, we would not need to be on the bed of rest or have the sword of the Spirit. On the other side we will have something more perfect. These are for use here under present conditions. Therefore, there is something in that Psalm which seems to me to say the reward referred to may be here. What of it? Apparently the next verse says they are to share with all the saints in the execution of the judgments written. What would that mean? It might seem that some of God's people might remain on this side of the veil, while others would be on the other side, and the two were one complete body acceptable to the Lord and might jointly engage in some work, they there and we here. There is a thought we might take. There is a possibility of it, and I am merely keeping my eye of faith and understanding open to see. I am not saying it is so, but we are in a place where we do not know. Our faith is strong, but whether all of our expectations in respect to the changes will be fulfilled by October 1st, or a year afterwards, I do not know, but whatever is God's will for you, is your will, I trust. Whatever is God's will for me, is my will; and if God has something beyond what I had thought, I will be very glad to have His will be done. Aren't you? I am sure you are.

I understand there are some of the dear friends at the Convention whose faith is shaky and they feel like selling out. I would like to find them. How much do you want for what you have gotten? Count up all you have received. What will you take for it? Say the word. Will you take $1,000.00?

(From the audience.) No.

Will you take $1,000,000.00? No.

Will you take the whole world? No, no.

You have a great bargain anyhow. Whatever comes you have a good bargain anyway. You are laying hold upon and appreciating what Jesus told us about the pearl of great price—a priceless pearl. Sell everything you have to obtain this pearl. You sold out your own will once and you have nothing to say whether God's plan is October, 1914, or 1940. It is none of your business. You gave all to the Lord. It is His.

Content whatever lot I see,

Since 'tis my God that leadeth me.

CHURCH—Re Need of a Mediator.

Q99:1 QUESTION (1907)—1—Do we as individuals need Christ as our mediator before we become members of His Body?

ANSWER—I answer that if we had needed Christ as a Mediator, then God would have provided Him as a mediator, and the fact that God did not provide Him as our mediator, proves that we do not need Him as such. The Scriptures never speak of a mediator except from the standpoint of a **[Page Q100]** covenant. Whenever the Scriptures speak of a mediator, they always speak of it in connection with a covenant. As for instance, there was Moses, the mediator of the Law covenant, and Christ the mediator of the new covenant. Abraham had no mediator. Why? The Apostle Paul explains that the first covenant was all of God, and God is *One* and where there is only one party there is no need of a mediator. What does He mean? Why, in the original covenant He made with Father Abraham there were no conditions specified at all. God says, I will do thus and so. He does not say, I will do thus and so if you do so and so. Where it is merely an unconditional promise you do not need a mediator to carry out the plans and see that the two parties do right by each other. There are not two parties to it. God is the only party to that covenant. The Law covenant was made with the nation of Israel. Are we under the new covenant? No, because the new covenant has not come yet. The new covenant belongs to the future. How does it read; "After those days, I will make a new covenant with the house of Israel and with the house of Judah." Do you belong to the house of Israel or the house of Judah? No. Then the new covenant is not for you. If we are faithful we will be members of the mediator class of that new covenant. In other words, you and I are invited to become members of the mediator of the new Covenant. Christ is the mediator, but He is going to have a bride. Someone may say, Where do we come in? What covenant are we under? We are under the original covenant, which required no mediator. The church does not need a mediator. What does it need? Can they come direct to the Father? No. Well, what do they need? They need just what the Scriptures tell us we have—an *advocate* with the Father.

CHURCH—Urging Vow Re Stifling Conscience.

Q100:1 QUESTION (1909)—1—Is not the urging of the vow along this line?

ANSWER—I do not clearly see just what that means. To *improperly* urge the vow might be along that line. It would be improper to urge any one to take any vow against his conscience—but it would be proper to urge what he thought would be for their good. It would be proper for him to let them know what he thought would be the advantages of the matter. That would not be urging the matter except in the Scripture sense: As the Apostle Paul said, "I *beseech* you, therefore"—but you say, "Paul, you are urging that too much." No. If it is against your conscience do not present your bodies living sacrifices. Where does it say anywhere in the Bible that you *must* submit yourself a living sacrifice? It doesn't say that anywhere. That which you *must* do is a command. The Lord tells us He is pleased to have us if we present our bodies living sacrifices. He tells us, "Now is the acceptable time." You and I know what are the privileges and what are the rewards—so the Apostle Paul realized what a reward was to come to those who would submit, and he said, "I beseech you, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So about the vow. There is no command in the Scriptures that you should take that vow or any vow, but the Scriptures indicate that the people who are the Lord's people will **[Page Q101]** be taking vows representing their determination. A vow is a voluntary act on your own part. But you ask, "Did you ever take a vow, brother?" Yes, sir; I have taken numbers of them. "Were they a good thing for you?" Yes; I found them very good. I took a vow of consecration to the Lord—that all my acts and words would be pleasing to Him. You say, "That is a pretty comprehensive vow. You are a slave to that vow." Yes, sir; being set free from the law of sin and death we become the servants of the law of righteousness—we become the bond slave of the Lord Jesus Christ. I have no liberty at all. I am bound to do what I believe is the Lord's will. I am glad to be the slave of the Just One. I would not be a slave to you or to any government or system. I have never been in any church but one—that was a Congregational church, and I got out of that. Now I am not in bondage to any person or thing in all the world—only to the Lord. If you get the right comprehension of anything that I write you will understand that I never ask you to come into bondage to any man or thing—but only to the Lord. There is one vow that you may properly make. That is the marriage vow between husband and wife. But all other vows I want to make to the Lord and I want them to be such as will bring me more into submission to His will. As a child I never even signed the temperance pledge because I felt as though this was binding myself to someone else. If I ever come to see that I should make this to the Lord I will make it, as my responsibility I recognize as being to the Lord. The intimation would be that the one who wrote this question had the thought that I was urging the vow upon some one in the sense of stifling his judgment. No. Only I suggest that they look at the matter carefully, prayerfully, and see if there would be anything to their advantage or disadvantage. If you see anything to your advantage *take it.* If not, *don't take it.* I think of a vow I took some years ago. It was after some of the revolving picture-shows that they have in all cities—moving pictures—came before the public. I looked through several of these and after I had gone away I thought the matter over and said: I don't believe it is to my advantage to look through that box. I made a vow that I would never look through one again. You ask: Was there any sin in looking through? No, not at all. But to me it would be sin now if I did it.

CHURCH—Stifling Conscience Re Submission.

Q101:1 QUESTION (1909)—1—How far may we stifle our judgment in connection with the principle of submission?

ANSWER—Stifling our judgment is one thing and stifling our conscience is another. If it is a question of stifling our *conscience* or our *judgment*, I would say it would be better to stifle our judgment, for *we must not stifle our conscience.* If it is merely a question of judgment and the responsibility of judgment doesn't devolve upon us, leave it to the congregation. Submit your judgment to the others—submit your thought for the decision of the others. If your judgment is better than the others you owe it to the others to tell them—and then be quiet. Otherwise you might be like the juryman who said the other eleven men had no sense at all because they wouldn't see the matter as he did. **[Page Q102]**

CHURCH—Submission to Elders.

Q102:1 QUESTION (1909)—1—Would the principle of submission lead us to accept the form of prayer, for instance, if suggested by an elder?

ANSWER—In the order of the Church it would be very proper for us to submit ourselves to the arrangements of the congregation while worshipping together. If we are of those who are of the Lord's consecrated people it would be for us to say what the order of the meeting would be and proper for those worshipping together to say what it would be in the absence of such an elder. It would also be proper for an elder to say who should lead the meeting if he were going to be absent; and it would he proper for the one appointed by the elder to obey his suggestions kindly, as far as possible, as the Apostle says, "Submit yourselves one to another." For instance, if Brother Sherman opened this meeting and he chose to say

"Shall we stand to sing such a verse?" barring any physical weaknesses we should arise, instead of saying:, "Who gave you liberty to suggest that we should arise?" Or for an illustration, suppose some one else should say, "Shall we bow our heads in prayer?" and some one else should say, "Well, I am in the habit of standing up when I pray. I am going to stand up." To have a certain amount of willingness to fall in line with everything that is not a matter of conscience is a good thing. The Lord's people have a good deal of combativeness, and unless we have this quality we will not be overcomers. But unless it is brought into control it is likely to make us contentious, difficult to get along with, hard to live with. We should submit ourselves as far as possible to every reasonable regulation. If each had his own right and will there would be confusion all the time. It is a good thing to have to submit ourselves one to another; it is a good thing to learn to submit ourselves—but when it is a matter of conscience we are to have sufficient courage and manhood to stand by that conscience so we would not violate that conscience. There are a whole lot of things in the world that do not involve conscience at all.

CHURCH—Because Thou Hast Left Thy First Love.

Q102:2 QUESTION (1909)—2—What is the meaning of those words, "Because thou hast left thy first love"? (Rev. 2:4).

ANSWER—Those words, you remember, were applied to the first stage of the Church, and our thought is that they meant there was a love for Jesus, and for God, and the great Plan of Salvation manifested in the days of Jesus and the Apostles, for a little while during the first century, and that gradually much of that love and zeal became less and less and they left their first love. We might apply that in a general way to everybody. I have found some who at first found the truth of God very precious and sweet, but finally persecution arose and opposition, and they found out how much it would cost, and they did not realize their privileges, that these were necessary to prove if they were worthy, and some of them have lost their first love, and become lukewarm, in their attitude toward the truth. Do not become lukewarm, but be very zealous. *The heavenly race demands all of the zeal and energy that you and I can put forth.* The more you and I can see of the beauty **[Page Q103]** of the divine plan, of the privilege of reigning with our dear Redeemer, and of the little that we can offer in sacrifice, the more we should appreciate the privilege of doing with our might what our hands find to do.

CHURCH—God Sets the Members.

Q103:1 QUESTION (1909)—1—In 1 Cor. 12:28, we read: "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; ... helps, governments." Who are the governors, and to what extent do they govern?

ANSWER—It does not say governors, but governmental rule, order or law. The whole congregation, by the direction of God's Word recognizes certain rules as proper, the orderly course of the conduct of meetings. Every one who is a child of God and makes any progress in the way of the Lord, ought to come to the place where he could see the wisdom of certain rules in the Church of Christ. Anybody who is not willing to recognize the rules and regulations made for the Church is to that extent an anarchist. We believe in the law of the land or of this city. It is better to have some rules or laws, even if they be imperfect, than to be without them. We admit that there might be too many laws and regulations and restrictions, but the Church of the Lord are to seek to know and appreciate and to use the liberty that God gives—everything must be done decently and in order. The object of each class should be to have as much liberty as would be good for each class. So God is the one we are to recognize, the one who has established the order in the Church.

CHURCH—Trouble in a Class.

Q103:2 QUESTION (1910)—2—In case where some little bitterness sprang up between two brothers in the church, and they refused to speak to one another, and it is evident to all the class that they are not in the right relationship, what should be the attitude of the elders in that case? Should they make the matter

in any way public, or should the matter be allowed to drift along, especially if it does not interfere with the church in a general way?

ANSWER—My thought would be, brother, there may be certain matters that are individual, and that the Church had best not take any notice of, but do the way the Bible says God did with some things. We read of certain things that God winked at. And so the Church needs to wink at certain things—that is, not to notice them. Now where there is a little difference springs up between two persons, if the Church attempted to interfere, it would be busy all the time, perhaps. But each one should remember that it would be proper to bring it to their attention, and if either or both of these parties were causing divisions they should be noted or marked by the others, and not treated quite so cordially—not spurned as brethren, but not put into any place of office or service of the class, and just treat them a little more coolly, because they are not walking circumspectly, apparently, but are causing some division. Then it would also be proper for any of the elders, if they thought they saw a good opportunity, to have a little private conversation with either of those brethren, and say, "Brother, is there anything in your affair that I could help with? I notice you and Brother Brown are not getting along very nicely; I want to say to **[Page Q104]** you that as an elder of the Church, do not forget Matt. 18:15; if Brother Brown has done you any harm do not forget that Scripture, and if I could be of any service to you at any time I will be ready." "

Well, I want to tell you about it—"

No, brother, I do not wish to have you tell me about it I think it would be wrong for me to listen to the matter; it would have to come to me in the regular Scripture way. If there is a difference between you and Brother Brown I do not wish to hear it, it would be wrong for me to encourage you in stating it. God has provided a way, as Jesus said, in Matt. 18:15-17. He tells us how we shall do—go first to him, try to make it up with Brother Brown; if you fail to do that, and he is doing you some harm, and makes you feel as though you cannot be a kind brother to him, then come and get a couple of brethren to go with you. If you want to call me to go with you I will be pleased to serve you and do everything I can to bring about peace and harmony. But I do not wish to hear anything in advance; it would not be right; I would not be a suitable one if I did listen to anything you had to say. If Brother Brown has done you harm, go to him and then after you have been unsuccessful if it is still important enough in your mind to make a breach between you and him, then take, as the Scriptures say, one or two others and have a conference, and if it is still unheeded and if neither you nor he can see the thing harmoniously, then it may be brought to the Church if you wish, but not sooner than that."

CHURCH—Opposition in the

Q104:1 QUESTION (1910)—1—The strong ones in our Church are opposed to present truth, and those who are most faithful are not teachers and are younger in the truth. The opposers are holding on to the meetings, as they are principally elders. What are the faithful, weak majority to do?

ANSWER—Well, I have no idea from whom the question comes, so I can answer it with the greater freedom. I can see that there are certain principles involved in all that the Lord has laid down in respect to his people, and that they are to choose from amongst those for elders, or for elder brothers, those who are most qualified to represent the Master in the congregation. If any of those who have been long in the truth, and who have natural ability, have become such as this brother evidently thinks some have become, then they are to be considered from the Apostle's standpoint as heady, and it would be proper for the congregation to follow what they believe to be the Lord's will in respect to electing them or not electing them the next time. My thought would be that it would be injurious to any brethren who are really in this condition to elect them to any place of prominence. It would be to their good, and the very best thing as helpful to them, if they were allowed to remain outside of any teaching capacity for a while, even though the apparent prosperity of the meetings would seemingly be interfered with. It probably would not be interfered with, because any who are in such a wrong attitude of mind as this question intimates would certainly be likely to do more harm than good every day, and every meeting, and to be getting more harm

than good themselves. But, now, it does not follow that the brother who has written this question has the proper focus **[Page Q105]** on the matter. Perhaps he has some wrong impression; I am not competent to judge; know nothing about the case, nothing about the elders, nothing about the writer of the note. But it would be his duty to try to look as calmly, and patiently, and benevolently, at the elders that have been serving as it is possible for him to do, and for all the congregation to so regard the matter. And perhaps it would not be unwise for the brother to call on each one of the elders whom he thinks is not quite right, one at a time, and kindly tell them what he fears, and suggest that he is not wishing to judge, but that he sees certain things, and ask them to consider these matters—whether it might not be the adversary is gaining some advantage over them, and have a nice kind brotherly or sisterly talk. Generally a good plan is, if they get angry with that, and you have been very kind and considerate in the way of presenting it, it shows that there is something wrong. They might not agree with it necessarily; they might say, Why, brother, you have misunderstood me. I did not mean that at all; you have been looking too critically at it; what I meant was thus and so. In any event, it should be a means of assistance to those who would be in this supposedly wrong condition. Before undertaking anything of the kind, I would advise that each one who would undertake to do anything in the way of correcting a brother or a sister, or even giving a suggestion to anyone, should first make the matter a subject of prayer, make sure that their own heart and mind are all right, that they had no bitterness, and that they were seeing things as generously as possible. Let us first get right ourselves—as the Lord puts it, first cast out any mote, or beam, as the case might be, from your own yes, and then with the clearer sight you would thus have you may be able to be a blessing to some brother who is having a mote or beam in his eye.

CHURCH—Members of Body of Christ.

Q105:1 QUESTION (1910)—1—Is it correct to say that we are members of the Body of Christ both as justified human beings and as New Creatures? My question is prompted by the fact that in the last Tower you say that we are members of him as New Creatures, members of Christ spiritually, and not of the man Christ Jesus. In another place you explain in Volume 6 that the Little Flock during the Gospel Age has been Christ in the flesh.

ANSWER—I am not sure if I get the thought of the questioner, but in my own mind there is no contradiction between the statements of the Tower and the Dawn. Therefore, I will state my thought on the subject again and perhaps make it clearer to the questioner.

My thought is that we are not members of the Body of Christ at all, in any sense of the word, until we have made the consecration, and until he has appropriated his merit to complete our insufficiency, and until the Father has accepted us and begotten us of his holy Spirit. Then we are New Creatures, and as such, members prospectively of the Body of Christ. We are called the Body of Christ, called the Royal Priesthood from the moment we make the consecration, and if we fail then we drop out from being members of the Body of the great High Priest and we become merely members of the household of faith, or members of the **[Page Q106]** Great Company class, or members of the foolish virgin class, but we do not become members of his Body until we have made our consecration. No one is competent to say of another that he has ceased to make his consecration. It is not given to us to determine who are and who are not. It is the Lord's own work, and it is for him to determine who are in the Body and who may remain. "Every branch IN ME who beareth not fruit (of love, the fruits of the spirit), the Father taketh away. Every branch that remaineth IN ME, he pruneth that it may bring forth more fruit. Herein is your Father glorified, that ye bear much fruit."

CHURCH—When Presented to the Father.

Q106:1 QUESTION (1910)—l—"Now unto him that is able to keep you from falling and to present you faultless with exceeding joy." Will the Church be presented into the immediate presence of the Father at the beginning or at the end of the Millennial reign?

ANSWER—Undoubtedly at the beginning of the Millennial reign. That is my opinion. We already are children of God and the banquet that the Scriptures refer to is the marriage supper of the Lamb and to my understanding symbolically pictures or represents our union with the Lord on the plane of glory and that he will present us to the Father faultless. Why should there be a delay of a thousand years? I can think of no reason. I expect to see the Father before very long after I am changed. Yet I understand there will be a little delay because apparently the Church will be changed first, and then apparently there will be a little delay in waiting for the Great Company; because, you remember, in Revelation, after describing in the 18th chapter the fall of Babylon, and those who did not come out of Babylon, the Great Company class, then in the 19th chapter we read, Babylon is fallen and the marriage of the Lamb is come, his wife hath made herself ready. They who are speaking are not of that happy class, but they said, Let us rejoice because it has taken place; we are glad that the Bride class has gone in. The marriage is one thing and the supper is another thing. So a message comes to this great multitude, saying, Blessed is he that is invited to the marriage supper of the Lamb. My understanding is that the Great Company class are going to have the glorious privilege of coming in with the Church into this great festivity. Primarily it is for the Church, but the Great Company will have a share in it.

So these are pictured in Psalm 45, as the Bride which is all glorious within, she shall be brought unto the King in raiment of fine needlework of gold, and the virgins, her companions, shall follow her, and they also shall be brought in before the King. This represents the two classes, the Little Flock and the Great Company.

CHURCH—Re Justified Before 1910.

Q106:2 QUESTION (1910)—2—Are all the justified accepted before the close of October, 1910, giving the remaining years for the gathering of the great company?

ANSWER—I understand that the Great Company is already in existence and they will not be gathered specially, but will be manifested. Babylon will fall and that will shake them free, for they did not have sufficient courage **[Page Q107]** to get out, and when the walls fall down, they will stand free, but it will be too late to get any special reward. My thought is that the Church may possibly be here until October, 1914, and the Great Company also, and Babylon by that time will fall, which will break down all barriers, etc., and leave the Great Company free. By that time we expect that the Little Flock will be all changed.

CHURCH—Children of Which Covenant.

Q107:1 QUESTION (1910)—1—When Peter said to the Jews, "Ye are the children of the promise and of the covenant which God made to our fathers, saying to Abraham in thy seed shall all the families of the earth be blessed," which covenant did he mean—the Sarah or the New covenant of the Millennial Age?

ANSWER—Well, the covenant God made with our fathers would especially refer to the covenant made with Abraham, Isaac and Jacob. They were the fathers; Father Abraham, Father Isaac, Father Jacob. God made the first directly with Abraham, renewed it with Isaac, and then with Jacob, so that was the covenant. Then the Israelites were in natural processional order to get the blessings first, but though as a nation they had rejected God and crucified the Messiah, yet this would not be held against them, for they had not been cast off as individuals, though they had been as a nation—they were still in the special line of favor. You remember Peter's wonderful address on the day of Pentecost, telling how the Jewish people through their elders had taken Jesus and by wicked hands had crucified the Son of God. They were pricked to the heart and said, What shall we do? They saw that a great deal of condemnation would attach to the killing of the Son of God, their Messiah. What must we do? And the Apostle's words were these, Repent and God will have mercy upon you, the children of Abraham, and those who follow in the direction of the prophets. Come into harmony with God and make repentant endeavors. I will paraphrase the matter. Jesus said, five days before the crucifixion. Your house is left unto you desolate. Ye shall see me no more until that day, the Millennial day, when ye shall say, Blessed is he that cometh in the name of

the Lord. But Peter wants to point out that they were not yet broken off. While the nation was broken off, the individuals were not broken off. Seventy weeks of years were appropriated to that nation in a special way. For sixty-nine weeks, at the end of it, Messiah the prince would come, and that was the appointed time when Jesus was baptized, at the end of sixty-nine weeks. Then the one week, the seventieth week of seven years, remained, and Jesus, during the first half, for three and a half years, did all his ministry and died in the middle of that week, as the prophet foretold, "He shall be cut off, not for himself, in the midst of the week." But now, you see, after Jesus died there still remained three and a half years of favor due them of that seventy years. One-half of the last week was still due to them according to God's covenant or promise to them, that he would give them the full seventy weeks. It was in this last half of the seventieth week, three and a half years after the cross, that the great work was done amongst the Jews. So the Lord said that he would cut short the work in righteousness, for a short work **[Page Q108]** will he make. How did he cut it short? In that he gave up the nation at the time he died. Had he any right to cut it short? Yes. He will cut it short in righteousness. It was righteous in the sense that God did them no injustice, but a great favor by casting off the nation there and completing the ministry in the midst of the week. It permitted him to ascend up on high and appear in the presence of God, sprinkle the blood of atonement on the mercy-seat, and then God's blessing came upon the waiting church in the upper room at Pentecost. And so that last half of the three and a half years they were under the Spirit ministration instead of the simple teaching and hearing, etc. Before he died he said, I have many things to tell you, but ye cannot hear them now. But when the Holy Spirit was poured out they were greatly blessed. So, then, the fact that our Lord died in the middle of that seventieth week, or three and a half years before their favor ended, was to their advantage. It was in righteousness, in their favor. So, then, they still belonged to the promise, they had not been cast off. The Apostle Paul is speaking from a later date when he said some of these branches were broken off, but Peter was speaking at a time before any were broken off. Jesus said before the crucifixion, Your house is left unto you desolate. Individually they were surely God's favorites, and so Peter was right in saying, Ye are still the children of the promise, ye are still of the original tree, you have not been broken off; so, then, repent and get back into harmony with God.

CHURCH—Re Receiving Blood Before Sacrificed.

Q108:1 QUESTION (1910)—1—The church receives the blood of Jesus before being sacrificed. Would it not be reasonable for the goat to have received the blood of the bullock before being sacrificed?

ANSWER—No. When people cannot see a thing it is no use talking about it, when it is a matter of types. The matter of a type must be seen from the mind. If the type said it in so many words it would be different. If a person cannot see it there is no use talking about it; it is a matter of blindness. You say, I cannot see the clock. I am sorry, for I can see the clock.

CHURCH—Re Mediator.

Q108:2 QUESTION (1910)—2—Do you still maintain that the church never needed a Mediator to introduce or reconcile them to the Father?

ANSWER—Yes that is my understanding. (Hear, hear.) Father Abraham was introduced to the Father, or the Father introduced himself to Father Abraham and made a covenant with him, and there was no mediator there that we ever heard of, and so also with Enoch, who walked with God and God took him. There was no mediator in the matter. God could not give to either of those men full restoration to his favor in the sense of giving them eternal life. The meaning of mediator is "one who stands between," and to keep two parties at variance apart, and to reconcile them to one another. But an advocate is one who stands alongside of, to be the spokesman, to be able to help in the matter, and so the Apostle does not say, We have a Mediator, but he does say we have an Advocate with the **[Page Q109]** Father. The Church has the Advocate. Why, then, is there this difference, some having an Advocate and some a Mediator? Because the world is that portion of humanity not yet reconciled, and it needs a Mediator to come in and instruct and bring it about, whereas the class that God accepts in the present time must be in such an

attitude of mind as Abraham, or Isaac, or Jacob, or as Enoch; whatever they might have been by nature, they must have come to the Lord in the sense of desiring to be his, and surrendering their wills to him, otherwise he could not receive them. For such there was no Advocate before Jesus came, and consequently they never could get eternal life. All they could get would be friendship with God—they could not be introduced to the Father in the sense of coming into Divine fellowship, but we do by first turning from sin; second, drawing nigh, and then he draws nigh to us, and then he points us to the Saviour, and then we are introduced to the Saviour and he becomes our spokesman, our Advocate, and he has promised to appropriate of his merit to cover our imperfection so as to make up to us what we lack physically and in every way, that we might offer an acceptable offering that God could accept. He made up to me what I lacked, but he did not stand between us because God had already drawn me, and he has drawn you; as the Scriptures say, No man cometh to the Father except by me, and again, No man can come to me except the Father who sent me draw him. That is in the present time. In the future it will not be so. It will not be the Father who does the drawing in the Millennial Age, because in the beginning of the Millennial Age the Father will give over the whole world into the hands of the Redeemer, who purchases or makes application of his merit for the world en masse. During the Millennial Age the great Mediator will raise them up, up, and give them chastisements and encouragements necessary to lift them up if they will. But if they will not, then they will be destroyed in the Second Death. After raising them up, then at the close of the Millennial Age he will present the whole world en masse to the Father, into the Father's hands, perfect.

CHURCH—Acceptance Re 1914.

Q109:1 QUESTION (1910)—1—Are we, the Church, to be accepted before the close of 1914?

ANSWER—I trust that we, as the Church, are accepted, now. The Apostle says, "We are accepted in the beloved." Now I assume the questioner means, Are we to be changed before that time? I know no Scripture that says it, and there is nothing to that effect in the Dawns. The matter started in connection with the description of the Great Pyramid. One measurement there seems to imply that something might be expected by 1910; that is to say, if that measurement was intended, but that is a supposed measurement of that step at the top of the grand gallery, and we do not know that it is especially intended to mark that; but if the mark of that step be taken, the step itself would seem to imply an impediment, or step. What we might expect is not our change, but a great test, for that whole step speaks of a test; it is hard to get over. The whole passage-way is difficult, but the step especially so. We are **[Page Q110]** in the year 1910, now, and it seems to me that quite a considerable test has come to the Church, and perhaps that is what we might interpret that matter to mean. I am glad that by the grace of God we still stand, and as the Apostle says, let us be humble that we may still stand, for only such will be able to. According to the Scriptures, the first qualification is meekness, gentleness, patience, etc., and so this meekness or humility will be a test of character all the way along. Make sure to get the truth and to hold it, and the Lord will not take it away from any except those who are not meek. The Apostle says, Humble yourselves under the mighty hand of God that he may exalt you in due time.

CHURCH—First-born vs. Of His Body.

Q110:1 QUESTION (1910)—1—Is there any difference between the Church of the First-born and the Church which is his Body?

ANSWER—I answer yes. To my understanding the Church of the First-born takes in the Great Company as well as the Little Flock, whereas the other expression, the Church which is his Body, does not include the Great Company, but excludes them. The Church which is his Body is the Royal Priesthood class, of which he is the high priest and head, and we are members in particular of the Body of Christ, which is the Church.

CHURCH—A Royal Priesthood Now?

Q110:2 QUESTION (1910-Z)—2—Is the Church in the flesh a royal priesthood?

ANSWER—We recognize that we are not a royal priesthood, in the full sense of the word, yet, because we are not yet certain that we shall be in the priesthood finally. We must first make our calling and election sure. It will have to be determined whether we shall be in the "Little Flock" or "Great Company —whether Priests or Levites—or whether we shall be worthy of life at all. Since this matter, then, is in process of determination and will not be fully settled until our death, it follows that we are not in the fullest sense of the word officiating priests, but candidates for this priesthood, and temporarily acknowledged as priests and counted as priests—just as some time you might meet a gentleman who had been nominated for Governor. By way of compliment you might say, "Good morning, Governor." He is not really a Governor yet. That will be determined by the election, but before he is elected it might be proper or courteous to call him Governor. And so with us. We hope we shall make our calling and election sure that we shall be of that royal priesthood in the fullest sense and in one sense we are now members in the Body, in that we have already received a begetting of the Spirit, acknowledgment of the Lord as ambassadors of God. This is an acknowledgment in one sense of the word and our priestly office, for these priests are "ambassadors," and to whatever extent we are conducting ourselves as ambassadors of God, to that extent we are priests of God—of the probationary kind, and not fully of the Melchisedec kind, which we shall be when our change shall come and we shall be like our Lord. **[Page Q111]**

CHURCH—Re Her Share With Christ.

Q111:1 QUESTION (1910-Z)—l—Does the Church share with Christ?

ANSWER—Briefly summed up, the Church is called by special invitation, to a "high calling;" a high station—now to suffer with Christ, that she may in due time reign with him. This suffering with Christ is not suffering for sin we may commit, for he never suffered in any such sense. If we suffer with him, our suffering must be along the line of experiencing injustice and in laying down our lives in the service of righteousness. His sufferings were sacrificial sufferings, hence if we share in his sufferings, our sufferings must be sacrificial.

We share with him in the begetting of the Holy Spirit and we share with him in his resurrection, if, as the Apostle says, we are faithful in suffering with him, faithful in the matter of participating in his death; for, "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him."

Looking at the matter from the standpoint of the Scriptures we shall see that they sometimes speak of Christ and the Church under the figure of one great Priest, Jesus the Head and the Church his Body, his consecrated self-sacrificing members, and the "Great Company," the antitypical house of Levi, the servants of the Priest. Sometimes the Scriptures speak of us as the under-priesthood, and Christ Jesus as representing the Head of this priesthood. In all these figures the thought is that in some sense we share with our Lord in his work. As the Apostle expresses it, "we are one loaf," all members or participants in that one loaf. The breaking of that one loaf, which was accomplished in our Lord Jesus primarily, is continuing in those who are accepted as members of him, continuing in those who keep their hearts with all diligence.

In the matter of sin atonement, "we were children of wrath even as others," and therefore we had nothing wherewith we could procure the redemption either of ourselves or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus our Lord, "who gave himself a ransom for all"—a ransom-price. We, therefore, have none of this ransom merit in us; but when he gives us a share of this, or imputes it to us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his Body, we thus become members of the Ransomer, because his work of ransoming is not completed. He has indeed given the ransom-price, but he has not yet applied this price for all. We had nothing whatever to do with the matter at the time the price was laid down, but we become identified with him before that price is applied to the world. We have, therefore, that much share

in the ransoming-work, because the word "ransom" takes the thought not only of the work that Jesus did in the past, but also of the whole procedure down to the very end of the millennial Age. To ransom means, not only to purchase, but to receive or to recover the thing that is purchased. We have nothing to do with the payment of the price that secures the ransom, but we have something to do—and are counted in with him—in the work of recovering that which was bought with his merit. **[Page Q112]** It will take all of the Millennial Age to recover mankind in the full sense of the word, to ransom them or to bring them back; as we read, "I will ransom them from the power of the grave." The ransom-price for that purpose was paid nearly 1,900 years ago, but they are not yet ransomed from the grave and will not be until the awakening time in the Millennium. Then, as they gradually come out of sin and death conditions, the full intent and purpose of that ransoming will be in process of accomplishment, and since the Church is to be associated with Christ in all the work of the Millennial Kingdom, therefore the Church, in that sense of the word, will be identified with the ransoming work, or the work of deliverance.

As represented in the "sin-offering," the merit originally proceeded from the great High Priest, who is Jesus, and that merit is conferred upon the Church, his Body, not apart from himself, but as members of himself. He does not treat us as separate from himself. He is simply adding to himself these members, and as soon as we become justified through his merit and accepted of the Father as members of his Body, we are members of the great High Priest who has a great work to do; and when the merit that has been imputed to us, and to every spirit-begotten member of the household of faith, shall be available for disposal the second time, all the members of his Body will have participation in the application of his sacrifice, in the sprinkling of the New Covenant.

Our Lord's present invitation is to drink with him his "cup," to partake of it. This is the blood of the New Covenant, his blood, "shed for many for the remission of sins," of which we are all to drink, and it takes the entire Gospel Age to find the proper number of those who are thus invited in harmony with the Father's plan, and who are willing to drink of this cup, to be baptized into his death.

CHURCH—Nominal, Unacceptable Workers for Jesus.

Q112:1 QUESTION (1910-Z)—l—Our Lord declared that many in that day shall say, "Lord, Lord, have we not taught in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" And his declaration continues that he will then say to such, "I never knew you. Depart from me, ye workers of iniquity." (Matt. 7:22,23.) How shall we understand this in harmony with the above statement of our Lord that his disciples should not forbid him who followed not with them, but who cast out devils in his name?

ANSWER—We would understand that God may permit people to do certain good works who are not fit for the Kingdom class, who are not fully submissive to the Lord Jesus and his Headship, who are not fully taught and used of him. They may be exercising a certain amount of faith and the Lord may recognize them to that extent, but he will not guarantee that anybody who has power to work miracles and preach publicly, will be granted a place in the Kingdom. We are therefore not at liberty to say that everyone who is engaged in mission work or slum work will be in the Kingdom. He may be doing a good work; but he may not be of that special class which the Lord is now seeking. We are not to object to his work, if it is a good work. It is not ours to interfere with him, for the Lord is able to take care of his own work. It is our work to take care of ourselves, although we are not to acknowledge or co-operate with those **[Page Q113]** who we believe are associating *error* even with good works. We should not in any sense lend our influence to the assistance of evil.

We are to take the standpoint of leaving to the Lord the management of his own affairs, the interests of his cause in general. He is abundantly able to attend to the whole matter. We are to see to it that our hearts are fully submissive, and that our head, our wills, are under the Headship, Leadership of the Lord; that his will is done in us, and that our sacrifices are not made to be seen of men, but are made as unto God; thus we shall have his approval in *that day*. To such he says he will be glad to give acknowledgment, and to

confess them before the Father and his holy angels.

CHURCH—Mediator vs. Advocate.

Q113:1 QUESTION (1911)—1—If we do not need a mediator, why do we need an advocate? In other words, if we have not any case in court, why have a lawyer?

ANSWER—Well, the brother who writes this question does not understand what we mean. He ought to read about twelve times more what we have written about what an advocate is, and what a mediator is. We have only written on the subject about forty times. If you read it over twelve times you will get it well in. You see the difficulty is that we get our heads badly mixed up sometimes on these matters. Now try and get it straight this time. A mediator is one who stands between. An advocate is one who stands along side of—totally different thoughts. Christ will be the mediator between God and men, between God and the world, for a thousand years, when he will stand between God and men. God will have nothing to do with the world and the world will have nothing to do with God. Christ will be the one between—the mediator standing in between, completely cutting off all relationship, and the world will have nothing whatever to do with the Father until the end of the thousand years when the mediator shall step out of the way and say, "Now, Father, I hand over the world to you." In the meantime under the mediatorship of Christ the world will be taught and chastened and helped, everything that can be done for them will be done to bring them up to perfection, and when they are at the perfection point, then they will be turned over to the Father at the close of Christ's reign. Now that is not what Christ does for you and for me. He does not stand between you and the Father. On the contrary he brings us nigh to God—"Ye were brought nigh"—not kept at a distance. It is the very reverse. There are two ways of dealing with the sinners. We were sinners and they are sinners, but in dealing with those sinners, they will not be in a condition to come in the same way that we are coming. We are coming to God because we desire to come. The rest of the world are not desiring to come; they will need to have a kingdom established that will thrash them. They will need a good thrashing the first thing, and a good deal of switching all the way along through the thousand years as they may need it until they learn righteousness. But the church that God is calling out first loves righteousness, and hates iniquity; and they are striving for this standard; they may have weaknesses of the flesh, and they may not always do what they wish, as Saint Paul says, but still their hearts' **[Page Q114]** desires are for God and for righteousness; and thus God is drawing this class, and drawing them to Himself. And when he draws them to Himself, He is not willing to receive them in their imperfect condition, therefore He points them, as they draw near to him, to Jesus, whose meritorious sacrifice is the basis of all reconciliation either for the church now or for the world bye and bye. And when they come to Jesus, he acts as their advocate, as their attorney, as the one who pleads their cause, as the one who says, "Heavenly Father, I will stand good for this one who desires to come back into harmony with You." The Father has made this arrangement and is very pleased to receive them.

So the advocate brings one nigh to God and we become sons of God, and God deals with us as sons, and calls us his heirs, for if we are children of God we are heirs of God and joint-heirs with Jesus Christ, our Lord, who is our advocate. But with the world in the next age, it will be altogether different. The Mediator will stand between and have his kingdom for dealing with them. It will be a mediatorial kingdom that will separate them from God and keep them separate for their good. For the world to be brought nigh to God in the same sense that the church is brought nigh, would be disadvantageous.

I will say, however, dear friends, that I think there are some people who will never understand the meaning of certain words. That is to say, I have an idea that there are people who have not that keen discernment of mind that would enable them to discriminate in respect to words, and what I would say to such people is this: If you cannot understand it, never mind. Do you believe that the death of Jesus in some way is the ground or condition upon which the Father is willing to receive you? Yes. Very well, come on those conditions. That is the way the church has been coming for centuries past, and did not understand the difference between mediator and advocate at all; and it is not perhaps any more necessary

that everybody should understand the difference between mediator and advocate than it was that they should understand the difference between those terms a century ago. The point to be remembered is that Christ is our Savior and that without him we have no standing with the Heavenly Father. Get that point clear whatever else you have clear or do not have clear. If you can understand the philosophy of the matter well and good; you get that much more blessing; but if you cannot, do not worry yourself about it. It is thus like chronology. I should think that one-half of the friends do not have that quality of the mind which would enable them to understand a chronological proposition. And some of them might feel that because they could not understand all that was written in the second volume of Scripture studies on chronology, they could not be saints. Not at all, dear friends. Those who can understand chronological matters, let them have that pleasure. Let those who cannot do so not worry themselves about it.

CHURCH—Nature to Which Resurrected.

Q114:1 QUESTION (1911)—1—Will the church be awakened in the divine nature or on the spirit plane corresponding to angels, as our Lord was, and then at the marriage feast received their reward, the divine nature? **[Page Q115]**

ANSWER—The person who asked this question knows more about it, apparently, than I do. How does he know that our Lord was raised on the spirit plane without the divine nature? I do not know anything of the kind. I believe that our Lord was raised from the dead to the divine nature—put to death in the flesh and quickened in the spirit and that as a spirit being he was of the divine nature. Do not understand me to mean that he was the Father. It seems as though we get our minds so twisted, and our language is so in danger of being twisted in our poor heads, that we can hardly make these matters simple enough. Understand me to believe and to teach that our Lord Jesus never was the Heavenly Father and never will be the Heavenly Father. Understand me to say, with the Bible, that as the head of the woman is the man, so the head of the church is Christ, and the head of Christ is God. That is the Scriptural order of the matter. But this doctrine of the trinity which has got into people's minds confuses and blinds all their thinking powers. So then our Lord was raised from the dead to the glory of the Father—not to being a part of the Father, but to share in the Father's glory—glory, honor, immortality was the high reward—and this is confirmed by the Apostle's statement in respect to the resurrection of the church (1 Cor. 15), "Sown in dishonor, raised in glory, sown in weakness, raised in power, sown an animal body and raised a spiritual body;" and he goes on to say, "For this corruption must put on incorruption, immortality;" and evidently from the structure of the sentence he is saying that the resurrection moment is the moment of immortality, the divine nature.

CHURCH—What Foundation?

Q115:1 QUESTION (1911)—1—Saint Paul says, "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Doesn't the word "prophets" here refer to the prophets of the old Bible and not to the prophets of the New Testament?

ANSWER—I would think the Apostle is here referring to the prophets of the Old Testament times, but this is the foundation for faith that was laid in their prophecy. Now there are other prophets mentioned in the Scripture, as, for instance, the Apostle says that when Christ ascended up on high he gave gifts unto men, and then he goes on to tell what those gifts were; he gave some apostles, and some prophets, and some teachers, and some evangelists. He is not here speaking of the prophets of old. In this text he is speaking about the orators, because this word prophet as used in the Greek stands for one who publicly expounds, publicly declares, makes public proclamations—that is, a prophet, or, literally, a teller-forth.

CHURCH—Change Re Time of Trouble.

Q115:2 QUESTION (1911)—2—"Before her pain she was delivered of a man child." Does this imply that the Church is complete, changed to the divine nature, before the time of trouble?

ANSWER—Yes, and this was illustrated in the two sons of Rachel, Rachel being a type of Zion, we might say, her first born son was Joseph, who attained to the throne, and her second born son was Benjamin, and Benjamin's name signifies, "Son of my pain," and she died in giving birth to Benjamin. We understand this is a type. God intended it **[Page Q116]** to be a type of how there will be two classes delivered here—two classes for the spiritual plane, the little flock which will be the bride class, and then following them will be the great company class, as it is called in the Scriptures, or the foolish virgin class, from another standpoint. They will all be virgins, but one class will be the wise virgins who make their calling and election sure by following the directions, and the others will be the foolish virgins, who will fail to make their calling and election sure, and who will have to come up through a great time of trouble, and these two classes are represented in the two sons of Rachel. The first son, Joseph, was the one who reached the throne. Joseph became, through great tribulation of a certain kind, the ruler of Egypt and was the purchaser of all the land, and was a type of Messiah and his glorious kingdom, and Benjamin became a type of the great company class, who do not attain to the throne.

CHURCH—The Body of Christ.

Q116:1 QUESTION (1911-Z)—1—When does the Church become the Body of Christ.?

ANSWER—The Church may Scripturally be viewed from two standpoints:

(1) The Church in glory will consist exclusively of the Redeemer and His Bride class, His joint-heirs, or, under the other figure, "Jesus, the Head, and the Church, His Body"—"members in particular of the Body of Christ." These alone will have part in the "first resurrection"; these alone will reign with Christ a thousand years.

(2) In the present time, however, the Church is spoken of as the Bride of Christ, in a formative or developing state, His espoused. Each one who makes a full consecration of himself to the Lord, trusting in the merit of Jesus, when begotten of the Holy Spirit, is counted a member of the Body of Christ. As a member he is to grow in grace, knowledge and love, putting off the former things of the flesh and putting on the fruits and graces of the Holy Spirit. These, however, develop into three different classes:

(a) A "little flock," a Royal Priesthood, who will become exclusively the Body of Christ, through participation in the "first resurrection."

(b) A "great company" class, loyal to God and in the end faithful, but not sufficiently zealous to be considered sacrificing priests, not worthy, therefore, to be counted of the Body of the "more than conquerors." These will ultimately come off conquerors and attain the plane of spirit being to which they were begotten at the time of their consecration. These will be the "virgin companions" of the Bride, serving in the Temple.

(c) A third class, described by St. Paul as falling away and counting the blood of the Covenant wherewith they were sanctified an ordinary thing and despising the great favor and privilege of sanctification through justification. These are described also by St. Peter as "the sow returned to her wallowing in the mire"—as turned from spiritual hopes and promises to earthly. These, once counted members of the Body of Christ, will die the Second Death, as brute beasts.

CHURCH—Still Hold Same Scriptural View Re Her Change.

Q116:2 QUESTION (1911-Z)—2—Are we to understand from your remarks in The Watch Tower of April 1, 1911, page 102, **[Page Q117]** column 2, paragraph 2 and 3, that your opinion has altered respecting the "change" of the Church?

ANSWER—No; we have no different thought from that heretofore presented. We still believe that since 1878 we are in the time indicated by the statement, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, they shall rest from their labors, and their works follow with them."—

Rev. 14:13.

We must all die, but "we shall not all sleep." In the cases of those remaining alive at the time of our Lord's second presence, there will be no need to sleep—the moment of death will be the moment of resurrection change.—Psa. 82:7; 1 Cor. 15:51,52.

CHURCH—When Presented to the Father?

Q117:1 QUESTION (1912)—1—On March 15,1902, Special Parousia Tower, you state that we are not to understand that the Lord will take the Church away to Heaven and come again and make His "Epiphania" or "Apokalupsis," for that would be the Third Advent, which is nowhere even hinted at in Scripture. You might please harmonize with statement in 1911 Convention Report that the Church in the beginning of the Millennium will be presented to the Father.

ANSWER—When the Church will be completed and will have passed beyond the Vail, I do not know how many days or even months will elapse, but some little time will intervene, and then the Church will be presented to the Father, and then the Great Company are said to follow Him to be presented before the King. It will not be a coming and going to and from heaven at all. The Lord is at the right hand of His father in heaven, and I understand that the Lord Jesus Christ will be always in that position. He does not leave His place vacant for one moment. The Church, as His Bride, will have the same privilege as He has. This is not a going away and a coming again. We shall be there and sit forever with the Lord with all the liberties of the angelic hosts and having still higher liberties and powers.

CHURCH—Reigning Now Is Not Scriptural.

Q117:2 QUESTION (1912-Z)—2—Is it scriptural to say that the glorified members of the Church have reigned at any time up to the present?

ANSWER—No! They have not reigned at any time. At least, if they have reigned, we have not found it out, and they have made a poor reign of it so far. All the reigning we have seen in the world thus far has been a rather poor kind. We would say, however, that the kings of the earth are doing the best they can do; they are doing just as wisely as they know how to do under the circumstances and conditions. We are not specially faulting them.

Take the Czar of Russia, for instance: the poor man does not know how to do better than he is doing. Probably the same is true of the Emperor of Austria, the President of France, King George of Great Britain, Emperor William of Germany, etc. These would all rather see their people happy; but they are imperfect men with imperfect subjects and are surrounded by such conditions as are almost impossible to overcome. Therefore we are not to fault them that their reign is not perfect. If they had perfect subjects, doubtless the world's condition would be very much better. **[Page Q118]** The reign of Christ did not in any sense begin in the past. Our Catholic friends claim that Christ began His reign some time ago; and that for over a thousand years the Pope has been the representative of Christ as King of Earth; that it is not Christ Himself who is to reign, but His vicegerent, a title which they give to the Pope, meaning the one who rules instead of Christ.

We hold that this is still true. When the reign of Christ begins, you will find it such a thorough reign that all the members of His Body will have some part in it. So we assume that when our Lord's Kingdom shall begin its reign conditions, for the whole world will be very much changed. If the reign of Christ should begin today, the saints would be with Him; for He is to be the great Judge, the saints the under-judges; He is to be the great King, the saints the under-kings; He is to be the great Priest, the saints the under-priests —"A Royal Priesthood," "Kings and priests unto God," who "shall reign with Christ a thousand years."

With His reign will begin the reign of righteousness, for the Scriptures intimate that sin will be suppressed promptly. Nothing shall hurt, or offend, or destroy, in all God's holy Kingdom. (Isa. 11:9.) Nothing will be allowed to do so. The Great Judge will know how to inflict such punishments and so

promptly as to prevent the reign of evil; and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for *the intention*, before he *spoke the evil*, do you not suppose that he would learn the lesson that he must not *think evil*? He would not *speak* the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson. "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9.) It will not take them long to learn. They will not need to have calamity overtake them many times before they will learn that it would be better for them not to do wrong.

This will not, of course, affect the *heart*; but it will enable them to learn to *do right*, to see the effect of righteousness in the world. Thus they will have the opportunity of either loving or hating that condition. If they learn to love that condition they will get into the right attitude of heart, pleasing and acceptable to God; and so at the end of Christ's millennial reign they will be ready to have the full blessing of eternal life; but, even though not permitted to *do* the wrong thing, if at heart they still love iniquity, with all the knowledge before them and experience behind them, if they will not learn to love righteousness and hate iniquity, they will be of those worthy of cutting off in the Second Death, from which there will be no recovery. **[Page Q119]**

CHRIST'S KINGDOM STILL FUTURE.

We think that our Catholic friends are laboring under a misapprehension. They do not get the proper thought. You remember the Apostle says of some, Ye have reigned as kings in the earth; you are getting along very prosperously; you have had no trouble or persecution at all. Then after making fun of them a little, he says, I would to God that ye did reign; for if you did, we would reign with you.—1 Cor. 4:8.

CHURCH—Setting Members in the Body

Q119:1 QUESTION (1913-Z)—1—What is signified by God's "setting the members every one of them in the Body, as it hath pleased Him"?—1 Cor. 12:18.

ANSWER—In the present time there is a Church of Christ on probation. We sometimes say that we are members of the Church Militant; but to be a member of the Church Militant will not prove that we shall be in the Church Triumphant. Only those who are "faithful unto *death*" will be in the Church Triumphant. St. Paul, whom God had set in a very high position in the Church feared lest he might become a castaway. He said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.) Various privileges and opportunities are granted to us while in the flesh, and our acceptance in the end and our participation in the glory beyond will depend upon our faithfulness here.

The Apostle says that the various members, "fitly framed together, grow into an holy Temple in the Lord." (Eph. 2:21.) We may not use this figure too literally or we may get into confusion. The stones in the Temple differ to some extent one from the other. In what is called "random range work" building there are places for little stones and places for larger stones. This might, in some respects, represent our being a larger or a smaller stone in the Temple—representing the privileges or honor which we may have beyond the veil.

St. Paul also says that he was trying to do much more, that he was trying to have a larger share in the trials and self-denials, in order that he might have a larger share in the work beyond. This did not mean that he desired self-aggrandizement, or that he was either *proud* or *self-seeking*.. And *we* shall not be so if we would attain that to which God would have us attain—the glorious character-likeness of our Master.

CHURCH—Proper Basis of Honor in the.

Q119:2 QUESTION (1915-Z)—2—Matt. 20:27 reads, "Whosoever will be chief among you, let him be your servant." Is it a proper desire to be chief among the Lord's people, and are we to understand that the

positions in the Kingdom of Heaven will be assigned entirely on the basis of the amount of service we render here?

ANSWER—The Lord had been pointing out to His disciples a certain weakness on their part—a desire to be the greatest—a desire that is general in the human family—an ambitious spirit. The context says that amongst the Gentiles there are some who exercise a lordship and have others to serve them in a menial way, but that this was not to be the case amongst the disciples of Jesus. They were to be actuated by a different spirit. With the followers of Christ there is not to be a spirit to dominate, to rule others, but a spirit of love, which seeks to serve others, to do for others, a spirit which is willing to sacrifice personal interest in the service of others.

On this basis we consider further the words of this text. There will be some among the Lord's people who will be chief. It is necessarily so in any company or class or association where people are not all equal in talents—where some are born with more talents and some with less. Some one is bound to be chief. An absolute equality is not possible. **[Page Q120]** It is advisable, too, that there be some among the saints of God to guide the Church. What, then, is to be the standard as to who is to be chief? Shall it be the one who would browbeat the others? No; this is not the standard. Shall it be one who will have a masterful influence and pleasant words, who will dominate *merely* because of some talent, or because of superior education or wealth—something of this kind? No; this could not be the standard. What, then, will be the standard as to those who will be recognized as chief ones in the Church?

HAVE NO AMBITION FOR PERSONAL GLORY.

We reply, We should look for those who have most of the spirit of service. He who renders the greatest amount of service and brings the greatest spiritual blessing to the Class—the one who tries most to *truly serve*—consider him your chief. While our Lord's words were addressed to all the apostles, and not merely to one individual, yet they are applicable also to the individual. The thought should come home to each of our hearts, that if any of us have ambition for service in some special capacity, we are not to do like worldly people. We should take the opposite track, and leave any honor of men out of the question entirely. We should leave God to attend to that matter as shall seem to Him best, and be content merely to be a servant to the brethren. Let the Lord see how willing you are to serve in any manner.

The person without any ambition never amounts to any thing. We need to have ambition if we are sowing or plowing or whatever we are doing—we need ambition to spur us on to do whatever we do in a satisfactory manner. And so if we have the opportunity of serving the Truth, we should seek to serve it in the most capable manner possible. Otherwise we should not be capable servants of the Lord.

But we are to lay aside any desire to be chief so far as ambition for personal glory is concerned. We are to seek to serve *the Lord* the best we know how. If you can serve the Lord in some respects better than I, and I can learn something from you, well and good. And if afterwards you can learn something from me, so be it. True, we should be patterning after that which is especially commendable and doing all we can to further the Lord's Cause. And this service should be prompted by love. Any service not prompted by love is not acceptable in the sight of the Lord.

HUMILITY A PRIME REQUISITE.

The Apostle Paul says that those who desire the office of a bishop are desiring a good thing. It is a noble service. The office in the Apostles' day was not the exalted official position it is understood to be in the nominal church systems of today. A bishop then was a humble, untitled servant of the Church, caring for the interests of the sheep. Every servant of the Church should seek to be efficient, should love to be, as far as he is able, a caretaker over the flock of God. Amongst these Elder brethren, pastors of the congregation, there will be those of different natural abilities. Each should seek to use his talents, his opportunities, in the service of the Lord, of the brethren and of the Truth.

It is a pity that any of the Lord's people today forget the standard which the Master is here setting up. These seem to think that the office of Elder has become theirs by **[Page Q121]** right, instead of realizing that the appointment to this office is by *vote* of the Ecclesia, the company of the Lord's people, and is to be the *voice of the Church*. We believe that the attitude of each one should be to be willing to accept the voice of the Ecclesia, the Church, implicitly. If he has become a member of the congregation by casting in his lot with the others, he has thus become subject to the rules that represent the *controlling majority*, whether it be a majority of *one* or of a larger per cent. Having done this, he should seek to continue in this attitude, whether chosen an Elder or whether another is chosen.

Very frequently a congregation makes the mistake of selecting for Elder a brother who does not have the proper qualifications. This sometimes means dissatisfaction on the part of some of the class, and leads to the breaking away of some to form another class. We think this is not the wise course. We think that if the class made a mistake, the Lord is able to overrule it for good; and that therefore those who withdraw lose some experiences which would be valuable to them.

We are not always sure, however, that the class made a mistake. How can we know but that the Lord has some lesson in this matter? If we have asked the Lord's blessing on whoever would be the choice, we should abide by that choice. If the one not chosen has ability for properly presenting the Truth and knows a number of places where he can be used and useful, we think that the brother should take advantage of whatever opportunities may present themselves. He need not leave the class, however. He could perform whatever service came to his hand. Perhaps he could use his time and talent in class extension work—not feeling restricted in this direction because he was not elected Elder. He might go out and find opportunities for service. So the change in Elders might mean to the brother not elected or not re-elected that the Lord was indicating to him another field of usefulness. The Lord's providences might be leading out for wider influence and usefulness for him.

We should not be influenced by what men of the world shall say or think of us. This is immaterial; and it is immaterial what the Church shall think. We should seek to please the Lord. We should not esteem ourselves too highly, but rather give a preference to others in our estimation. Positions in the Kingdom of Heaven, we understand, will be awarded according to the degree of the development of the fruits of the Holy Spirit; and this means a love which will lead to zeal in the Lord's service.

CHURCH—When Is the Anointing?

Q121:1 QUESTION (1915)—1—Do we, the Church, receive our full share in the anointing instantly or gradually?

ANSWER—The expression, "anointing of the Spirit," is slightly different from the expression, "begetting of the Spirit." The thought connected with the word "begetting" is that of an instantaneous work, while the thought connected with "anointing" is a more gradual work. We are under the process of anointing from the time we enter the Lord's family, from the time we are recognized as members of the family of Christ, and receive a place in the glorious company of Royal Priests. We know that some fail to get their **[Page Q122]** full anointing. Some of those who have been properly received, and begotten of the Holy Spirit, will fail to be fully anointed, and therefore will fail to be of the Royal Priesthood Class. They will be of the Great Company Class instead. We therefore think that the expression, "anointing of the Spirit," must include that mollifying and mellowing development which comes as we grow in grace and in knowledge, and not merely the time when we were anointed (begotten) to come into the family of God.

CHURCH—Change of Feet-Members One by One.

Q122:1 QUESTION (1915)—1—Is there any Scripture which shows that the Feet-members of Christ will all be changed at one time?

ANSWER—We believe to the contrary—that instead of all the Feet-members being changed at one time,

it will be a gradual work. One may be changed tonight, another tomorrow, etc.; and yet their change may be said to be all at one time in the sense that it is all in the Harvest time, all in the end of the Age. The change of some will be in the close of the Harvest period. As an individual matter, it will be one person after another. The Apostle says, "We shall not all sleep, but we shall all be changed;" for "flesh and blood cannot inherit the Kingdom of God." Our change will be "in a moment, in the twinkling of an eye." It will not be a gradual change to the individual but an instantaneous change. Instead of sleeping as the saints of the past have done, when our time comes to die, ours will be an instantaneous change. The Psalmist prophetically says, "I have said, ye are gods, and all of you children of the Most High. But ye shall die like men;" and this Scripture we understand to refer to the dying process that comes to all of the Church, the same as to mankind in general. We are New Creatures and hence the expression that we shall "die *like* men." As men die, so we will die. Men do not generally die in bunches; so we would think it strange if many of us should die at one time. The world will not discern any difference between our death and the death of other men.

CHURCH—Sin-Offering Made by High Priest.

Q122:2 QUESTION (1915)—2—For what sins do the Church suffer?

ANSWER—The members of the Church suffer for any sins of the flesh they do not properly repent of and properly make amends for. The Apostle says that if we would judge ourselves, if we would punish ourselves, correct ourselves, we would not be judged of the Lord. If we would thoroughly attend to these matters ourselves, we would not need to be chastened by the Lord. When He finds it necessary to deal with us, it is that we may not be condemned with the world.

The whole world is in a condemned condition. God is choosing some who will be justified to life everlasting on the spirit plane. If we are faithful it will not be necessary for the Lord to punish us, but rather to encourage and help us. This would not mean that we shall not have trials and difficulties, but it does mean that if we chasten ourselves we shall not be punished by the Lord for our sins, for the weaknesses of our flesh which we might have avoided, and for which we are to some extent responsible.

We are not to suppose that a New Creature would sin wilfully. If he thus sinned, he would be no longer a New **[Page Q123]** Creature. He would have gone back, like the sow that was washed, to her wallowing in the mire. The sins that the New Creature would suffer for would be those sins of the flesh which he might have avoided, and which he failed to correct. These sufferings would give him a sharper appreciation of his duties; they would be disciplining for his good.

But this may not be the thought of the questioner. He may mean, "What has the Church to do with the Sin-offering?" The Church has nothing to do with the Sin-offering, as a *Church*. It is the Lord Jesus who is the responsible One in the whole matter. In the type it was not the under-priests that did the offering, but the high priest. So it was the Lord Jesus that offered up Himself. He offers us up as His members, but He does not do this contrary to our wills. We desire that He will offer us up as parts of Himself, that we may thus have a share in "the sufferings of Christ and the glory that shall follow." It is His merit alone that gives virtue to our sacrifice.

The whole responsibility, therefore, is in the hands of the great High Priest, our Lord. We share with Him in the world's Sin-offering, as *His* members. We participate in the sufferings which are counted as *His* sufferings. You and I could not atone for sins by our sufferings—either for our own sins or for those of others. That is all in the Lord's hands.

CHURCH—Christ Our All in All.

Q123:1 QUESTION (1915)—1—"But of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Deliverance" (1 Cor. 1:30). How is Christ made unto us Wisdom, Righteousness, Sanctification, and Deliverance?

ANSWER—God has made Jesus to be all these things to the Church. That is to say, all these various things are to be attained by the Church through Jesus. You could not attain to any of these things yourselves. I could not attain to them of myself. Indeed, no one could. Therefore it is God's appointment that all these qualities and blessings should come to us through the Lord Jesus.

First of all, Jesus is made unto us Wisdom. He gives us the necessary knowledge to come to God. That is the first step. "No man cometh unto the Father but by Me" (John 14:6). You have not yet become a child of God, but you need a measure of wisdom in order that you may come to the Father. So Jesus becomes to us Wisdom; and He continues to be our Wisdom all the way through.

Then Christ "is made unto us Righteousness"—justification. When He was first made unto us Wisdom, we were not fully justified. But we were justified when we accepted the terms which that Wisdom taught us, and made our consecration accordingly. Then Christ became our Justification. How? By imputing to us the merit of His sacrifice. This justified us legally. How much merit do we need? Each one needs whatever he lacks of perfection. We all lack something of perfection. Some lack more and some less. There is none righteous—perfect.

We might place the perfect standard at one hundred. We might say that some would reach the 50 per cent (half of a man or woman in moral quality). Perhaps some would have only 25 per cent (a quarter of a man or woman). What **[Page Q124]** do you mean by a quarter of a man or woman? I mean that they are depraved, fallen, to the extent of three-quarters. Such a one would have only one-quarter of what would be required to make up a perfect man. I believe that the average person reaches no more than the mark of 25 per cent, or is one-quarter of a real man. I think that is about the proportion. I am not to judge in any individual case. Judge yourself according to your own estimate of the matter.

Now, then, the person who is one-quarter of a perfect man is lacking three-quarters, and for Jesus to justify him would mean the imputing to him of three-quarters; for the meaning of the word justification is *to make right, to make perfect*. If, for instance, you need a dollar and have only twenty-five cents, some one will need to make up seventy-five cents. It is the same in weight. If you have only four ounces and need to have a pound, some one will need to make up the other twelve ounces. So with justification, one hundred being the standard. If you have but 25 per cent of character and of physical soundness, you need just 75 per cent imputed to you. If you have 50 per cent, the Lord will make up the other 50 per cent. For the person having only 10 per cent of character the Lord proposes to make up the other 90 per cent. So the better you are naturally the less the Lord will do for you. Strange as that proposition may seem, nevertheless it is the case. The less He will *need* to do for you. This is the proposition of justification, the making of you right. No one needs to be more than right, only just right.

Then Jesus becomes our Sanctification, in the sense that He is our Teacher. We enter the School of Christ as pupils and need sanctification. He not only sanctifies us in the sense of bringing us into covenant relationship with our Heavenly Father, where we are set apart as God's children by the giving of the Holy Spirit, but He continues to be our Sanctifier, our Instructor, even unto the end, instructing us in the Truth, making us more and more fully set apart, as He prayed for the Church—"Sanctify them through Thy Truth, Thy Word is Truth" (John 17:17). Our Lord Jesus is the One who applies the Truth to the Church, which is His Body. And this application of the Truth—teaching us and leading us in the right way—is His way of sanctifying.

It might be said that it is the Father who sanctifies. So it is; and it might be equally said that it is the Father who justifies, makes righteous before the Law; but He does all this through the Son. It is likewise true that the Father gives the wisdom, but through the Son. God has honored the Son by appointing Him heir of all things.

So with the Deliverance. It is to be the great resurrection "change" that will bring this to us, and Jesus is to be our Deliverer. He is the One who calls all the saints from the sleep of death, as He declares, you

remember: "All that are in the graves shall hear the voice of the Son of God and shall come forth" (John 5:28). And we who are alive and remain at His coming will be changed by Him. He will be the Deliverer of all His Church. Although the Bible says that the Father is the Great Deliverer, and it was the Father who raised up our Lord Jesus, and who "will raise us up also" from the tomb, yet it will be by Jesus. All things are *of* the Father and *by* the Son. **[Page Q125]**

CHURCH—Some Working Independently.

Q125:1 QUESTION (1916)—1—Should a group of Bible students work independently of the ecclesia of that locality, being members of that ecclesia.?

ANSWER—There is, of course, a certain amount of Christian liberty that we believe the Lord would be pleased that people always exercise. For instance, suppose a brother were to go to another brother's home, and two or three neighbors came in to spend the evening. Then suppose one should say, "Let us have a game of chess," and another would say, "No, let us have a Bible study." We do not think it would be the Lord's will to say, "No, we cannot have a Bible study, because it is not authorized by our class, but we will play chess." We might properly reason that, while no meeting had been arranged there by the ecclesia, there could be no objection to having a Bible study or to talking along Bible lines. The host might say, "We will ask in some more of the neighbors for another meeting next week. I have tried to tell them about these things and will be glad to have them hear you." I cannot see that there would be anything wrong in such a course. If those attending desired a regular meeting, it should be turned over to the I. B. S. A. local class, which would supply the leaders.

But now suppose some of a class say, "We will start another regular meeting;" this would be a different case entirely. They have a right to form a new ecclesia, but in so doing they would be breaking away from the original ecclesia. They could not then properly go back to the other meeting and say, "We will vote here." There must be consistency in what we do. All who become members of an ecclesia more or less give up their *personal* liberties that they may have the advantages of co-operation. But this would not mean such bondage that we could not have a Bible study, but must spend the evening playing games instead.

CHURCH—Her Part in Binding Kings.

Q125:2 QUESTION (1916)—2—What part will the Church have in binding kings?

ANSWER—Apparently, my dear friends, the Church now has no part whatever in the binding of kings. At least we do not see yet how you and I have any part in that work; we do not see that the kings are bound. What part the Church may have in that work later we do not know. The Bible shows that they will have an important part, but how they will exercise that privilege when the time comes remains to be seen. God has not shown just how His plan will be worked out. We need to be in position to do our part when the time comes, but we must be satisfied to leave the matter in the Lord's hands. In the armies of the world the men in the ranks do not know when an attack is to be made, right up to the time when the order to advance is given. In due time you and I will get our orders. In the meantime we are to keep the armor on; we are to keep it clean and bright; we are not to get sleepy or weary in well-doing, but to grow strong in the Lord, and in the power of His might.

CHURCH—Will the Glorified Have Life-Giving Power?

Q125:3 QUESTION (1916-Z)—3—In the Millennium will Jesus alone be the Life-giver to the world, or will the Church also be associated with Him as members of the Life-giver, and have power to awaken the dead? **[Page Q126]**

ANSWER—The subject of giving life may be viewed from different standpoints. In a certain sense the mother as well as the father of a child is its life-giver—in the sense that the child could not have attained individual existence without the mother. And yet, strictly speaking, the father alone is the life-giver; for

the life-germ comes from him.

So the Bible uses this natural illustration of an earthly father, or life-giver, to picture a great spiritual truth. The world is dead in Adam—under sentence of death. Jesus has laid down the Ransom-price which will offset that sentence. By virtue of so doing He will have the right, as soon as the merit of His sacrifice is applied for the world, to become the Life-giver of Adam and his race. The human life-rights which He will give will be those which He Himself laid down in death.

But as Jesus by the will of God has associated the Church with Himself, both in the sufferings of this present time and in the glory that is to follow, she will have to do with the giving of life to the world. Her work is illustrated in Mother Eve and in womankind in general. It will be the work of the Church to nourish the world of mankind—to nourish the spark of life which they will receive from the Redeemer. Under this nourishment and care, as many of the world as will co-operate will rise up out of sin and death conditions to perfection.

Thus the Bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the One who can dispense His own life-rights. And Jesus Himself said, "All that are in the graves shall hear the voice of the *Son of God* and shall come forth." (John 5:25,29.) Any work which the glorified Church may do in connection with the restoration of the world will be as His assistants.

CHURCH—What the Church Purchases.

Q126:1 QUESTION (1916)—l—Does the Church, the elect, purchase the world during this, the gospel age? Paragraph 3, page 99 of Tabernacle Shadows would seem to indicate this.

ANSWER—It was not the intention of any paragraph in Tabernacle Shadows to indicate anything of that kind. I would like to repeat this ten thousand times: Nobody but one person could purchase the world because it was only one man that sinned, and so only one man to redeem. The ransom is a corresponding price. He gave Himself as a ransom, not with the church as though it is something that He is continuing to do through them. He finished that at Calvary. He has not made an actual application of it as yet, but the provision of the ransom price was made before we came into God's plan at all. We did not come in until Jesus had finished His work at Calvary. Then came in the selection of the church. First, He was to be the Captain of our salvation, and then could have a body of soldiers under Him. He was to be the Head over His fellows. The selection of these fellows began after the completion of His sacrifice. Only Jesus had died and ascended up on High, and had made satisfaction and imputation. (God had not recognized any of the Church at all), and then, when that was done—the church not in it at all—God through Jesus shed forth the Holy Spirit. We have nothing to do with the payment of that price. That is all the work of Jesus. **[Page Q127]**

CHURCH—Regarding Merit of.

Q127:1 QUESTION (1916)—1—Has the Church, individually, or collectively, any merit of its own, in any sense?

ANSWER—I do not know what was in the mind of the one who asked that question. The church had no merit according to the flesh, but the church is not in the flesh. "We are not in the flesh, but in the spirit." The body of Christ is the new creation, and it has already much merit. When God made us new creatures we had some merit, and I hope we will keep that merit which God grants to all those who are His children. Everyone must have some merit, or else God would not recognize him at all. In Ephesians we read that God will do for us exceeding abundantly above all that we can ask or think: there must be some merit there. Then, we read about being worthy. Some blessings will come to the church because the church will be found worthy.

Has the church any merit of an earthly kind that it could appropriate to the world? The merit of the new

creation is one thing, but we have no merit according to the flesh that we could give away. But have we anything of that kind? Yes. The Bible pictures that if you suffer for righteousness sake in your flesh, then a meritorious thing has been accomplished so far as you are concerned. You have thereby suffered a loss of your rights. There is a certain amount of merit belonging to those rights that you lost, and a certain amount of demerit to those who caused this loss. God pictures this as a kind of an imputation to the world. I remind you of Leviticus 16 that certain sins of the people beyond the ordinary ones covered by the Day of Atonement sacrifices, had to be otherwise atoned for in another way, so also while the forgiveness of all Adamic sin all belongs to Jesus, yet, what we might suffer for righteousness sake, all this suffering might all go as a kind of credit for somebody else and serve to make up for the loss to others who have done wrong beyond that which is attributable to father Adam. This will make a balance. This will all be balanced before the new age comes in. That is the reason for the coming trouble, because God will balance the account. The church will have something to its credit according to one part of the picture of Leviticus 16.

CIRCUMCISION—Re Church.

Q127:2 QUESTION (1909)—2—The sign of the Abrahamic covenant was fleshly circumcision. If we are under that covenant why do we not have that same sign?

ANSWER—The Apostle intimates that we do have the same sign, but it is the circumcision of the heart and not of the flesh. With spiritual Israel it is spiritual circumcision. The Apostle tells us these are the things we are to have circumcised—anger, malice, hatred, envy, strife, works of the flesh and works of the devil. Cut these off and then you are circumcised in the heart. That doesn't mean that you never make the mistake of having an angry thought. It is not your flesh, but you as a new creature that is a member of the Body of Christ. The flesh is merely a servant of that new creature and the new creature will keep the body under to the best of its ability.

[Page Q128]

COLLECTIONS—Spending Much, Asking Little.

Q128:1 QUESTION (1913)—1—How is it possible for the International Bible Student's Association to spend so much money, and yet never ask for any?

ANSWER—Years ago, dear friends, I had my experience when a Congregationalist. There was a fair and voting contest on and I remember very well that I solicited from one person, and he very promptly handed me two dollars and seemed pleased to give it. After receiving the two dollars I felt ashamed. I said, You begged. My answer was, You begged for the church. But you would be ashamed to beg for yourself. Yes, I would, but this was for the Lord. But if you would be ashamed to beg for yourself should you not be more ashamed to beg for the Lord? Is the Lord poor? I said, No, and I will never beg or solicit again, nor have I from that time to now.

The question is, How can we spend so much money when we solicit none? People voluntarily push it on us. That is no joke. People really say, "Brother Russell, I am deeply interested in these things and would like to put a little money in. Can I have a chance?" We say, Brother, there is all of the chance in the world. Sometimes people, without the least expectation on my part, have handed me money. For instance, one afternoon when going to a question meeting, a gentleman came up to me and handed me a piece of paper. I put it in my pocket, thinking it was a question. When I got to the platform and pulled it out I found a check for $1,000. I remembered then that the gentleman who had handed me the check had told me how he had been a very wicked man. He lived in the western country, and while a member of the Presbyterian church, he told me he had not been a Christian at all. He gambled, smoked, drank, and did nearly everything which a Christian ought not to do. He did not say, nor do I, that the Presbyterian church would encourage him in this. He told me he did not know what Christianity was until he read the Studies in the Scriptures. After learning the reasonableness and goodness of God's plan he wanted to use his

money to help spread the knowledge which he had appreciated so much, hence handed me the check. This is the manner in which the money has been supplied. Our thought has been that as long as the Lord wishes the work to go on, He can take care of supplying the funds. It is His business to attend to how much He sends. If the Lord ever withholds the supply the work will go down in proportion.

COLLECTIONS—Meaning of Voluntary Contributions.

Q128:2 QUESTION (1913)—2—Representatives of the International Bible Students' Association have given out the report in Springfield that the entire expense of their propaganda and work is covered by voluntary contributions. Please explain the exact meaning of the term "voluntary contributions."

ANSWER—It is a contribution not in any manner solicited. We do make known the results of our work every year in an annual report, as seems proper, but no names of contributors are given. No one even gets a chance to get his name before the church, or other contributors. Whatever is given is unto the Lord and no attempt is made to flaunt any human donation. We simply use what is voluntarily handed in.

[Page Q129]

COLLECTIONS—I. B. S. A. and Collections.

Q129:1 QUESTION (1913)—1—Is there any scriptural reason why the International Bible Students' Association refuses to solicit money?

ANSWER—Our general thought is that this matter of the solicitation of money has become rather obnoxious in the sight of a great many, and that the Lord's name might be, perhaps, more glorified if we do not solicit money. Furthermore, we recognize the fact that our Heavenly Father is very rich. All of the gold and silver is His, and all of the cattle on a thousand hills. If He needed money He would not need to ask us, and He has never commissioned us, that we know of, to ask or solicit in any manner in His name. As He has not commissioned us so to do we think it not proper to do so. This is no reflection upon others having a different view. They have their rights.

COLPORTEUR WORK—Giving Out Tracts.

Q129:2 QUESTION (1906)—2—Please indicate the best method for giving out tracts.

ANSWER—We think there are two tracts, and only two that the colporteurs should give out. That is not saying anything against the other tracts. One is No. 54, "The Dark Cloud and the Silver Lining," and "Do You Know" is also a good one. We advise that the Colporteurs do not take the other tracts, but let the volunteers give out the others.

COLPORTEUR WORK—Tracting While Colporteuring.

Q129:3 QUESTION (1906)—3—Do you advise that we give out these tracts when we colporteur?

ANSWER—I think I would only give them out where I miss taking an order. If I take the order, I would leave no tract.

COLPORTEUR WORK—Volunteering and Colporteuring.

Q129:4 QUESTION (1906)—4—Do you think colporteurs should do volunteer work?

ANSWER—I don't know any reason why they should not, but my thought is this: that the colporteur would do better to avoid volunteer work and use his time in a little different way. For instance, those colporteuring the week, and supposedly using up about all the energy they have to spare, when Sunday comes, had better look over their book of names and see who are marked as interested, and use their time in visiting them.

COLPORTEUR WORK—When Colporteuring Is Volunteering.

Q129:5 QUESTION (1906)—5—Haven't the colporteurs already done a volunteer work when they have distributed tracts over the city?

ANSWER—Well, if they have missed nearly all their sales.

COLPORTEURING WORK—How Manage With a Dependent Family.

Q129:6 QUESTION (1906)—6—In case of one with a family dependent upon him, if arrangements could be made, would it be all right to go into the colporteur work?

ANSWER—I would not think it right for a wife, for instance, to leave her home and husband in any measure of **[Page Q130]** neglect. She has a wifely duty towards her husband and her home. But if this husband were in the truth and agreeable to it, all right. If he were a worldly husband, he has a right to demand that his home should be cared for; that is part of the wife's contract, which I think she must not violate.

COLPORTEUR WORK—Consider Married Companion.

Q130:1 QUESTION (1906)—1—If the husband is a worldly man, but willing for his wife to go out, what then?

ANSWER—All right, sister, if he is willing; but I would take heed never to run the matter to a limit. Always consider the companion, his interests, and what he might reasonably ask or expect.

COLPORTEURING & VOLUNTEERING—Method of Introduction.

Q130:2 QUESTION (1906)—2—What is the proper way for volunteer workers to introduce a tract?

ANSWER—I do not think the tracts usually need introduction, particularly unless the person happened to be on the porch, when I would just say something like this: "Will you have some free reading matter?" Put the word "Free" in quite prominently so they will not think it is something for sale, and make sure they hear it.

COLPORTEUR WORK—Dealing With Those Who Refuse Orders.

Q130:3 QUESTION (1906)—3—How should we deal with those who refuse to take the books after ordering them? How strongly should we insist on their taking them?

ANSWER—I would say, never under any circumstances should we be rude or act in any unchristian manner; not for the price of a dozen sets should we think of doing anything that would bring discredit to the Great Master whom we represent. We are to remember that we are ambassadors for the King of Kings and Lord of Lords, and as such we must not think of doing anything that would be mean, or even going down to the plane of those we are talking to, if they are mean. How then must we do? I answer thus: We might very properly say, "Well now, lady (or sir), you certainly ordered these with full knowledge, and I really think that you are hardly considering my circumstances properly when you refuse to take them. You know it took considerable of my time to call here and talk to you on the subject, and I am not paid anything for this; it is a love for the truth and a desire to serve you. And then consider that it takes time for me to bring you the book, and the labor is worth something of course. Now all I have in this matter is an allowance by the Society that I get such a proportion of whatever comes in from those books, which are sold at cost price. Three books for one dollar don't amount to anything, and I should not think you would back out of this matter unless there was some misconception in your mind. It seems to me that somebody must have been saying something to you to prejudice you, and you have perhaps forgotten what I said to you about the books when I took your order. Now, my friend, let me tell you that there are enemies of this book, but as a rule you will find the enemies are those who have never read them. The enemies of these books are people who have never studied them. I take it **[Page Q131]** that you are an intelligent man (or woman, as the case may be—and that can be said of nearly everybody that would

order a book); you seem to have a great deal of intelligence, and I suppose you do some thinking for yourself. Now I will say this to you, that if you will take the books and keep them for a week or a month, I will tell you where I will be, and if you then tell me, after reading them, that they are not helpful to you, and not worth much more than a dollar, I will take them back and refund your money, and that will be all that will be said about it." So I would make a very dignified argument, and if after I had said everything that I could reasonably say, they concluded they would not take them, I would just say, "Well, all right; we will leave it that way; I will take them back."

COLPORTEUR WORK—Asking Pay for Time When Order Is Refused.

Q131:1 QUESTION (1906)—1—I heard a brother say he asked some to pay him for his time. Would you consider that proper where they refused to take the books?

ANSWER—I do not think I would ask the person to pay me for my time, unless it was a case like this: If it was a party who had bought the books and paid for them, and was asking me to give the money back again, saying he did not want to read them, then I think it would be proper to say to him: "Well, now, my friend, if you really insist on my taking them back, you certainly would be willing that I should have something for my time, and I think you will admit that a quarter for the time I spent with you in coming to canvass and a quarter for bringing them to you is little enough. But I do not want the books back; I want you to get the benefit of them; that is the reason I am in this work." By the time he has reasoned out all of that, he will be likely to allow you to persuade him to take the books.

COLPORTEUR WORK—Selling for More Than Listed Price.

Q131:2 QUESTION (1906)—2—I have sold quite a number of the five-cent volumes where I could not sell the others. In one case a gentleman says, "You are selling these for ten cents, and they are marked five cents on the front." Is it better to sell them for five cents and not get the revenue, or should that be changed so nobody will be inclined to be prejudiced?

ANSWER—I would just say the five cents on there is all right. You can send and get as many of those you want at five cents a copy. They are published just at cost price. The five cents is what I am getting for my time in bringing them around. If you stop for a moment and think about it you will see that I could not afford to sell them at five cents.

COLPORTEUR WORK—Are Scripture Studies Millennial Dawn?

Q131:3 QUESTION (1906)—3—In delivering a set of books ordered by a lady, I handed her husband the books, and while his wife went in after the money, he says, "Are these books anything like Millennial Dawn?" I said, "This work treats on lines of chronology, etc." I turned him off the track and got the money and went away. After going away I felt a little bad, wondering if I had taken the right course.

ANSWER—I think probably we would have to supply in our minds part of what we supposed. We would suppose **[Page Q132]** from the man's question that he has some prejudice against Millennial Dawn, and that his prejudice is unfounded. That is to say, it is founded upon some misrepresentation or misunderstanding of what Millennial Dawn is. So this is not what he thinks Millennial Dawn is, so far as we know; therefore, I think you were justified in putting it in the form you did.

COLPORTEUR WORK—Replying Re Millennial Dawn.

Q132:1 QUESTION (1906)—1—Would you always advise where people ask if those books are Millennial Dawn that we pursue the course mentioned by the brother here? Sometimes they have the Millennial Dawn books in the house, and if we sell them the Studies, and a half hour after we are gone they discover they have got exactly the same thing, and must realize that we knew it was the same thing, wouldn't it prejudice them? Is it always wise?

ANSWER—I should say I do not think a case, such as you mention would occur once in a thousand

times, that the person who knew what was in Millennial Dawn would be opposed. It is when they have a misconception of it when they are opposed. Therefore when you have such a question, you are merely having a question with a wrong face to it in their minds. Another brother did this way: He said, "In some respects this book is very much like Millennial Dawn, and by-the-way Millennial Dawn has a great many things in it." The party bought it, but he would not buy Millennial Dawn. I would not advise, however, that any person should violate his or her conscience in the matter.

COLPORTEUR WORK—Size of Order.

Q132:2 QUESTION (1906)—2—Which do you advise now, sets of three or five or six?

ANSWER—I think a great deal depends on the colporteur himself whether he could sell five or six or three better. As far as our experience goes, it would seem to indicate that the majority can sell three copies just about as easily as they can sell one copy. The selling of three for 98 cents seems to strike people as being remarkably cheap, whether they are interested in the books or not. You could say, "There are two sets of these studies; the first set is 98 cents the books of the other set are thicker, and if you want them either now or in the future you can get them also." So you see you can let them know there are two sets, but in speaking of them as different sets, you are thus keeping their minds free from thinking that they were not getting a complete set. Each book is really complete in itself.

COLPORTEUR WORK—Are We Ministers?

Q132:3 QUESTION (1906)—3—Suppose we are asked whether we are ministers or not?

ANSWER—I would say, "Yes, I am a minister doing this work as being the very best way in which I can get the gospel into the hands of the people."

"To what denomination do you belong?"

"I am working under the auspices of the Watch Tower Bible & Tract Society, which is strictly undenominational."

COLPORTEUR WORK—Wife Orders, Husband Opposed.

Q132:4 QUESTION (1906)—4—Where books are ordered, and you come to deliver them, and the husband objects to having **[Page Q133]** them in the house, and the wife is willing to pay you for your trouble, but finally takes them reluctantly, is it all right?

ANSWER—I would always prefer that they take the books. I would say, "If you can explain to your husband that they are religious books, and you would like to have him examine them and if he finds anything wrong with them that is another matter; but I am sure when he reads them he will be pleased to have them in the house."

COLPORTEUR WORK—Leaving Territory.

Q133:1 QUESTION (1906)—1—Is it proper for a person in canvassing ever to go out of his territory, even if it is only across the river?

ANSWER—Do not go outside of the territory to which you have been assigned; you are not privileged to do that.

COLPORTEUR WORK—Time for Active Work.

Q133:2 QUESTION (1909)—2—How long may colporteurs be permitted to do active work?

ANSWER—To-morrow. Can't quite guarantee it, but I think you will have to-morrow.

COLPORTEUR WORK—Re Studies in Scriptures Being Undenominational.

Q133:3 QUESTION (1911)—3—How can we colporteurs prove to the people that the Studies in the

Scriptures are undenominational?

ANSWER—Well, there are some people you could not prove anything to. But one way of proving they are not denominational is to show that they were not gotten out by any denomination; no denomination is backing them; and they will have to take your word in the matter anyway until they have had a chance to read. If any denomination is disposed to endorse them, we have no objection.

COLPORTEUR WORK—Mortgage Upon One's Time.

Q133:4 QUESTION (1916)—4—A certain brother is in the colporteur work; he has a father and two brothers. His brothers can take care of his father, and they do. Is he required to provide for his father in such a case?

ANSWER—Of course, we might not know all the particulars of the case, dear friends, and therefore an answer to a question of this kind might not be what it would be if we did know all the particulars; but, so far as the question goes—so far as we can understand the question—it looks as though this brother might consider himself at liberty to engage in the colporteur work since others will care for his father.

COMMANDMENTS—Trying to Trap Jesus.

Q133:5 QUESTION (1910-Z)—5—Which is the great commandment?

ANSWER—One of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the Divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the ten commandments into two, according to the Law (Deut. 6:5), and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great (chief) commandment. And the second is like unto it—"Thou shalt love thy neighbor as thyself." On these two commandments hang **[Page Q134]** all the Law and the Prophets. What could the Lawyer say to such a summarization of the Law? He had nothing left to say. He was answered as never before.

COMMANDMENTS—Were They Nailed to the Cross?

Q134:1 QUESTION (1916)—1—Were the ten commandments a perpetual law or were they nailed to the cross?

ANSWER—The ten commandments were not nailed to the cross at all. They were given to the Jew, and they are still upon the Jew to this day. The covenant which God made with Israel He has not repudiated. Their law covenant will finally be merged into the new covenant. Their blessings promised through the prophets will not come to them through their law covenant. The Lord said, "But not by thy covenant," (Ezekiel 16:61.) Israel's old covenant will cover them until they are brought under the new mediator of the new covenant, Christ Jesus the Head, and the Church his Body. In proportion to the Jews endeavor to keep the law of the ten commandments they have had, and will have, blessings from God.

Christians are not under the law of the ten commandments, given only to Israel at Sinai; but we have always been, and all of God's creatures everywhere are, under the spirit of the ten commandments to the extent that they know them. This spirit of the law was expressed by the Lord Jesus when he said that the law is briefly comprehended in two commandments: "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." Every Christian is under that commandment. The angels are under that commandment. All of God's creatures who live in harmony with Him must know and love God with all of their heart, mind, soul and strength. The second commandment, Jesus tells us, is that we shall love our neighbor as ourself. All Christians are under that commandment. Jesus and the apostles were under it and every angel is under it. The divine will for all God's creatures was the spirit of that law of Israel, which will never pass away.

But to the Church has been given a third commandment. Jesus said: "A new commandment I give unto

you, that ye love one another as I have loved you." This is applicable only to the Church. This command is not of universal application. It is given only to the Church and for this Gospel Age. We are not to love the world or the angels in this way, but merely one another. How much shall we love the brethren? To the extent of giving our life for them, as Jesus laid down his life for us. We must cultivate that love if we would have God's highest, grandest blessings. Some may get into the Great Company without this degree of love, but all of those who get into the Body of Christ must love one another as Jesus loved them. The apostle, speaking of how Christ died for us, says: "We also ought to lay down our lives for the brethren." All of the "more than conquerors" will keep this our third commandment. Thus only can we fulfill our "covenant by sacrifice."

What was it that Jesus nailed to the cross? It was the law covenant. It was the *covenant* or *agreement*, that God made with the Jews, under which they had some hope of becoming a part of the elect Church. If they could keep God's perfect law it would demonstrate that they were perfect beings. In that case they could have been transferred **[Page Q135]** to the "covenant by sacrifice" without being redeemed. Of course, they could not keep the works of the law covenant—that covenant which required all the good work a perfect man could render. God knew this, but the Israelites did not. God's covenant provided that if they could do those things they might have everlasting life, and not need to be redeemed. When Jesus came and kept all the law covenant's requirements, he became heir to the promises of that law covenant. Thus all hopes by others under that covenant were at an end. Any blessings under that law covenant could only come through Christ—in no other way. It was that covenant that was nailed to the cross. Some of the Jews, the apostles and others, finally came to realize that their only way of getting these blessings which the Sinai law offered would be by coming to Christ and becoming dead with him—suffering with him.

We who were Gentiles become part of spiritual Israel, and participate in the blessings natural Israel had hoped to get; but this we receive through Christ under the terms of his covenant of sacrifice: "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." (Psa. 50:5.)

COMMON SENSE—Use Discretion and Wisdom.

Q135:1 QUESTION (1912-Z)—l—We are told that from him who would borrow of us we should not turn away. (Matt. 5:42.) How shall we understand this?

ANSWER—There is nothing in this Scripture that says that we should lend to everybody who wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in need. The Scriptures say, Do good and lend, hoping for no recompense. (Luke 6:35) We should also have that beneficent disposition which desires to do good to all men, especially those of the household of faith. But we should use discretion and wisdom. Often the very best thing to do to a person is to lend him something, even if sure that he would not return it; for thus the way to his coming any more would be barred to some extent at least.

COMMON SENSE—Re Holding Job.

Q135:2 QUESTION (1914)—2—A brother, new in the truth and well beloved, was forced through a business policy to risk losing his position or subscribe for a religious journal entitled "The Christian Advocate." This journal has repeatedly published articles reviling the Servant of the Truth. This brother is placed in a very peculiar position, having had very heavy expenses on account of serious illness of several of the members of the family. How should this brother be advised and should he be re-elected as elder?

ANSWER—If I were that brother I would subscribe for a half dozen copies if necessary. Would I give $6.00 for my job? Yes, or $12.00 if I thought it worth it. I would not think he did wrong by subscribing for a journal even if it did revile Brother Russell. I will forgive him. I think the brother has good common sense. We need common sense, among elders also. **[Page Q136]**

CONDEMNATION—Its Traces and Removal in the Resurrection.

Q136:1 QUESTION (1906)—l—Will the human race be under condemnation in the resurrection?

ANSWER—They will not be under condemnation in the sense of being under the curse, because our Lord has paid the penalty for them, and it is on that account that they are to be brought out from under the curse, from under the divine sentence. They will no longer be under the divine sentence of death, but they will still be under some of the effects of the curse. They will be under the effects of the condemnation, but not under the condemnation itself. The legal condemnation passes away when the great High Priest shall have finished the work of the day of atonement and sprinkled the blood in the Most Holy. The traces of the condemnation, as found in the blemishes of the race, will still continue and require the work of restitution during the millennial age to bring mankind up out of that condition of imperfection to the full perfection of all that was lost.

CONDEMNATION—Re Justification of World.

Q136:2 QUESTION (1909)—2—Is the world of mankind now justified from the Adamic condemnation, or must they first be awakened and exercise faith before they can be justified?

ANSWER—I answer that the world is not justified in any sense of the word; they are not to be justified by faith. He who gave His life as a ransom, when He ascended up on High, did not present that merit on behalf of the world, but to the household of faith, the members of His body, and they only. After this merit shall have passed through the Church, this same merit will seal the New Covenant with Israel, and then Israel will have the blessing and favor of God, and all who will come into covenant relationship with God will have that blessing, and then every nation, kindred and tongue will be able to come to God. They will not be justified by faith; they will not be justified at any time until they are actually justified at the end of the Millennial Age. What does justification mean? It means to make right. It means the whole restitution work of the Millennial Age, at the end of which the whole world will be made right and in harmony with God, they will have gotten back all that was lost through Adam.

This matter of being justified by faith applies only to the Gospel Age. Why do we have this different from the world? Because God is calling this elect class, and He is giving us this justification so that we will have something to offer. Only these will have a share in the sacrifice of Christ, only these will be glorified with Him. This justification is given to you and to me and to all the household of faith, because we are not of the world, we are of a different spirit, chosen out of the world, drawn of the Father to the Son. The Son accepts and then He applies justification by faith so that they can offer the same on the altar, and thus share in the high calling. To the rest of the world there is no justification except at the end of the Millennial Age.

CONDEMNATION—Released from Through Belief.

Q136:3 QUESTION (1911)—3—(John 5:24), "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and will not come into condemnation, but is passed from death unto life." **[Page Q137]**

ANSWER—That means this: That those who come now into heart relationship with the Lord Jesus Christ will not be in that future condemnation with the world. The whole world during the thousand years of Messiah's reign will be in condemnation, and have the opportunity of coming out of the condemnation, rising up out of it and getting back into harmony with God, but those who now accept Christ come into relationship with him, and may be thought of and considered as having made a union now in advance with the great life-giver; and if they make that arrangement with him now, and by faith walk in his footsteps as his disciples, they will not need to come into the world's condemnation, the world's judgment, trial, because they pass from death unto life immediately. That is to say, they are counted already as having passed from death unto life; they are counted already as becoming new creatures and are merely waiting for the time to come when by the change in a moment, in the twinkling of an eye, in the first resurrection, their course will be completed and they will be like their Lord, and share his glory.

CONDEMNATION—Were Jews Doubly Condemned?

Q137:1 QUESTION (1914)—1—Since all were condemned in Adam, is it proper to say that the Jews were doubly condemned, or should we say that their failure to keep the law was an additional proof of their condemnation?

ANSWER—It is proper to state it the way God's Word puts it, for we do not know very much about it ourselves. The Apostle speaks of the Law being a special condemnation to the Jew, and he tells us Gentiles that if we were to get under the same condemnation as the Jew we would be getting into a double condemnation, which means that there was something extra in their case. He says, "Ye that desire to be under the law, do ye not hear the Law?" He points out how every one that did not keep the law was condemned by not doing so, and that the whole Jewish nation was condemned because of not keeping that law. Then he proceeds to show that a Jew could only get free from the law by dying to the law, while we, who are Gentiles by nature, could get into Christ because we were already condemned in Adam. We do not have to die to the law, but every Jew had to die to the law before he could get into Christ at all. So that in one sense of the word you see that the Jews were around the corner, as it were, and having a more difficult way to get into Christ. How did that come? This way: The whole race was condemned in Adam. We are all of one race. We were all alike sinners, the same sentence upon all, from Father Adam. But God made this special proposition to them: Now, I propose to you a special thing, that I will count you out of the general run of mankind and I will count you a special people and will make a special covenant with you and I will give you a special mediator, Moses. Now if you wish to come under these terms as a people, then you will have the opportunity by obedience to this law, I will give you everlasting life, and by disobedience you agree that I shall sentence you to death. And they said, "It is agreed," and as you see, they were already under one sentence of death through Adam, and now God typically lifts them out of that condemnation in which the whole world was, and, typically, through the blood of bulls and goats and the ashes of the **[Page Q138]** heifer, He typically placed them on a new platform and gave them a special condition and a special covenant and entered into a covenant with them, and they bartered all their future rights in that covenant. Therefore, when they failed to keep the law they as it were had their second trial. They accepted it as a preference to the future trial. They got their condemnation. Therefore, the Bible proceeds to show that Jesus not only died for the world, but that He also especially died for the Jews, and the Bible points out especially that there were certain features of God's law that were upon the Jews that made it necessary that Christ should die especially for them, as it is written in the law, "Cursed is every one that dieth on a tree." "Therefore," says the Apostle, "He was made a curse for us (for us Jews)." He did not need to die *on the tree* for the Gentiles. There was nothing in God's law for Adam that he should die on the tree. There was nothing in God's law, therefore, that required that Jesus must die on the tree, that He must be crucified, that is, in the original law given to Adam; no reason why Jesus must have died such a sacrificial death as that of crucifixion; but it was necessary for the Jew, because that was the curse, the highest culmination of the Jewish law, the special weight and force of the curse, the very extreme of the curse, as the law said, "Cursed is he that dieth and hangeth on a tree." Therefore, says St. Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us."

CONQUERORS—More Than Conquerors.

Q138:1 QUESTION (1916)—1—Please explain the text, "We are more than conquerors through Him that loved us."

ANSWER—A conqueror is one who finally triumphs. The Great Company class will all be conquerors, and in the Millennial Age all of mankind will also be conquerors, except those who will die the second death. No one will get from the Lord the blessing of eternal life unless he becomes a conqueror, an overcomer. To be more than a conqueror is to do something more, something greater, than to enter eternal life by the skin of the teeth. A more than conqueror does something special. For instance, the Lord Jesus not merely kept the law, but additionally he laid down his life, sacrificially. So he was more than a mere

conqueror. So also it will be with all of those who will be footstep followers of the Lord Jesus. If faithful unto death in the sense of sacrificing the rights of the present time, yielding up our human preferences and all such things, we, like our Master, are more than conquerors. This course of self-denial and self-sacrifice in harmony with the Master's example is much more than merely refraining from sinful things. All such will share his glory with him, as members of his Body.

"But where sin abounded, grace did much more abound." (Rom. 5:20.) Is God's grace the merit of our Lord Jesus imputed proportionately, or is it God's patience, forgiveness, instructions, testings and chastisements? Does it require the whole, or only a proportionate part of the merit to justify tentatively any individual coming to God through our Lord Jesus?

We often complicate subjects in our minds by a great amount of reasoning. The more simple we can keep our mental processes the better. Sin abounds everywhere, in one sense of the word, in the entire human family. But the **[Page Q139]** apostle's thought seems to be that while sin has abounded in every member of the race, it abounds more in some members of the human family than in others. In imputing justifying merit to the Church, if God were to give the same amount of grace to each individual, some would have more than was needed, while others would not have a sufficiency. Hence we have the statement, "Where sin abounded, there grace did so much more abound," implying that God supplies His grace in Christ to each needy penitent in proportion to his needs.

If there was more sin, then there was also more grace; if there was more depravity, there was likewise more grace to cover. In other words, God's grace through Christ is not evenly distributed in the sense of giving so much to each individual, but is imputed to each according to necessity.

Now the second question: "Does it require the whole or only a proportionate part of Christ's merit to justify tentatively any individual coming to God through our Lord Jesus?" The merit of Christ does not justify tentatively at all. What we term tentative justification is that measure of divine favor which goes to man by God's arrangement before he comes into touch with the grace of the Lord Jesus at all. When he begins to see that he is a sinner, and to turn from sin to seek God and to seek righteousness, he is taking what we might term a tentatively justified course. He is *approaching* that condition which God has arranged may be his to enjoy. But he has not reached it yet. He has no blessings except those coming to him because he has taken the right course in turning toward that which God approves. He is more pleasing to God in the sense that he is heading toward righteousness. When he believes in God, and seeks to please Him, he has a measure of peace as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing he enjoys has come to him from taking the course of faith and obedience to the Law of righteousness—much or little.

This is pictured in the Tabernacle. The individual coming into the Court is not justified, but is approaching the justified condition. He sees the altar, and has a blessing through the realization that Christ died for our sins. He is not justified yet, but merely sees the divine provision. He says, "I believe it," and has a corresponding blessing. The next step is one of cleansing by washing at the laver. That signifies the putting away of the filth of the flesh, or striving to do so. It does not mean that he is now justified. If a person has been living an immoral life, and tries to put away those sins and live properly, he is getting nearer to God, and he will be bringing himself more peace of mind. If he has the right disposition he will continue on, otherwise he will turn back. But if he goes on he will come to the door of the Tabernacle. He can go no further by any power of his own. He is represented here by the Lord's goat, tethered, or tied, at the door of the Tabernacle. He has been approaching as a believer; he has cleansed himself from outward sins; and as he now sees the privilege of *sacrifice*, he ties himself at the door. This means that he *devoted*, or *consecrates*, himself to the Lord. He gives up his own will. But still he is not justified. He is merely seeking justification. He has been taking the right course, however, which we call "tentative justification," because he is on the way, **[Page Q140]** and getting more of the experiences necessary to bring him to actual justification. He cannot justify himself. He can only tie himself at the

door. What will justify him? Here the priest accepts him, but even this does not justify him. "It is God that justifieth." The high priest comes and imputes his merit, and then divine acceptance is indicated by the begetting of the Holy Spirit. The priest accepts the sacrifice with the purpose of carrying out the sacrifice the goat agreed to in tying himself at the door; namely, the surrender of the present life, in exchange for the higher one—the spiritual.

When in the type the high priest killed the goat, that represented the acceptance of the sacrifice. It represented that the high priest imputed his merit to the goat, and that it is, therefore, justified, sanctified and fully accepted by God.

Now the last part of the question: "Does it require the whole or only a proportionate part of Christ's merit to justify?" It requires the whole of the merit of Christ to justify one single human being. Jesus could not divide up his life amongst twenty thousand millions of people, and give a little scrap of his sacrificial merit to each individual. The thought is that Jesus has a sufficiency of sacrificial merit to justify the *one man who sinned*, Adam, and since the whole race have become sinners through the one man, the giving up of life by the Lord Jesus has provided a sufficiency of merit to justify the one original sinner, and all born in sin and condemnation through the disobedience of Adam. It is all one transaction. That transaction has not yet been completed; but it will be completed in the end of this age. As soon as that has been done the whole world will be turned over to Jesus, and he will become lord of lords. Up to the present time he has merely laid down his life; he has merely put it into the hands of his Father. Nothing more is needed. It is sufficient for the one sinner and for all his race dying for his sin. The merit already in the hands of Justice has not yet been appropriated in a legal way. It will be thus legally applied in the sealing of the new covenant with its full provision whereby all men may be rescued from Adamic sin and death. What do we mean by the imputation of Christ's merit? The Church does not need restitution, because in coming to the Lord we agreed to give up our earthly rights that we may have a share with Jesus in the spiritual blessings that God has made possible to us through His Son. If we have his spirit, if we devote ourselves to doing the Father's will even at the cost of our lives, as he devoted himself, then the Father will be pleased to give to us the divine nature, even as He gave it to Jesus. (2 Peter 1:4.)

Because we by nature are sinners who desire to walk in our Redeemer's footprints, and to sacrifice our earthly interests in doing the Father's will, we are unacceptable. Only that which is perfect can come to God's altar. The Father could not justly deal with us as He dealt with Jesus, because we are sinners under the sentence of death. What arrangement has God made for us? We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, more or less of money, and perhaps some other things. These are our all—all we have to devote, or offer, to the Lord. We have no right to everlasting life— **[Page Q141]** merely a little unexpired scrap of life received from Father Adam. We offer to God our little scrap of life and talent, because informed that God has provided for our acceptance through Jesus' sacrifice. Jesus Christ the Righteous offers himself as our advocate. He was the one who had right to life, but sacrificially laid it down for mankind. He is by that sacrifice to be empowered to give life everlasting to the world by and by. But if we renounce our interest in the world's restitution provision, what will He do for us? He will enable us to present our bodies living sacrifices, holy and acceptable to the Father. (Rom. 12:1.)

Whether or not we understand we may accept the fact. It is our privilege to understand the philosophy of this matter now better that some of our forefathers could, because it is God's due time for "the wise to understand."

The Bible tells us that since we desire that our bodies be devoted to death, we merely give our consent that what we have shall be sacrificed. Jesus, the one who would have given us life in the future age, with all the world, says, "If you are willing to give *what you have*, I will appropriate on your behalf that which I would have given you in restitution times, so making your sacrifice acceptable to the Father." Jesus *imputes* to us now what he otherwise would have given us by and by.

He does not impute the same amount of righteousness to each, because some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us by and by in restitution times. It is not an imputation of the kind implied in the question, a little today, a little tomorrow, and so on. The imputing was all done at once before we could be accepted by the Father.

Some one inquires: "Should we not need less and less of the Savior's merit to be imputed as we grow in grace daily?" No! Such a question shows a wrong conception of the subject. There is no imputing after the first imputation, which makes us acceptable sacrifices. The new creature does not need any imputation of merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment we became new creatures the old things passed away and all things became new. The old creature was counted dead from that moment, and is not to be recognized by us; nor does the Father recognize it. We are non-existent as old creatures. The new creature needs no justification because it does not sin.

Is the new creature perfect at the time of its spirit-begetting? No! It will not be perfected until after its resurrection "change." But although imperfect it is holy. To sin is to do something wrong intentionally, wilfully. Ignorance is not sin. Weakness of our consecrated flesh is not sin on the part of the new creature. "He that is begotten of God sinneth not." The new creature is young and undeveloped, but, begotten of the Holy Spirit, he will want to grow in grace and knowledge, and in all of the fruits of the Holy Spirit; he will want to follow the teachings and example of his great Lord and Head, and to become more like the Heavenly Father. God has arranged that all things shall work together for good to all whom He begets as new creatures. **[Page Q142]** God will bless their every trial and experience. Even the slips they may make, in blindness or weakness, or what not, of their sacrificed flesh He is willing to bless so that they may learn lessons therefrom and become stronger thereby.

If the new creature is entrapped, or ensnared, through weakness of the flesh, he should go at once to the throne of heavenly grace and get right with God. He will thus show that he loves righteousness, and that he does not love sin. He will seek to profit by the experience, and will endeavor to keep as far as possible from further similar failures. Nothing less than this would be in harmony with the covenant we have made. Will the Lord forgive the repented of trespass or sin, and upon what basis? We answer, that so far as the sin would be merely weakness of the flesh, or some matter in which the new creature was helpless, God would consider this as being due to the flesh and would not hold it against the penitent new creature. He would expect you to learn the lesson from it, but it would not be charged to you as a new creature. It would be needful for you to go to the Father and the Lord Jesus and ask forgiveness for the weakness of your flesh. You should seek grace to avoid a repetition of the offense. The forgiveness would be granted upon the basis of the original imputation. That covers your sins as long as you have flesh. Nevertheless your flesh may be given "stripes" for its correction in righteousness.

What if there be a measure of wilfulness in our sins? In proportion as there would be a mixture of wilfulness it would he sinful. No matter how small the degree of our consent to sin, we would be to that extent in harmony with the enemy. We have enlisted on the side of the Lord, and if we show any sympathy toward unrighteousness or sin it implies a wrong condition. The Lord would be offended at that new creature. Has he sinned? No, not in the scriptural sense of committing full, wilful sin—he has trespassed. If we sin wilfully it would mean the death of the new mind—the new creature would no longer exist. The old creature, come to life, would be subject to the second death. If the new creature shows the Lord that he is not in sympathy with the sin, there is forgiveness provided. The Lord accepts his intentions, and will not take from him His Holy Spirit. Nevertheless, he would receive chastisements in his flesh. Would the merit of Jesus be involved in the forgiving of the new creature's trespass? No! Jesus has nothing to do with *atoning for sin on the part of new creatures*. His atonement sacrifice was for the sin of Adam and his race, and not for new creatures. If the new creature fails to be faithful to the Lord

he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

CONSECRATION—Making Provision for Self.

Q142:1 QUESTION (1909)—1—We that have consecrated our ALL to the Lord, and have none to provide for but ourselves, would it be improper to make provision for ourselves for the last two or three years of this dispensation, or should we sacrifice every dollar, as fast as we come into possession of it, in the interests of the Lord, the brethren, and the truth? **[Page Q143]**

ANSWER—Well, now, I think circumstances might differ. It would seem to me that to sacrifice every dollar would not be wise and would not be the Lord's will. The Apostle speaks of some as laying by that they might have to give to them that are in necessity. Now I think that would apply to yourself, to have something laid by so that you would not have to go out and beg, and that you might have something to give to your neighbor if his child died, etc., that you might be in place to render aid to others. I do not know that I have caught the thought of the one who asked the question, but I might mention another matter that I have been inquired of respecting. Some have said, Brother Russell, I have some money and I would like to give it in the Lord's work, but I might need it. Have you any way or arrangement at the Bible House or Tabernacle that means could be so used? Answering, I have said, Yes, we have made an arrangement with several of the friends like this: If they have some money that they are not sure but they may need it and they wish to put it in the work, we will give them a receipt which states that if at a later date they should need any or all of it, we would refund it to them. You will not understand that I am asking for money, but merely answering a question.

CONSECRATION—Re Debts of Money.

Q143:1 QUESTION (1909)—1—(Matt. 5:23,24), "Therefore if thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Does this mean that debts of money must all be paid before consecration?

ANSWER—No, I would not understand that to be the meaning of it. If you are owing a neighbor something, if you borrowed it, or had credit from him, something that was a bargain, and you did not deceive him, he was taking his chances when he gave that credit or made the loan. I am not encouraging any of you to get credit, but I am reminding you of the Scripture, "Owe no man." I would rather live on potatoes and salt than go into debt. If you have some money at home or in the bank and merely needed something for temporary needs, that would not be borrowing, but merely an accommodation, and you would return the money as soon as you could get to your bank-book. But to go into debt, I would advise that all the Lord's people avoid it.

But if you were in debt contrary to your will, it would not mean that you could not come to the Heavenly Father because you owed someone some money. In coming to God's throne you might have to make apologies for being in debt, and might have to promise that you would try to learn a good lesson from the experience, but I do not understand that the Lord would be hindering us from coming to His throne for grace, and if by His providences we were blessed with health and opportunities we would work and pay off the debts.

But I have some friends that seem to be lacking in their makeup and go into debt with the brethren or their neighbors, and seemingly forget all the responsibility of the debt and thus bring disgrace and dishonor to the Lord's cause and to the name Christian. I feel, dear friends, that that **[Page Q144]** kind of conduct cannot be too severely reprimanded. I have spoken to a number of them, some of whom get a pretty fair salary, but they make no efforts to pay their debts, and I fear the Lord will chastise them or they will lose out. I fear that it is a dangerous condition to be in. I know a man who owed a considerable amount of money, and the Lord allowed him to earn a hundred dollars a month, but he did not see his way clear to

save money out to pay his debts. I thought something was wrong with him, but I was not his judge, but I must apply the case to myself and suggest it to you. "How hardly shall they get into the kingdom." God loves justice, righteousness and proper dealings with our neighbors, and if you do not like to deal justly with your neighbor, I fear that you have not come up to the mark of perfect love or justice. Let us learn the necessary lesson, and if you are unfortunate enough to get into debt, let us do all in our power to pay it off. I think that brother, when he got one hundred dollars a month, ought, if possible, to have laid aside fifty, forty or twenty dollars a month to pay off those debts. It would have been to his advantage, and I believe it would have pleased the Lord, and if he had been reverent to the Lord, the reverence of the Lord would have led him to do it.

CONSECRATION—Re Property and Children.

Q144:1 QUESTION (1909)—1—Has a consecrated person the privilege to deed any part of consecrated property to children or heirs?

ANSWER—I would think it would be the duty for every parent to provide for his own. As, for instance, suppose you had half a dozen children and some of them were small, you would have a duty toward them as a parent. You elected to bring them into the world and you would have some responsibility toward them, especially that portion of their lives in which they are not able to provide for themselves, and if I were father of any children I would feel that it would be right to give them some share in the property that I had accumulated, of which I was a caretaker. Even if I felt sure that it would have no value after ten years I would feel that it was right to put aside a certain portion. I would not treat them from the same standpoint with which I would govern myself, but would treat them from their own standpoint.

I do not understand, however, that this is all that is in the question. If a father has much money is he to consider that it belongs to his children and divide it among them? That is a different question. Providing for those who are not able to provide for themselves is one thing, and giving away money that we have is another thing. We are to give an account to God and not to our children. These are two different propositions. God has made you responsible for your children while they need care, and He requires that you make some provision for them.

CONSECRATION—Proper Use of Time.

Q144:2 QUESTION (1909)—2—If the consecrated attend the Fair for the purpose of satisfying their love for the beautiful, is it wasting consecrated time and money? If not, give scriptural references from or patterns, Christ and the Apostles.

ANSWER—I am not aware that Christ and the Apostles **[Page Q145]** ever went to the Fair. There is no record in the New Testament that they ever attended one in Seattle, so the brother has given me a question I cannot answer. I can only give an opinion on the subject, based on the conduct of our Lord and the Apostles, and the instructions they laid down for us.

With our Lord and the Apostles, I think we may safely conclude that duty and the service of the Lord and the Truth took precedence above everything else. If, therefore, you could not attend the Fair without violating some duty or obligation, or opportunity to serve the truth, I think you would be dissatisfied if you went there. On the other hand, we find that our Lord did have a love for the beautiful, and while He did not go to the Fair to see the lilies grow, He did see them grow and took a lesson from them, saying: "Behold the lilies," etc.

So along spiritual lines, I think the Lord wants us to be hungry and thirsty for His Word. Applying these principles to ourselves, I would suppose that any of us might go to the Fair either to advantage, or to disadvantage. You can see some good or bad and draw either good or bad lessons from nearly everything that you see or do. If you see that there is something there of value that you can make use of, then I think you would be wisely making use of your time or money, just the same as you would spend money and

time to get information from schooling. To those who are rightly disposed there are some valuable lessons to be obtained from Fairs, not that I have seen this Fair, but I have seen other Fairs, and have gotten lessons which led me to see how our Lord is getting ready for the great Millennial epoch, looking at the wonderful advances in the last few years, and seeing that all of these are coming forth for us. If our hearts are in the proper tune, we could get a blessing.

Or, you could spend your time and money in looking at a monkey, or some human being trying to look and act like a monkey—then you would receive an injury instead of a blessing and be seriously disadvantaged.

He has not made me responsible for you, nor you for me, but each should seek to glorify the Father the best he can.

CONSECRATION—Does Jehovah Accept All?

Q145:1 QUESTION (1909)—1—Can we make a full consecration to the Lord and the Lord not accept the consecration?

ANSWER—I answer, Yes. To our understanding God had a general call open until a certain period of time, all through the Gospel Age, and as long as that call was open, anybody might make the consecration and God would accept him; but when that call ceased, then matters would be different from that time, then consecration would not necessarily mean that the Lord would accept him. He might and He might not accept his consecration. How would that be? Our thought is that in 1881 the full number of the Lord's choice had been reached, and therefore the call ceased. Just the same as if we had a feast here and places at the table for a certain number of people. Boy, go out and ring the bell and say: Anybody come in until the seats are filled. When the seats were filled then no more would come in. Suppose that some who are here feel like taking off the wedding garment, as in one of the parables, or should say, I do not think I will **[Page Q146]** partake of the feast, but will take some exercise, and should go out. The boy at the door might be informed that whenever one goes out he could let in one who is in waiting. That is the thought we have in respect to the present time, since 1881.

Remember, that the elect class is a Little Flock, and remember also that there is a Great Company also with them. The Little Flock go on and gladly and willingly fulfill the terms of their consecration, while the Great Company class, hold back. They do not develop the spirit of Christ to the extent of being willing sacrifices in the service of God and the truth.

By the way, I remind you of the fact that in 1881, just following the time when Moody, Sankey, Whittle and Bliss had been doing a wonderful work in America and England, stirring up the consecrated people of the world they were talking good, sound sense about consecration, the Lord's Second Coming, etc. I wondered then, but could not understand the reason.

By way of interjection I heard incidentally that while Mr. Moody was near his dying hour, he expressed the thought that he had a great deal of faith in the things written in that book called "Millennial Dawn." I was pleased to hear it and glad that it made his dying hour happy.

I also heard of another man, Bishop McCabe, formerly known as Chaplain McCabe, and said to have been a very noble Christian man. I heard through apparently good sources that he made a similar statement to that of Mr. Moody. I know the books were called to his attention by a friend. But in both cases it evidently was not published in the papers, and those who did not publish it evidently thought they were doing God a service by keeping it out.

Now, as I said, in 1881 Messrs. Moody, Sankey, Whittle and Bliss had been stirring up the whole civilized world on the subject of consecration, and apparently a large number made consecration to the Lord.

Just suppose at that time, for sake of illustration, that there were forty thousand consecrated people. You say, That is a very small number. Well, dear friends, the more I think of the matter the more I wonder where the Lord is going to find the number. I used to think of how small the number is, 144,000, but of late I have been wondering how it will be possible to find the required number. Suppose there were forty thousand living at the time the call ceased in 1881. These would have been given a certain length of time to prove whether they would have the Lord's way or not, whether faithful to their covenant of sacrifice. The majority of that forty thousand would not make willing sacrifices, only a Little Flock. And as with that forty thousand, so with all in the past. What proportion of the forty thousand would prove faithful? Well, for sake of illustration, let us make it liberal and say, ten thousand. Let them represent the Little Flock and the thirty thousand the Great Company. What would that mean? It would mean that as they came to the point of testing and trial, it would leave that number of places to be filled. All who are not of the elect class, copies of God's dear Son, their places would be made vacant. The Lord would not make another call, but merely let others come in to take their places. **[Page Q147]** Question, If it was down to a place where there was only one place to be filled, which one would get it? I suppose it would be the one in whose heart God saw the most of the Character likeness of Christ. My thought is that it is not a matter between two, but that there are from twenty to thirty thousand places to be filled, and the Lord seems to be opening the doors and hearts to many more than in the past, for now the knowledge of the truth is being spread abroad more than in the past and those who are coming in give evidence of being as loyal to the Lord as those who came in some time ago. So, if some of us came in some time ago and have the evidence of our acceptance by Him, *thank God, take heed* that no man take thy crown, *watch*, for you might lose it. The fact that you were in proves nothing, for *you might be cast out*, which will be done, if you do not develop and continue to be consecrated to the Lord. Let us do with our might what our hands find to do, and apply the truth to our own hearts and lives.

CONSECRATION—When in Order?

Q147:1 QUESTION (1909)—1—Is consecration at all times in order?

ANSWER—It is always proper for a man to consecrate. All during the Jewish and Gospel ages it has been in order for people to consecrate. Take Abraham as an illustration. No prize of the High Calling was offered to those who consecrated in the Jewish age, but God will give them their suitable reward.

If the Little Flock was complete, I would say, give your all to the Lord and do the best you can to be a saint of the Lord and to have His good mercy fulfilled in you, regardless of the reward or prize. You have a reasonable service to do, even the laying down of your lives. Be assured that He who called you will give you a suitable reward. What would you think of a great King, would he give you a mean reward? No, but according to His riches and the standing of His Kingdom.

CONSECRATION—Mortgaging Property After.

Q147:2 QUESTION (1909)—2—As consecrated children of God is it proper for us, with the light we have, to take advantage of those who are in the darkness; for instance, mortgaging property and having the mortgage come due when the property will have no value, or borrowing money and paying interest until it is worthless?

ANSWER—My answer is that each one must follow his own conscience and the degree of light he has on a subject of this kind. It is a question very much like the one the Apostle had, regarding the eating of meat which had been offered to idols. If he thought that the offering of the meat to idols had done it harm, etc., he would not eat it. So the person who would think it wrong, to him it would be wrong. To my understanding he would be doing no wrong, merely acting upon his faith, and the other people acting upon their faith. The man would do just the same if you told him all that you know, and would laugh up his sleeve, and probably beat down the price. You do not know it, you merely *believe* it is so. Measure your own conduct by your own faith, and as to that faith, have it to yourself. **[Page Q148]**

CONSECRATION—Afterwards Fellowshiping With Outsiders.

Q148:1 QUESTION (1909)—1—What should be our attitude toward those who seem to be in harmony with all the doctrinal points of the Truth, yet continue to fellowship with those who no longer meet with the class on account of the Vow, Covenants, etc., and acknowledge that they are in sympathy with those who oppose the Truth?

ANSWER—I would think our attitude toward them should be that as outlined by the Apostle Paul in Romans 16:17: *"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which we have learned; and avoid them."* Meaning that we should not treat them with the same hearty fellowship that we would if they were showing a different spirit. It would not be right to show them any angry spirit, or do them any wrong, or speak any evil about anybody, but that a proper attitude, in their interest, as well as for our own interest, and the interest of others could be shown by not sympathizing with their attitude. Avoid them and prefer the company of those who are in the spirit and fellowship of the truth.

Since the word "Vow" is mentioned in this question, I would say that in my opinion it would not be right and proper to make a discrimination against anybody in fellowship because he or she had not taken the vow—the vow is not a law; it is a privilege. If we take a vow and get a blessing from it, thank God. If they fail to do so and lose the blessing, then they are the ones that suffer from it. I would think there might be a little difference if it were an elder or a teacher in the church. An elder or one who is looked up to as a leader in any class might reasonably be expected to take the vow, or tell why he did not take it; otherwise the class would have reason to think that such a leader had something in his life or conduct which conflicted with the vow. My thought would be that any elder or brother who had anything in his mind or conduct in conflict with the vow would not be a suitable representative of the class. For my part I cannot see what any reasonably minded brother could have against the vow. We admit that it is not a binding obligation, but we expect a great deal of those who are elders and we are justified in finding in them a great deal of exemplary conduct. One who stands as the leader or representative of a class ought to be, as the Apostle said, above the average, and I cannot see what one who is above the average could find to object to in the vow. If anyone can find anything, I would like to have him show it to me.

CONSECRATION—Re Closing of Door.

Q148:2 QUESTION (1910)—2—Is the time open yet for anyone to consecrate for the high calling?

ANSWER—My answer, dear friends, is, that the calling of God belongs to this age, and it is our understanding, as already published, that the calling time has ceased. Nobody is being called, because a sufficient number have already responded, is the thought that we have. That is, that a sufficient number had responded in 1881. You remember the evidence we set forth in the second and third volumes of Scripture Studies. Our thought is, the Lord represents that as one would go out, or would fail to be accounted worthy **[Page Q149]** of a place as one of the priests, and take his position as one of the Levites, of the Great Company, that someone else would be allowed to take his place—as the Scripture suggests, "Take heed, let no man take thy crown." These consecrated ones who had crowns assigned to them, if they are not faithful, so they will receive the crown, will lose it, and somebody else who had no special calling, somebody who is hungering and thirsting, consecrated, and waiting, will be ready to receive it. So, then, our answer to the question in brief would be, If you want to consecrate to the Lord, do not stop to inquire—if you have a right spirit about the matter you will not stop to inquire how much you are going to get; if you have the right spirit in the matter, you will want to give your heart to the Lord and give him all you have, and wish you had ten times as much as you have to give, irrespective of what you are to get. If you are only to get earthly life, you will want to consecrate yourself. Any other spirit would be a wrong spirit. So make your consecration and leave it to the Lord what reward he is going to give you. Like a great man would do on the earth, much more so the great God will do on the spiritual plane. If you were dealing with a king and you did him a small service, you would not expect he would give you a

penny; if he would give you anything he would be likely to give you a dollar, if he were a rich king. So with our heavenly Father, whenever he gives any rewards, you may be sure they are exceedingly abundant more than you could ever ask or think, according to the riches of his grace.

CONSECRATION—Not Understood at Baptism.

Q149:1 QUESTION (1910)—1—What is your thought respecting those who do not understand the full importance of consecration at the time of their immersion?

ANSWER—My thought is, dear friends, that if they were immersed without understanding consecration, then their immersion was a mere bath—that it did not either hurt or help them a bit. Whoever does not understand consecration does not understand baptism. The consecration vow we have is first, and that is the real baptism. The symbol in water, to be a symbol at all, must follow—could not go before it.

CONSECRATION—Sell All.

Q149:2 QUESTION (1910-Z)—2—Please explain the following text: "Go and sell all that thou hast, and come and take up thy cross and follow me, and thou shalt have treasure in heaven." Should we go and do as the Master advised?

ANSWER—If that young man had assented to our Lord's proposition, and had made further inquiry as to the particulars, it is our opinion that the Lord would have modified his statement to the extent of suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. In the language of the Apostle, "Let your moderation be manifest to all." We are to use earthly things and earthly opportunities and temporalities with great moderation, self-denial, as the case may seem to make necessary.

We are to have bowels of mercy, compassion, sympathy, love. Did not our Lord allow Mary to anoint his head and also his feet and were not these caresses and manifestations **[Page Q150]** of love of an earthly sort? There are various items to intimate the Lord's special love for Lazarus, Martha, and Mary, James and John, and for his mother. And this would seem to give us ground for a similar course. But as Jesus did not allow those earthly loves to hinder him from the Father's service, so we, also, must be on the alert about the Father's business.

CONSECRATION—Previous to 1881.

Q150:1 QUESTION (1911-Z)—1—Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

ANSWER—No, we do not so understand the matter. The chapter in Scripture Studies, Vol. 2, showing the parallels between the Jewish and Christian Dispensations makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, His crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See Scripture Studies, Vol. 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-27) of favor upon the Jewish nation—October, 36—after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel Ages all belong to the *nominal systems then and now*, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel Church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was *formally rejected*, Laodicea

spewed out—the time from which it is stated, "Babylon is fallen, is fallen"—fallen from Divine favor. The parallel in 1881 would seem to indicate that *certain favors were still* continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a *distinct disadvantage*, from which only with *difficulty* could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system.

Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the *special favor* of this *Gospel* Age, viz., the invitation to the High Calling; accordingly, our understanding is that the *open* or *general* "call" of this Age to Kingdom honors ceased in October, 1881. However, as already shown in Scripture Studies, we make a distinction between the end of the "call" and the closing of the "door;" and believe that the door into the Kingdom class is *not yet closed*; that it *stands ajar* for a time, to permit those who had already accepted **[Page Q151]** the "call" and who *fail* to use its privileges and opportunities in self-sacrifice to be *thrust* out, and to permit *others to enter* to take their crowns, in harmony with Rev. 3:11. *The present time*, therefore, from 1881 until the door of opportunity for sacrifice in the Lord's service shall fully close, is a period of "*sifting*" as respects all who are already in Divine favor, in covenant relationship with God.

And since those who have gone into the "Feast" through the "door" represent all who are called (except those who have afterward been rejected and expelled), it follows that the places of those thus expelled must be taken by some who were *not* previously amongst the called, amongst the consecrated. This, we trust, makes plain the answer to your question, proving that some not previously consecrated will, in the *eleventh hour*, be admitted to the vineyard labors and to the rewards of the faithful, *after the open call ceased*, and before the "door" closes.

Indeed, we are to distinctly remember that in speaking of the gathering to take place *during this harvest time*, our Lord mentions amongst others those who have been *in the field* (in the *world*), apparently referring to a class who *previously had been neither justified nor sanctified* through the Truth. See Scripture Studies, Vol. 3, chap. 6.

CONSECRATION—Is It Always Followed by Begettal?

Q151:1 QUESTION (1911)—1—Can anyone be consecrated and not begotten of the Holy Spirit?

ANSWER—We believe that there is still room. That is to say that the full number of the elect has not yet been found, and tested, etc., and therefore our expectation would be that anyone making a full, thorough consecration of himself to the Lord would still be begotten of the Holy Spirit. But if the question be in the form in which it is here stated, "Could one be consecrated and not be begotten of the Holy Spirit?" we would say, "Yes, he could be consecrated so far as his part is concerned." Your consecration and my consecration, our part, is merely to present ourselves to God. It is for God then to say whether he accepts that consecration. During this time, this gospel age, the Scriptures speak of this as the acceptable day, the acceptable year, the acceptable time of the Lord, and we believe that he is ready and willing to accept all of those who come unto the Father through Christ, and that all such are accepted, and if they are accepted as members of the Body of Christ they will be begotten of the Holy Spirit. But as we have said before, so we say again, we believe that in the not distant future there will be people who will make a consecration, who will make a presentation of themselves to God, and for whom there will be no place left, because, as the parable shows, the wise virgin class will all have entered into the marriage and the door will be shut, and then there will be no one else enter in, because that class, when completed, will have no additions. Those who would then present themselves would not be begotten of the Holy Spirit. But this would not mean that God would be displeased with the offer of themselves; rather God would be very pleased to have them offer themselves—just as God was undoubtedly pleased with Abraham, with Isaac, with Jacob, and all the prophets who offered themselves freely to know and to do the divine will to the extent God

was willing to receive them. They got **[Page Q152]** a great blessing. So we should advocate, with every person with whom we have an influence, that the proper course, the proper duty for every human being, the reasonable service would be to present their bodies living sacrifices, holy, acceptable to God. He will not spurn the sacrifice, but whether he will beget you to the Holy Spirit depends on whether your sacrifice is offered in time, before the door is shut, before the last member of the elect has been gathered in.

CONSECRATION—After Close of High Calling.

Q152:1 QUESTION (1911)—1—Is it your thought that those consecrating after the door to the high calling is closed may have a resurrection to the spirit nature?

ANSWER—No, there will be no begetting of the Spirit that we know of after the high calling is closed; and if there is no begetting of the Spirit then, there will be no birth of the spirit. The only thought we have in connection with that is what we expressed a moment ago, namely; that some might be accepted as of the Ancient Worthy class if they laid down their lives in loyalty to the Lord in that time of trouble, and then when the ancient worthy class may possibly have the spirit nature given to them at the end of the millennium, such being of that class might have the opportunity to obtain the spirit nature.

CONSECRATION—Opportunity Later for Spirit Nature.

Q152:2 QUESTION (1911)—2—Would the consecrated but not begotten ever have the opportunity of getting the spirit nature?

ANSWER—Our thought is that it is part of the divine plan to give the ancient worthies a change of nature in the end of the millennial age, as a reward for their faithfulness, and their service during the millennial age—that quite likely they will receive the spirit nature at the end of the millennial age. This is partly conjectural and partly built upon certain texts of Scripture which we have already considered in the *Watch Tower* and which we need not therefore enter into here.

CONSECRATION—Reward for Those Not Begotten.

Q152:3 QUESTION (1911)—3—If any consecrated now and failed to be begotten of the Holy Spirit, where would the Lord place them?

ANSWER—We would presume that if they were faithful, as the prophets of old were faithful, to the extent of laying down their lives in the service of righteousness and truth, that God would give them a share some way with the ancient worthies. In other words, that if such should pass into the time of trouble to a considerable degree, and there lose their lives because of faithfulness to the Lord, that he would do just the same for them that he will do for the ancient worthies—they will be counted in with the ancient worthy class.

CONSECRATION—Re Losing Temper and Crown.

Q152:4 QUESTION (1911)—4—If any brother or sister after coming into present truth, and making a full consecration to the Lord, and following him for some time, and then lose their temper and do things they are afterwards sorry for, do they hereby risk losing their crown? **[Page Q153]**

ANSWER—We are not to understand that the Lord is judging us by some little act like losing the temper. The losing of the temper one time might have a comparatively small effect; its real value is in the bearing it has on some other time, and the development of a wrong character. Whoever has an impatient disposition is in the wrong attitude. A great many might be liable to lose their temper, because they might have naturally a weakness along the line of patience, and it would be their duty to strive against such impatience; but we are not to think that one act of impatience will necessarily lose us the crown. The Lord is not wanting to see if he can find something against us; he is rather wishing us to make our calling and election sure. So then a slip of some kind would be something we would be very sorry for, and something we should take to the Lord in prayer, and something we should consider as a kind of spot or wrinkle on

our wedding robe, but that would not mean that we had taken off the robe. And all of those who wear the robe are covered by its perfection, and if a spot come on the robe, then it is the duty of such a one to take it to the Lord in prayer, and ask for forgiveness, and make good to the one injured if anyone has been injured, making right so far as possible any wrong that has been done. If any one's feelings ever have been hurt, see that they are assuaged,—so that acknowledgment is made of the wrong to whoever it is properly due. Then realizing the forgiveness of the Lord and of the brother we might forgive ourselves in the sense that we will not hold it against ourselves perpetually, but we will see the lesson and let the facts go by. Indeed I think many Christians can say that some of their best lessons in the Christian way have been through their own failures. When they failed on a point that showed them where they were weak, showed them where they must put in the reinforcement to gain the greater strength. So we find various points of weakness in our character, of patience or anything of the kind, an evil speaking tongue, or anything that would be contrary to the direction of his Word, we should build up that part of our character, but should not necessarily feel that it had lost us our crown. If so there would be very few of us who would ever be able to say that we had any right to a crown after a little while. Who is there in all the church of Christ, except the great head himself, that could say that he was perfect in thought and word and deed, from the time he became a follower of the Lord? No one. If we were able to do that, we really would not need any robe at all; if we could walk perfectly we would need no covering; if we were perfect we would not need any Redeemer. It is because of our imperfection that we need a Redeemer. This does not mean that we have any sympathy with sin or weaknesses, but striving against these we will do all we can to overcome them; and some can overcome very much easier than others. I know of some perhaps who have really a difficulty the other way. They are too little inclined to be impatient; they put up with everything from themselves and from everybody else; it all goes; they do not have sufficient character. The person who is impatient is more or less a person of good strong character, and he may be impatient for the time being, but he wants to learn how to put on the brakes. **[Page Q154]**

CONSECRATION—Re Still Not Begotten.

Q154:1 QUESTION (1911)—1—Is it possible for one who consecrates his all now to the Lord to still not be begotten of the Holy Spirit?

ANSWER—It certainly would be possible that one might make a full consecration of himself and yet not be begotten of the Holy Spirit. That was the case with Abraham and with others of the worthies before our Lord's time—before Pentecost—and that will be the condition of things after the full selection of the church has been made. But just when, just with whom that will begin, no one living could know. We have no reason to think that we have reached that particular time yet, because we see some who have made a consecration quite recently and have given good evidence of having been begotten of the Spirit, which would imply to us that there is still a shortage, so to speak, in the number of elect—that there is still therefore an opportunity of coming into this class.

CONSECRATION—Assurance of Being of Bride Class.

Q154:2 QUESTION (1911)—2—At what time do we cross the line of uncertainty in respect to our assurance that those consecrated will become members of the bride class?

ANSWER—My understanding is that we crossed that line in 1881, namely: as we set forth in the Scripture Studies, at that time the call ceased, but the door was not yet shut. That at that time a sufficient number had made their consecration, and if they had all proved faithful, the little flock would have been complete. But there was no prospect that they would all prove faithful, and whatever number of them would prove unfaithful, either to the extreme degree of going into the second death, or to the lesser degree of not showing a sufficiency of zeal, and thus going into the great company class these deflections would leave that many more openings or opportunities for others to come in. Our thought is, that since then quite a good many people of the Lord have come in. A relative question may come in, then, "How may we assure ourselves, to some degree at least, respecting those who now come into harmony with the Lord?

What proof of evidence would we have, if any, that they had been accepted of the Lord, and begotten of the Holy Spirit, and would be eligible to the little flock class?"

I answer, there might be several evidences or proofs. One would be their manifestation of the fruits of the Holy Spirit, including love of the brethren. Another would be the manifestation of a knowledge of the truth, because the apostle says that no one can understand the deep things of God, except by the spirit of God. Therefore, anybody able to clearly grasp and comprehend the deep things of God becomes to himself and to others a strong influential testimony that he has been begotten of the Spirit, and that he may therefore make his calling and election sure. And another evidence of God's favor would be an opportunity granted to such ones to suffer for Christ's sake, to endure something, to lay down his life in the Lord's service. In other words, the privilege of sacrificing, because sacrifice is to be understood as a great privilege. If we do not suffer with him we will not reign with him, therefore, to have the opportunity, or to enjoy the opportunity, of suffering with **[Page Q155]** Christ, is one of the best evidences we have of our acceptance with God.

CONSECRATION—Any Such Not Heard Truth.

Q155:1 QUESTION (1911)—1—Is it your understanding that there are those now living who are fully consecrated to God, and begotten of the Holy Spirit, who have not as yet heard of present truth?

ANSWER—It is my understanding that there are such. It is my understanding that the Scriptures refer to this very class when we read in the eighteenth chapter of Revelation where God is speaking to his people in Babylon, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." They could not be God's people unless they were Spirit-begotten, and they could not come out of her unless they were in her.

CONSECRATION—Re Rom. 12:1.

Q155:2 QUESTION (1911)—2—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. Why in quoting this do you use the plural number, sacrifices, instead of sacrifice?

ANSWER—It would depend. The apostle did not mean, evidently, that the brethren were to present all their bodies as one sacrifice, but each to present his own body, and the construction of the sentence would depend upon which way you wished to use it; whether, "I beseech all ye brethren that you all present your bodies," or "I beseech each of you brethren to present his own body," the same thought would be in it; it would not change anything at all.

CONSECRATION—Accepted and Not in the Race.

Q155:3 QUESTION (1911)—3—Can one consecrate and have his sacrifice accepted as evidenced by the Spirit's begetting, and not be in the race?

ANSWER—I would say, no. Whoever has made his consecration, and then has certain evidences, would be justified in supposing that God accepted him, and that he is in the race, and it was with him to make his calling and election sure. What are some of those evidences? It would seem to me one evidence would be his love of the brethren. The Scriptures put it that way. Another evidence would be his love for God and his Word. Another evidence would be his desire to serve the Lord and the brethren, his desire to serve righteousness; all of these would be evidence or proofs that God had accepted him, and that he had a new mind, a new disposition, that he had received the mind of Christ after he had been begotten of the Holy Spirit. And another evidence would be that such a one might perhaps find opportunities for serving the Lord, and a further evidence would be that he would begin to have a deeper appreciation of the truth, and a better understanding of it. Whoever would have these various evidences, or proofs, I would encourage to think that God had accepted his offering through Christ's merit.

CONSECRATION—Re 1881.

Q155:4 QUESTION (1912-Z)—4—Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

ANSWER—No, we do not so understand the matter. **[Page Q156]**

The chapter in Scripture Studies, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, His crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See Scripture Studies, Vol 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-26) of favor upon the Jewish nation—October, 36—after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel Ages all belong to the *nominal systems then and now,* and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel Church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was *formally rejected,* Laodicea.

CONSECRATION—Applicable to Two Classes.

Q156:1 QUESTION (1912-Z)—1—To whom is the Apostle speaking when he says, "I beseech you, brethren, by the mercies of God, to present your bodies living sacrifices"?—Rom. 12:1.

ANSWER—These words are properly applicable to two classes. First, they apply to a class termed "brethren," in the sense that they are no longer opponents, but sympathetically in harmony with the consecrated. The Apostle was urging these to complete the work of grace which they had already begun. Secondly, the text applies to those who have made the consecration, and urges *them* to complete the work. I urge you, brethren, that day by day you attend to this matter of presenting your bodies living sacrifices until the work be accomplished. This, he says, is a reasonable service, acceptable to God.

Although St. Paul does not say how the great Advocate will make the sacrifice acceptable, yet this is to be understood by Christians, who know that they are accepted in the Beloved. After that class have given up their lives, after they have put all in the Lord's hands, they understand that they, themselves, as members of the Body of Christ, are to die daily. Hence it is that daily an opportunity comes to us to lay down life in the Lord's service. While this is a *daily* dying, yet, in another sense of the word, it is a sacrifice to the end of life. Our Lord Jesus said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12:50.) In one sense, His sacrifice was accepted at Jordan. In another sense it was day by day until that baptism was completed on the cross and He cried, "It is finished!"

CONSECRATION—Are There Crowns for All?

Q156:2 QUESTION (1912)—2—Would it be possible for one to consecrate at this late day and be accepted, and yet there be no crown reserved for such a one? **[Page Q157]**

ANSWER—It would certainly be possible for one to consecrate, because it will always be proper to consecrate; as it was proper to consecrate long before the Gospel Age began. Abraham and the Prophets made consecration of their lives—they showed that they did. Remember how the Apostle states the matter in the 11th chapter of Hebrews: Some were stoned to death, others sawn asunder, etc. Of whom, he says, the world was not worthy. Their lives were consecrated to God and to righteousness. If proper for them to

consecrate, it is still proper for everybody.

But, in the second place, Is God bound in any way to accept every consecration?

The answer is, No. God is never bound to accept any sacrifice. In a general way, of course, "God is no respecter of persons." His favor was first thrown open to all the Jews, and secondly to all the Gentiles: That all who accept the terms may come into the Christ-body until a sufficient number shall have been found, until the foreordained number have made consecration, and made their calling and election sure.

How shall we know when the full number has so consecrated?

It is not for us to know! In a general way, we believe that the outward call ceased in 1881. We realize, however, that all who will be accepted as members of the Body of Christ must have trials of faith and loyalty before being assigned a definite place in the Kingdom. Reprobates will constitute the Second Death class. Others may be assigned to the Great Company class. All such would be counted out of membership in the Royal Priesthood. Each one put out as unworthy would leave a vacancy, and release one crown. Such vacancies, we understand, are now being filled after the general Call has ceased—from among those who offer themselves.

If there were ten consecrated persons waiting at the time there was only one vacancy left, it would probably be the one most thoroughly developed, and most fully in harmony with the Lord that would be given that one place and the remaining crown.

Our thought is that in 1878 there were a great many who had not passed their trial in full; that there were in the nominal churches many thousands who had made full consecration, to walk in the footsteps of Jesus. I remember well Evangelist Moody's campaign. At that time a great many seemed to be genuine converts, for his preaching seemed to be very different from that of the majority of evangelists. He preached forgiveness through the blood of Christ, and full consecration to God. Many at that time made a full consecration, had their names tentatively written and filled up the list. But when testings came on, many were found unworthy of a higher reward than that of the Great Company. Others taking the places of the failures also had to be tested and sifted. Vacancies occurred and still others came in to have an opportunity. We see evidences that this had been going on for the last thirty years, and we believe that it is still going on, and that there are some names still being listed and that there are crowns waiting for such. **[Page Q158]** Our reason is this: We see people who were godless people, who had never made any consecration to God, who have quite recently made a full consecration to God, and received that evidence which seems to indicate that God has accepted them. What evidence? The eyes of their understanding were opened so that they could see the spiritual or deep things of God. And a further evidence is that they are having opportunities to sacrifice. We make a covenant that we will sacrifice, but it is for the Lord to give us the opportunity. We see some of these getting the opportunities and using them, and this implies that when they made their consecration there was a place open and they are filling it.

The fact that so many have been thus accepted since 1878 seems to imply quite a considerable vacancy in that list and that it is gradually filling up. It is not for us to say how much of a vacancy remains, nor just when it will be filled. We do surely believe, however, that it will be filled before the close of "the times of the Gentiles"; which we think end with October, 1914. As for others who have not yet consecrated we can say with St. Paul, I beseech you, brethren, present your bodies living sacrifices—do your best, maybe there is an opening and you may get in. We will tell them just what we would have them tell us if we were to change places, namely, to consecrate their time, talent, and all to God. God will give good pay—He always does—whatever the reward it will be a prize.

CONSECRATION—Proper Use of Time.

Q158:1 QUESTION (1913)—1—Should Christians spend their time reading worldly magazines and newspapers?

ANSWER—The brother wants to know what to do about his mind being occupied by reading worldly magazines and newspapers; he has about eight worldly magazines and newspapers. He says his mind wanders on those things. The more you feed your mind with anything in one direction, the more it will wander there. So I would feed it with good spiritual food and have it wander in the right direction. We used to have a cow that we always gave the very best grass in the barn, and the very best place, but she always thought the grass over the fence was better. She would break ropes and everything else in order to get over. So that is the way with our natural dispositions. Whatever is a little piece off from us we are inclined to want. We want to get so fenced off from the world that we will not any longer desire those things, but, as the Apostle says, set our affection on things above and not on things beneath. This word "Set" is one that indicates continual setting. You need to keep setting, set it today, and tomorrow morning set it early, and if it slips off early set it back again; and if it slips off set it back again, and by and by you will be too busy to have time to wander. That is the best advice I could give. You can become overcharged with the affairs of this life by very trifling things, things that are not worthy of your attention at all, but foolishness, if you only give your mind to what another person imagines and made a story about. I will tell you what I think: that we have in the Bible the most wonderful story, the most wonderful drama that was ever known. I don't know much about theaters and novels, but I can imagine how a novel goes; I know they have plots **[Page Q159]** and schemes, etc. I think I could write a novel, too if I tried, but the point I am making is, the Bible has the most wonderful plot. Think of how it goes away back and shows Eden in all its beauty and grandeur, then the coming in of the serpent and the temptation of our first parents, mother Eve being deceived and father Adam being perplexed, gives his very life for his wife, because he thinks he could never live without her, and deliberately sins against his God's commands. Is there enough there for you? I think so. What about the results? Look what has come into the world as the result of sin. You could not have any deeper plot than to think how the Adversary and the fallen angels have all been conspiring to blind and delude men during all of this entire period. Then think about the picture God gives us of His own love wherewith He loved us, the great Creator looking down from His holy habitation and beholding our condition in sin and degradation, and He hearkened and heard the groaning of the prisoners. What prisoners? The prisoners of sin, bound hand and foot. Some are bound tighter than others, and some have a ball and chain onto their shackles; but all are bound, all are prisoners of sin, all are going down to the prison house of death. Do you want anything more of a novel than that? Then God saw there was no one that could deliver; no one could help man out of his trouble. When this prison-house shuts its doors no iron or steel bars are like the bars of death; once closed on an individual, no power but God's can open those bars and bring those prisoners forth. So then the picture tells us that when God took in the situation, he realized He alone could help. He wished us to see that condition, and then His own eye pitied, His own arm brought the salvation. It has not brought it yet; He has merely stretched forth His arm. We have seen the arm of the Lord. What do you mean by that? Jesus was the arm that the Lord revealed. Has He delivered yet? No, He has redeemed, He has died the just for the unjust, He has made satisfaction to justice so when the proper time comes men can come out from under the curse or sentence of death.

But that is not enough for our novel; we want more. What shall we have now? The Father would have a bride for His son. What kind shall she be, and how shall she be called? She has only the filthy rags of sin and imperfection; all she has to commend her is her desire to be in harmony with God. Then the one to be bridegroom provides for her purification and cleansing and justification—providing her with a wedding garment. Is there not a good deal of plot about that? Then what must she do. She must receive this robe of Christ's righteousness which is to be the wedding garment. A marriage is going to take place, and the bride is going to get ready by getting a robe from the bridegroom. Then what shall she do with it? She must embroider it. She gets the robe for nothing and has the stamped pattern given to her. What pattern? Christ is the pattern and she must do the embroidery work herself. She must work out her own salvation with fear and trembling, seeing carefully that every stitch on the robe shall conform to the pattern the Lord has given her. What does the embroidery represent? It represents the fruits and graces of the Holy

Spirit, and you know unless you have those fruits and graces you will never **[Page Q160]** be accounted worthy to be a joint-heir in the Kingdom. And what are the fruits and graces of the Holy Spirit? Meekness, gentleness, patience, long-suffering, brotherly-kindness, love. How long does it take to embroider these? It takes longer with some and shorter with others. Some can get their hearts fixed on this glorious pattern and so appreciate it that it is the great desire of their lives to cultivate these graces of the Holy Spirit. As they go to the Lord the first thing in the morning they say, Lord help me to cultivate the fruits of Thy spirit today. Why? I want to be pleasing to the Bridegroom, and be ready at such time as He comes to claim His Bride, that I may be accounted worthy to enter in as a member of the Bride class. And then all the trials and difficulties the Bridegroom knew the Bride class would be obliged to pass through. He allowed us to be tempted in all points like He was tempted. Why so? Because He wants to have a Bride class who can endure temptation, and endure hardness, show loyalty, and manifest they are not merely so-so Christians, but really overcomers, seeking to know and to do God's will and having that spirit of love for righteousness and truth that would lead them to lay down their lives in the service of the truth and for righteousness rather than to receive the pleasures of sin for a time. He has taken more than 1,800 years for this very purpose. He knew there would not be very many who would love Christ and lay down their lives to be right, if they found it to be policy to do wrong. I am not saying that He wants to do the others any harm, or roast them. No one would want to roast them; that is not the thought; but when He wanted to find a Bride class the Father will approve, He is going to make sure He gets the right kind. Every one of them will be approved of the Father. He shall present them blameless and unreprovable before the Father in love, after they have had all of these trials. Then what will they do after that? Mark you! this is the drama that began away back at the fall of the race, and it has continued down to the betrothal of Christ. Is not the Church married now? No, brother, you do not know whether you will be of the marriage class or not. We are merely the betrothed now. We are engaged to Him and everything is contingent upon our developing the character, upon our wearing this robe, and upon our showing our love and zeal by the embroidering of our robe with the fruits and graces of the spirit as the Lord indicates is pleasing to Him. Then what? Then comes the marriage of the Lamb when the Bride has made herself ready. And what will be the marriage? The marriage will be that union with the Lord. How will it be brought about? By the change from imperfect human nature to Divine nature—changed in a moment, in the twinkling of an eye. Then we are to be forever with the Lord. And is there not a supper, or something? Yes, or we might call it a breakfast, if you please. It is in the morning. The word supper comes from the general word, to sup. You may sup in the morning, noon or evening. It means to eat. So this supper is to be the first great banquet that we will have on the other side of the vail. Who ever thought all that drama was in the Bible? It is very wonderful.

And what next? Well, before the supper begins they will wait a little while. What for? The Bridesmaids. Who **[Page Q161]** are they? Oh, there is to be a secondary company. They were part of the church at one time; they made a consecration and were begotten of the Holy Spirit, just the same as the Bride class, but they failed to make their calling and election sure to that high position to which they were invited. They were not sufficiently zealous and loyal. Were they disloyal? Oh, No! No disloyal ones will be given anything at God's hands. By and by they will come up through great tribulation and wash their robes and make them white in the blood of the Lamb, and be before the throne instead of on the throne. They will have palms of victory instead of crowns of glory. So we read in the Psalm that after Jesus, the King, shall introduce the Bride before the Father, then the virgins, her companions that followed after her, shall also be brought into the presence of the King. Oh, there is a grand drama there in all that Bible picture.

Then have we anything more? Yes, the King and Queen are going to reign for a thousand years, and everybody is going to be blessed. In all that empire there will be no attempt to take from the people their rights, and make everything subservient to the King, and the people poor. The very reverse of this. The King will take delight in lifting the people up, refreshing them, and bringing them to perfection. Then by the end of the thousand years, when all the unfit ones are destroyed from amongst the people, all of these

grand beings will show forth the praises of God.

Is there anything more? Astronomers tell us that all of the stars are suns like our sun, and have planets around them just the same as the planets around our own sun. Are these worlds yet to be inhabited? If God formed not the earth in vain, but made it to be inhabited, do you not think these other worlds should not be made in vain, but they should all be inhabited? We think so. Then who is to do that great work? God says that Christ shall be first in all things, so that will put Him first in that great work. Who will come next in God's arrangement? The Lord says that the church shall be next to Him. Now we have Christ and the church and a great work for them for all eternity in the peopling of all these worlds. Are there many of them? We are told there are about a thousand millions of them.

Now if anybody can make a greater drama than that I would like to see it. My heart is rejoicing and overflowing with gratitude to God for the privilege now of having a chance to become an heir of God and a joint-heir with Jesus Christ, my Savior. We have all been called in one hope of our calling, and this is the hope of our calling. Is it sufficiently grand for you? Do you know of any other kind of business in which you could become so rich as that? I tell you the Scriptures are indeed right when they tell us about the riches of God's grace, and when Jesus tells us that is the pearl of great price, and if any man once gets his eyes on it, and appreciates the value of that Kingdom, to go and dispose of everything he has in order to win that prize. So let us do, dear friends.

CONVENTIONS—Do You Sanction Fifth Sunday Conventions?

Q161:1 QUESTION (1912)—1—Do you fully sanction the Fifth Sunday Conventions? Do you also believe a class ought to have so many meetings that only a few attend each? **[Page Q162]**

ANSWER—I have been a little perplexed about the Fifth Sunday Conventions. But the rule with me is, When not sure stand still. It is pretty nearly a balance with me whether they are an advantage or a disadvantage, but not being sure I have said nothing about it. I remember that I did publish a letter in the Watch Tower in which the Fifth Sunday Conventions were mentioned. That was understood by some to be an endorsement. I think I would not have published that part of the letter had I noticed it. However, so far as I can see now, my advice would be, Let each class seek wisdom from above on the subject. If they prove profitable spiritually, continue them. If you doubt their profit discontinue them. If I were to give any definite advice, it would be against them, but I am not prepared to give adverse advice, not being sufficiently informed.

As to having so many meetings that only a few could attend: I think it would be preferable to have studies that the class would generally attend. Usually Bible Study classes are not too large. Besides the Sunday meetings, I always encourage the friends to have Prayer and Testimony Meeting on Wednesday night. They tell me they are having a great blessing in using the Manna Text for the following Thursday as the central thought for the next meeting. The week's experiences furnish abundant and helpful testimonies the following Wednesday. We are glad to note that the friends are observing these mid-week meetings so generally.

As for other meetings. I do not advise the reading of the Scripture Studies in the public meetings. Each should do his reading first at home or on the street car, etc. The class study is a different matter entirely. Of course you could use the questions in your private study and might get much good out of them, but the questions are more helpful when used in the class. Our vessels are so leaky that we can afford to read the Bible over time and again. And the Studies in the Scriptures are merely the Bible in a classified form, a topical arrangement, so to speak. When reading the "Dawns," you are reading the Bible. Those reading the Bible in this way are getting much more knowledge of the Bible. A desultory reading of the Bible does not give as much information as a topical study.

Some of the brethren tell me that they have formed a Dawn Study League in their several classes. Each member agrees that if possible he will read so many pages every day. I understand that is working pretty

well. You remember that someone suggested that in a letter published in the Watch Tower. It has been taken up by a great many, who are reading the six volumes through in from six to twelve months—reading twenty-four or twelve pages a day respectively. The reading of the series every year keeps the Truth fresh and clear in the memory—and in the heart. This plan, followed by many individuals, will doubtless work well in the Class League.

CORRECTIONS—How to Make Them?

Q162:1 QUESTION (1908)—1—What should be the attitude of those established in the truth, who have no desire to judge or criticise, when in Berean or other Bible studies they hear from the leader, or someone else, confused expressions which they know to be contrary to the Scriptures, but they are being **[Page Q163]** received as truth by the babes in Christ? Should they be silent, or should they ask some question to bring out the truth? If the truth causes any to withdraw from association from the class, how should that be regarded by the consecrated?

ANSWER—I answer, dear friends, that there are some unimportant matters,—in one sense of the word no truth is unimportant,—but there are truths that are not as important as others, and which might be let pass by if they were infringed upon a little. The person addressing the class, whether a brother or a sister, or whoever may be speaking, may give expression to his or her view of the truth, and it should be understood by the class as his or her view, and that the one speaking does not claim to be inspired or infallible, but that he is expressing his view of the matter, and it should be understood by the class that each one can express his or her view of the matter. I should say that if I were present in such a case as here suggested, I would hope the class would be in such a condition that I could present the matter in question in a proper way, and I would try not to do it in antagonistic form and say, "Now I disagree with that." There are various ways of putting things. You might say, "Well, brother, might we not take this view of the matter? Is not this a consistent view to take? I will give what I think to be right." And then state your view; he has stated his view and he cannot object to your stating your view, if it is given concisely, and in a kind manner. Then you have done your duty and it is not necessary to have a fight on the subject and determine that one must be laid on the shelf because of a little difference of opinion. As he has had his opportunity to express his understanding of the matter, see that the truth is always represented so far as you are concerned, and especially if it is any important matter; but if it is a matter of tweedledede or tweedlededum, don't pay any attention to it. I think of one brother now, who is a very good hearted brother I am sure, but he has the mistaken idea that if a point be brought up it must be fought out until one or the other dies. That is a mistaken notion, dear friends. All of the friends are to judge in their own minds, and you and I are to be content when we have made our statement of our view, and let other people take whatever they like. Is not that practically what we are doing anyway? You get something in the Watch Tower; you are not bound to believe it, and I will not get angry with you if you do not believe it. That is part of your business. I will go ahead and state in the next Watch Tower what I think again, and you have a right if you choose to write me and state that you do not believe it, and I will say, All right, you do not have to.

CORRESPONDENCE—Re Letter Circles.

Q163:1 QUESTION (1909)—1—There is a question in my mind regarding letter circles; do you approve of them?

ANSWER—Our thought is, dear friends, that each one is accountable for his own conscience in all matters. There is no law laid down in the Bible on this subject, but there is good advice on many subjects, and the general rule is that you and I should do the will of the Lord to the best of our **[Page Q164]** ability. You and I are not alike, and it is for your conscience to decide for you, and for my conscience to decide for me. To my understanding, these letter circles are not specially advantageous; because I think that the time spent in the writing of those letters might be spent more profitably. That might not always be true, but I think that in many cases it is true, and that you might have larger opportunities for personal study

and contact with the Church if the time given to these letters was not so given. This might not apply to everybody, for some may have no other opportunity, but I think I know of some who neglect the Church, or their own families, and neglect opportunities for their own personal upbuilding by spending their time in this circle letter writing. But, as I said at the beginning, that is a matter for your conscience to deal with, and it is not a matter for me to decide for you.

COVENANTS—The Barren One, Her Husband.

Q164:1 QUESTION (1906)—1—In Isa. 54 we read of the barren one, which Paul identifies in Gal. 4:27, to my understanding, with the Church. Does this chapter refer to the Church? In what sense is Jehovah her husband? "For thy Maker is thine husband; the Lord of hosts is his name."

ANSWER—I understand the picture here given is that of the covenant. The Apostle is describing the two great covenants that God made. You remember He made one covenant with Abraham, then later on made another covenant, and He promises still later on to make a new covenant. The Law Covenant was added to the Abrahamic Covenant, the Apostle says, 430 years later. The New Covenant is still future. Now, these three covenants were typified, or prefigured, in the three wives of Abraham. Abraham represents the heavenly Father, Isaac represents Jesus; and Rebecca, the wife of Isaac, represents the Church. Now, Abraham, as the Father, makes these three covenants; the first covenant was the Abrahamic covenant, which is represented by Sarah. It was a result of that first covenant that Isaac was born. And Isaac's bride was given to him under that first Abrahamic covenant. Then you will remember the Apostle goes on to say that the second covenant, the Law covenant was represented by Hagar, who was the second wife of Abraham. Hagar's son was born first, and you remember the Apostle says that represents how the Jewish people were the first that came into the inheritance, under God's favor according to that arrangement, and yet that was the son of the bond woman—"Cast out therefore the son of the bond-woman (the child of Abraham according to the flesh) for he shall not be heir with the son of the free woman." Who was the free woman? The free woman was the Abrahamic Covenant. Who was the bond-woman? The Law Covenant. Who are the children of the Law Covenant? The Jews, according to the flesh. Who are the children of the free woman? Christ and the Church. "We, brethren, as Isaac was, are the children of promise"—the children of the Abrahamic covenant. Now, Sarah was Abraham's married wife, and since Abraham represented or typified God, so the wife of Abraham represented God's covenant. This is the covenant that is going to be fruitful, that is going to bear the seed of promise, the seed that is to bless all the families of the earth. The Hagar, **[Page Q165]** or Law covenant, never did bear the seed and was never intended to do so; but as the Apostle says, that thing was an allegory, a figure or picture that God gave. And so the New Covenant is typified in the third wife of Abraham, Keturah. And we read that Abraham had many children by Keturah, and God proposes that in due time he will have many sons under the New Covenant; many children of God will come into harmony with him under the New Covenant; but during this gospel age he developed the Isaac seed, "which seed is Christ; and if ye be Christ's then are ye Abraham's seed and heirs according to the promise"—heirs according to everything that was to come through that Abrahamic covenant, and the privilege of blessing all the families of the earth, because you remember afterwards that although Abraham had many children, yet all of them received their blessing through Isaac, and so must all who ever become sons of God receive their blessings through the anti-typical Isaac, Christ and the Church.

COVENANTS—Will New Covenant Bless Only Jews?

Q165:1 QUESTION (1908)—1—Would it not appear that the Jews only would be blessed by the New Covenant, since they were alone under the Law Covenant?

ANSWER—I answer: The Apostle says that it is to the Jew first, and also to the Greek. In other words, he gives us that as a picture that God's blessings of every kind begin with the Jew. He gave the Jew the first opportunity under the Abrahamic Covenant, when Christ came to His own and His own received Him not. And when it comes to the blessings of the New Covenant, the opportunity will come to the Jew first,

and he must take his stand, but it is ultimately to reach to all the families of the earth. The Jews may come in and share with the Church, and with the Ancient Worthies in the matter of carrying this glorious message to the other nations, and peoples, and kindreds, and tongues, and to whatever extent they have the right attitude of heart, they will embrace that opportunity; it will be to the Jew first and also to the Gentile. And the Apostle says, you remember, "If the casting away of Israel meant the bringing in of a blessing, what will the gathering of Israel again mean but life from the dead?"—in general to the whole world of mankind.

COVENANTS—Under Which Will World Be Blessed?

Q165:2 QUESTION (1908)—2—Will the world be blessed under the New Covenant or the Abrahamic Covenant?

ANSWER—I answer, dear friends, that all of God's blessings come under the Abrahamic Covenant, either directly or indirectly. The Abrahamic Covenant reads: "In thy seed shall all the families of the earth be blessed." That has two parts, the seed and the blessing of the world. Only the first part of this blessing is realized by us who are coming into membership with Christ, as the Seed of Abraham—"If we be Christ's, then are we Abraham's seed and heirs according to the promise." What is that promise? That promise is that, as the seed of Abraham, you shall bless all the families of the earth. Secondly, you see this Abrahamic promise covers the whole blessing of the Millennial age, as well as the special blessing that comes to us in the Gospel **[Page Q166]** age. But under this Abrahamic Covenant God arranges this New Covenant with the house of Israel and the house of Judah: namely, that He will have mercy on their iniquities, etc. Now this Covenant does not conflict with the old one at all. The old one said merely, there would be a blessing, and that was a sufficient guarantee to our faith that it would be a good blessing, not merely a nominal blessing, but a blessing in reality. Now, secondly, the New Covenant comes in and explains to us how this blessing of the Abrahamic Covenant will reach mankind; it will reach them through the forgiveness of their sins, through Christ as the great Prophet, Priest and King, who will establish His Kingdom, causing the knowledge of the Lord to fill the whole earth, and forgiveness to go to every individual, and his assistance out of degradation. They are not at all in conflict.

COVENANT—With Death.

Q166:1 QUESTION (1908)—1—"Your covenant with death shall be annulled and your agreement with hell (sheol, the grave) shall not stand. When the overflowing scourge shall pass through, then shall ye be trodden down by it." Please explain what the scourge is, and who will be trodden down by it?

ANSWER—We had that as a text in a weekly sermon about a month ago. We tried to show this overflowing scourge will be the great time of trouble, which is immediately in front of us, this time of trouble which will be partly shared in by the recovery of liberty on the part of the fallen angels, etc.; that this will be the overflowing scourge, and the Lord says of it that it is a great work, that it is a strange work, and that they will all marvel that He will permit it. Again through the Apostle to the Thessalonians, he says, "For this cause God shall send them strong delusion that they should believe a lie: That they might all be damned (condemned) who believe not the truth, but had pleasure in unrighteousness." Condemned how? Condemned as unworthy of being of the Bride Class, just the same as it was in the end of the Jewish age the Lord gathered out those who were fit to be His, the "little flock" class, from the Jews, and all the remainder of that nation were condemned, passed by, and the wrath of God came on them to the uttermost, says the Apostle. And so here now the Lord is gathering out the Church, and all the remainder are condemned, because this is the only class He is intending to gather out, and when He has found the perfect class, the others are all necessarily disapproved or condemned, and they shall go into the great time of trouble. Thank God also for the silver lining of that cloud, and that a glorious blessing shall be to as many as are in the right attitude of heart immediately following.

COVENANTS—New Covenant vs. Law Covenant.

Q166:2 QUESTION (1909)—2—I have been told that as the law of type and antitype requires that the antitype begin to operate immediately after the type passes away, without any intermission, that therefore the New Covenant must have begun to operate immediately upon the passing away of the Old (Law) Covenant. I do not know how to meet that argument; what would you say? **[Page Q167]**

ANSWER—I would say that we do not know that the New Covenant is the antitype of the Old Law Covenant. Who said that it was, and how did he find it out? Is there anything in the Scriptures which says that the New Covenant is the antitype of the Old Law Covenant? If so, please inform me. On the contrary, there are a great many things in the Old Law Covenant that are not yet fulfilled. It contains, you remember, a type of the selection of Aaron and his sons. The antitype is in this Gospel Age, and it is not all completed yet. The Law Covenant includes the day of atonement, on which the sacrifices were offered for the priest and Levites and household of faith, and then for the people, and those in the antitype have not yet been fulfilled; we find the antitype all through this Gospel Age. We find that after the second sacrifice on the Day of Atonement that the High Priest went forth and gave his blessing to the people, and they rose up and gave a shout to the Lord. That represents a time after the Church and Christ have been glorified, after the new dispensation has begun, and that is all future. More than that, the Law Covenant contained arrangements for all the people to come to the priests throughout the year with their trespass-offerings, representing how, all through the Millennial Age, mankind will come to the High Priest and Under-priests to present their offerings to the Lord. Therefore the Law Covenant mentions various typical features of this age and of the Millennial Age.

Another feature, the Law Covenant is not ended yet, so if anybody wants to find out when the New Covenant begins, find out when the Old will end. It was not made with you or with me, therefore, it will not end with us. It was made with the Jews, and the bondage is still upon the Jewish nation, and the blindness upon that people is still untaken away. When our Lord by obedience to the Law captured the prize of eternal life, He took away all the value, but the Law Covenant rested upon the Jews after His death, and that Jewish nation has been under the terms and condition of that Law Covenant all these 1800 years since Jesus died, and there is no way of getting out from under that covenant except by accepting Jesus as the antitype of Moses the Great Mediator. The Apostle said it holds until death, and he represents it as a marriage which holds until death. The only way a Jew can become free is by dying to the Law that he might be married to Christ. The Jew that is not dead to the Law is still under the Law because Christ is the end of the Law to everyone that believeth—not the end of the Law for righteousness to anybody else. All Jews who do not believe are still under the condemnation of the Law. That is the reason they are separated from all other nations today. God included all in unbelief that in due time He might have mercy upon all.

COVENANTS—Mediating New Covenants.

Q167:1 QUESTION (1909)—1—Watch Tower 1909, page 110, first column, paragraph 2, expresses this thought: "And it is consequently after the Gospel Age when they are pardoned freely for Christ's sake and restored to the condition of sinless perfect manhood, that the New Covenant comes into force." Is not this a correct statement? Every earthly covenant is only in force after the mediator has finished **[Page Q168]** his work, as, for instance, ex-President Roosevelt's mediatorial work between Russia and Japan, which covenant is still in force. Is not this true of the New Covenant that it is being made during the Millennial Age and then comes into full force between God and man after that age?

ANSWER—No, I think not. I am not certain that this is a perfect quotation. I do not think that I wrote it as it is here written. If it appears in this form in the columns of the Tower, I think somebody in the office must have left out a word, or something.

Expressing the thought now, this Mediator of the New Covenant has two parts; a part for God and a part for men. The part toward God began in our Lord more than eighteen hundred years ago, as represented in His sacrifice and its application for the Church and this entire arrangement has been going on all down

through the Gospel Age, because the Church is being accepted as the Body of Christ, and is being permitted to share in His sacrifice, so that by the end of the Gospel Age, the merit of the anti-typical bullock passes through the Church and will be applied for the sealing of the New Covenant, which will immediately go into effect as respects the world of mankind in general. That procedure at the end of the Gospel Age is represented by the Lord in the Tabernacle Shadows as the sprinkling of the blood of the goat, which is "for the sins of the people," and then the conditions of the New Covenant will be made applicable for all the world through Israel. God will then be satisfied as respects the sins of the whole world, and the whole world will consequently he turned over to Jesus as the Mediator, and His kingdom will be the only rule throughout the thousand years of the mediatorial reign. The New Covenant will begin its work at the beginning of the Millennial Age, and continue its work of reconciling the world and destroying in death those who will not come into harmony with its arrangements, so that at the end of the Millennium, the whole world can be presented blameless before the Father.

COVENANTS—Re The Everlasting.

Q168:1 QUESTION (1909)—1—Please explain which covenant is referred to in Heb. 13:20, "Now the God of peace which brought again from the dead our Lord Jesus that Great Shepherd of the sheep through the blood of the everlasting covenant."

ANSWER—You see that the person who wrote this question did not understand the Scripture. This would mean by the way it is quoted here that Jesus was brought from the dead by the everlasting covenant. We need to add a few words to the question, namely, "Through the blood of the everlasting covenant make you perfect." That is it, "through the blood of the everlasting covenant make you perfect." It does not say. Through the blood of the everlasting covenant justify you from your sins, because the Apostle is writing to such as are already justified, to the saints, and tells such that the same power that brought our Lord from the dead is able to perfect us through the blood of the New Covenant, by laying down our lives and sharing with our Master in His death. **[Page Q169]**

COVENANTS—Law vs. New.

Q169:1 QUESTION (1909)—1—In Jer. 31, our Heavenly Father says He will make a New Covenant with Israel, "not according to the covenant made with them, when he took them by the hand and led them out of Egypt." While you have made plain the covenants, and told us that the difference is the difference in mediators, if both the Law Covenant past, and the covenant future are Law Covenants, will not the second be according to the first?

ANSWER—I have seemed to intimate that the New Covenant is the old Law Covenant, and is according to the covenant made. Our answer is this, that the Law Covenant was given to Israel. It included as a part of it the mediator of that Law Covenant, because the covenant as a whole could not work out for them anything more than the mediator of that covenant could accomplish by it; the limitations of the mediator were the limitations of the covenant—do you get the thought? The advantage of the New Covenant is that it will have a better mediator. He has a perfect human life and He gave that as the redemption price of the race of mankind, and eventually it will effect the purchase of the whole world, and therefore the New Covenant will be able to fulfill the arrangement which has already provided for the sins of the whole world, and their complete cancellation is by reason of their having a better mediator, and therefore it will be a better covenant.

You could not imagine a better law than that given to the Jews, ."Thou shalt love the LORD thy God with all thy heart, soul, mind and strength." He could not have used a higher law than that, dear friends; it represents the full measure of a perfect man's capacity, whether living in Adam's time, or at the end of the Millennial Age; He could not have a higher standard of law than that—complete obedience to God, complete love to God, and to love his neighbor as himself. In that sense of the word, the old Law Covenant and the New Law Covenant are just the same, but the difference is that the one did not

accomplish the blessing of Israel and of the world, while the other will accomplish that blessing. Therefore the reason the New Covenant will be a better covenant is because it will have a better Mediator, one who will be able to accomplish the blessings promised.

COVENANTS—End of the Sarah.

Q169:2 QUESTION (1909)—2—Does the Sarah Covenant come to an end when the spiritual seed is born?

ANSWER—Yes. To my understanding, the Sarah feature of the covenant will come to an end when the promised seed shall have come to its fullness. The Sarah Covenant did not come to an end when Jesus reached the plane of spirit glory, representing Isaac in the picture, but it did come to an end before Rebecca was united to Isaac. Rebecca represents the church class, and their union represents the union of Christ and the Church, and at the time when Isaac and Rebecca were united, Sarah was dead, for we read that Isaac took her into Sarah, his mother's tent, representing that the Church, typified by Rebecca, will take the place of this Sarah Covenant, and the Church will be the power through which the Lord will bring to pass the blessing of the New Covenant, which will bless all the families of the earth. The **[Page Q170]** Sarah Covenant brings forth the seed, and the Church operates in connection with this and will bless all families of the earth.

COVENANTS—Church Re Sarah and Rebecca.

Q170:1 QUESTION (1909)—1—How could the Church be under the covenant typified by Sarah when she died before Rebecca was called to be Isaac's bride?

ANSWER—I do not know whether Rebecca was called to be Isaac's bride before or after Sarah died; I do not recall anything in the text which says that Sarah was dead when Abraham sent his servant to get a bride for Isaac. My recollection is that when the bride had come, he took her into Sarah's tent.

COVENANTS—Sarah vs. Abrahamic.

Q170:2 QUESTION (1909)—2—Is the Sarah Covenant as complete as the Abrahamic Covenant?

ANSWER—The Sarah Covenant is the Abrahamic Covenant in its highest and special sense; it was the Abrahamic Covenant. The other was merely a supplemental arrangement

COVENANTS—Re Bringing Forth Seeds.

Q170:3 QUESTION (1909)—3—If the Sarah Covenant brings forth the spiritual seed, how can it be stated that both seeds are brought forth under the Abrahamic Covenant?

ANSWER—It can be stated in this way that the Abrahamic Covenant included particularly the spiritual seed, but that it shadowed forth an earthly seed also, as representing just the way that it will be fulfilled; Christ and the Church being the spiritual seed and through them all the blessing should come, first to the earthly seed, and then to all the families of the earth who will become the seed of Abraham.

Under the New Covenant, God's blessing will not be to all nations, but merely to one nation, the seed of Abraham, as Jer. 31:31 says, "After those days I will make a new covenant with the house of Israel and with the house of Judah," not with Egypt, Persia, etc., but with Israel, and this New Covenant with Israel will not be applicable to other nations, but only to Israel, because it is the seed of Abraham according to the flesh. The Abrahamic Covenant reflecting the light and blessing through the New Covenant by His will or testament through death, gives the blessing of restitution to the nation of Israel, and then, through the nation of Israel, it will be made applicable to as many as will come in.

You remember what the Scriptures tell us about that Millennial time at its beginning; they intimate that the nations at that time will be taking notice of Israel, and God's special blessings to Israel. "The Law shall go forth from Zion (Spiritual Israel), and the word of the Lord from Jerusalem (Natural Israel)." The

nations of the world will be looking on and seeing God's blessings with Israel, will say, "Come, let us go up to the mountain of the Lord's house, He will teach us His way, we also will walk in His paths." The nations of the world will see that all of God's blessings are coming to the nation of Israel and they will want a share also, and it shall come to pass that the nation that will not go up to walk in the Lord's way, and hear His word, upon that nation there shall be no rain. The word **[Page Q171]** "rain" represents all the blessings of restitution, coming from the refreshing showers of God's mercies, health, strength and deliverance from the pests of the earth, the thorns and thistles, and sickness shall not be upon the nations, and this new arrangement will be under the rule of the Ancient Worthies. Nothing will appeal to people more than practical facts. They will be dying still, and life will be only where the New Covenant goes, and will be only for those who come under the New Covenant arrangement, and as these many nations see the blessings of those under the New Covenant, they will desire also to come in, and this is God's arrangement; that, whosoever will may come in that they may all become Israelites; and so, at the end of the Millennial Age, the whole world will be Israelites, and the whole world will be the seed. Abraham then, as it is written, will be the "father of many nations."

COVENANTS—Re Cancellation of Sins.

Q171:1 QUESTION (1909)—1—(Rom. 11:27,28.) "For this is the Covenant unto them when I shall take away their sins. As concerning the Gospel they are enemies for your sake, but as touching the election, they are beloved for the Father's sake."

If the sins are to be taken away at the time the Covenant is established, and the Covenant is established in the beginning of the Millennial Age, would that apply that individuals living in the Millennium had their sins canceled without faith in Christ?

ANSWER—I answer, No. What is done at the beginning of the Millennial Age is that a provision is made for those people under the conditions of that New Covenant. That does not hinder their wills operating; they can resist if they will. Only by becoming in harmony with that New Covenant can they get the blessing. The first thing the Lord will do will be to remove their blindness. That means they will see, and when they see and look upon Him whom they have pierced, then if the spirit of prayer and supplication is upon them and they turn to the Lord, as the Apostle represents that they will do, then those coming into harmony with the New Covenant arrangements, God will forgive their sins and remember their iniquities no more and will graciously deal with them as if they had not crucified the Son of God. As they respond more and more, He will take away their stony hearts and give them a heart of flesh. That will not be done instantaneously, for it will take time. I should not wonder if it would be years after they come to the Lord before they will come back into the tender condition of heart, forgiving one another even as God for Christ's sake forgave them.

COVENANTS—Laws Under the New.

Q171:2 QUESTION (1909)—2—If the New Covenant is to be a Law Covenant, what kind of laws will be in force; will they be similar to the Mosaic laws?

ANSWER—I understand the Mosaic Law will be the law itself, in round numbers. The Mosaic Law, we may assume, is the very simplest law that God could give. God could have higher requirements, but I do not know how He could bring down His law to any simpler statements. Our Lord quoted from Deuteronomy, "Thou shalt love the Lord thy **[Page Q172]** God with all thine heart, and with all thy soul, and with all thy might." That is the whole law and you cannot make it any less, and I do not see how you could make it much higher. That is the law the whole world will be under during the Millennial Age; they must all come up to that standard at the end of the Millennial Age or they will not be ready for eternal life.

COVENANTS—Re New Covenant and Olive Tree.

Q172:1 QUESTION (1910)—1—If natural Israel is to be grafted into the good olive tree from which they were broken off, does not this prove that the New Covenant was complete in Jesus? If not, how can they be grafted into something which had no existence before their blindness is removed?

ANSWER—I answer that this good olive tree was in existence long before Jesus came into the world. So this good olive tree was not this New Covenant arrangement, but represented God's favor to Israel as the seed of Abraham. God's promise was the root of the tree and was made to Abraham, "In thy seed shall all the families of the earth be blessed." This natural seed of Abraham was the holy nation, and had these been in a right condition of mind and heart to receive the Lord and the Truth, he would have received them and then they would have been the Spiritual Israel by remaining in this olive tree. They were already in, as we tried to illustrate before. The root of the whole matter was in the Covenant made with Abraham. As a result, the Jewish nation had sprung up and God had promised that that nation, a holy people, should be his power for the blessing of the world. The Apostle explains that many of them were broken off because of unbelief, but they were not cast off forever, only until the fullness of the Gentiles should come in; some were allowed to remain. The Apostle John said in his Gospel, "To as many as received him to them gave he power (or liberty) to become sons of God." They still remained in the olive tree, still natural children of Abraham. By coming into Christ they were transferred and became members of spiritual Israel. We were all Gentiles by nature, all grafted into the same spiritual seed, so that we make the antitypical spiritual Israel mentioned in Revelation 7, where we read about the 144,000, 12,000 out of each of the 12 tribes. We do not know how many of those who received our Lord during his ministry in the three and a half years belonged to the different tribes. There were several thousand at Pentecost, and each one belonged to one of the 12 tribes. Paul, you remember, described himself as belonging to the tribe of Benjamin, but probably more of them were of the tribe of Judah, no matter where they belong, that number, 144,000, is to be made up and Gentiles will be brought in to make it complete or whole. Now if they abide not in unbelief, God is able to graft them in again, but they must come in just the way the Gentiles come in, for they have no patent or inside way. Those who remained then were in due time transferred into Christ before the host of Israel was cast off, they abide, but if once broken off, they would have just the same process of engrafting as if they were Gentiles. In other words, the Jew has no advantage over the Gentile and has had no advantage since they were broken off, but before they were broken off they did have an advantage. **[Page Q173]**

COVENANTS—Law Covenant Re Jews.

Q173:1 QUESTION (1910)—1—Did the Law Covenant end at the cross, or is it still in operation upon the Jews?

ANSWER—I answer, that it did not end at the cross, it has not yet ended, it will not end until the New Law Covenant with its better Mediator supersedes, or takes the place, of the Old Law Covenant. That is the only way the Jew can get out from under the bondage of his covenant. So the Apostle says, They are shut up unto it. There is no other way of getting out from under it. Now look! The way any Jew got into Christ was by becoming dead to the Law; he must renounce all hope in the Law and die to it, that he might be married and joined to another, even to Christ. So the Jews who did not do it, and have not done it, are still under the Law, and the only way to get out from under it is to die to it. They will have to stay under it until the better Mediator takes the place of the typical one, and the other antitypical things shall be brought in.

COVENANTS—Law Offer to Jews.

Q173:2 QUESTION (1910)—2—What does the Law Covenant now offer the Jews, seeing that Christ by his obedience captured the prize?

ANSWER—The prize is gone. Just as if a race-course was open and you were a runner, there was just the one prize, and suppose you ran along that race-course and you were the one that won that prize. Others

might run around it for a year and they would not get a prize. So it is with the Jews. They can keep on running and running, but the prize is gone, as far as the Law Covenant is concerned.

A Brother:—Brother Russell, the friends seem to think they can see you better if you get up higher, in the pulpit. (Brother Russell had been standing down on the floor in front of the pulpit, as the pulpit was one of the old-fashioned ones, in fact, it is reputed to be the identical pulpit which Whitfield formerly occupied.)

Brother Russell:—Friends, come up higher. (Much clapping of hands.)

Brother Russell:—I can't look down on all of you. (Some of us were under the gallery, so he could not look down upon us, the pulpit was so high he could look down upon the rest.)

COVENANTS—Jews Under Old Have Prayers Heard.

Q173:3 QUESTION (1910)—3—Could any Jew under the Old Law Covenant have direct intercourse with the Lord in prayer? John taught his disciples to pray.

ANSWER—Yes, in the sense that they who recognized the Law Covenant and its Mediator Moses, or those who sat in Moses' seat and who represented the institutions Moses had made and established, and which were included in the Temple and all the privileges of the Jews upon the Day of Atonement and the year following. In that typical sense they were brought near to God and treated as though fully reconciled, although at the end of the year they were recognized as not being in harmony with him, the type had to be gone through with again. Our Lord tells us that two men went up to the Temple to pray, etc. Jesus says, I tell you that that publican and sinner went down to his house justified rather than the other man. So you see, in that sense **[Page Q174]** of the word, the whole Jewish people were in a prayerful relationship to the Lord; they were all consecrated; "they were all baptized into Moses in the sea and in the cloud." They had the benefit of those institutions on their behalf. Others, not Jews, did not have the privilege of having God hear their prayers.

Let us remind you respecting Cornelius, who was a just man. He prayed always, and gave much alms to the people,—three very important points—but his prayers could not come up to God until after the Jewish dispensation had ended, and "the middle wall" had been removed. Then his prayers and alms came up before God. As the result the Lord sent an angel to him who said, Your prayers and alms have come up; send for one Peter, when he shall come he shall tell you the words that shall be to the saving of thyself and thy people.

COVENANTS—Moses and the Law Covenant.

Q174:1 QUESTION (1910-Z)—1—Was Moses out from under Adamic Condemnation?

ANSWER—If he was a member of the Jewish nation then he was in this special covenant-relationship with God. Adam, when he sinned, lost his covenant standing with God and was sentenced to death. God made a new arrangement with the Seed of Abraham, that he would enter into a Covenant with them as though they were perfect; and to this end Moses became their mediator. We have every reason to suppose that Moses was also a participator in the arrangement as well as being the mediator of it. So we suppose that Moses was under the Law the same as were his successors, and this Covenant, by its arrangement year by year continually, not only put them, at the first, in this condition of typical justification or covenant-relationship with God, but it gave them a whole year of that favorable condition; and only at the end of the year, when the period for which the sacrifice had been offered had lapsed, were they no longer in covenant-relationship with God. Then they put on sackcloth and ashes and, like the remainder of the world, they were sinners, under condemnation, but under more condemnation than the rest of the world because they had the additional condemnation of the Law.

We understand, then, that if Moses could have kept the Law under that Covenant, God would have been

bound to give him eternal life according to the promise—"He that doeth these things shall live by them." God did not say anything about Christ or believing in Christ or anything of that kind; merely, he that doeth these things shall have eternal life by doing them. And so we think that this promise applied to Moses and all the Israelites under the Law, and still applies to the Jews. And we believe God would give eternal life to anyone who could do those things perfectly, but this offer was made only to the Jews. They were out from Adamic condemnation in that tentative sense; not that they had escaped, for since they still bore unchanged the same imperfections as the remainder of the children of Adam, they could not do what they wished to do; as the Apostle says, "We cannot do the things that we would." So they had a condemnation as a people which other nations did not have. Adam, individually, had been sentenced to **[Page Q175]** death. His children did not have, individually, that condemnation. They were born in "prison"—in this death condition. But in the case of the Jews, God treated them as though they had been separated from the remainder of the world.

It was as if they had said, "We did not do anything wrong, Lord; why do you not give us a chance?"

"I will give you a chance; I will give you my Law to keep." "What will you give us if we keep your Law perfectly?"

"I will give you eternal life."

"We will keep it. We agree to keep your Law, and you agree to give us life." So, then, these children of Adam, the Jews, who, like the rest of the world, were not on individual trial previously, and had not, therefore, been sentenced as individuals, but were merely sharing the effect of Adam's condemnation—all these Jews were now put on trial for life, and when they failed it meant a special penalty upon them, because they now had an individual trial and failed. Therefore, we see that it was necessary that the Jew, under this second condemnation, or this individual trial and individual condemnation, should all be under Moses as the Mediator, so that Christ could take the place of this Mediator and effect something for that nation. Moses was merely typical of the better Mediator. Therefore, since they were in that Mediator, who was only a type of Christ, God was merely showing to them in a typical way what he will do for them by and by, when Christ will be Mediator of their New (Law) Covenant.—Jer. 31:31.

COVENANTS—Discussion After Division.

Q175:1 QUESTION (1910)—1—In studying on the covenants along the lines we have received from the Watch Tower, we find certain subjects seem to bring up a division in the class when we touch on the mediator. Would you think it wise to continue that service if we found that those divisions came up or should we drop the studies and take up something else?

ANSWER—I would think the subject of the covenants would be a very proper subject to discuss, and that if any regular brother of the class were present and had some different views, that it would be very proper to give him the opportunity to express what he had to say, but not with a view to his continuing to express it and continuing to interrupt the class at every session. If he has something to say, and is able to say it in a manner that would be interesting, allow him to have his way, because he would have that right you see, justly; as a member of the class he has a right to be heard, but if it be so that the majority of the class are not in favor of his presentation, and do not wish him to continue presenting it, then I think the brother should be asked to discontinue his side of the question, saying, Brother, we gave you a good opportunity and the class heard what you have to say, and they do not care to have it further considered, and you will please therefore not interrupt our studies on the subject. And I would go right along with the lesson and discuss the matter in harmony with the wishes of the class. If, however, the class, as a whole, wishes to discontinue the subject, I would **[Page Q176]** know nothing else to do than to follow the instructions of the class, understanding that the class has the deciding voice in every matter.

COVENANTS—Blotting Out Handwriting.

Q176:1 QUESTION (1910)—1—"He blotted out the handwriting of ordinances which was against us and took it out of the way." Would this mean that the Law covenant is now ended?

ANSWER—This handwriting of ordinance was against us. Who are the "us"? The us are those who have accepted Christ. The handwriting of ordinance is still over the Jews, and they are still obligatory. Whatsoever the Law says, it says to them that are under Law. There is no way to get out from it. They are shut up under it. At the end of this age he will bring in the New Law Covenant, which will swallow up the Old Law Covenant.

COVENANTS—Jesus' Development.

Q176:2 QUESTION (1910)—2—Was Jesus developed under the Law Covenant, or the Abrahamic Covenant, or both?

ANSWER—We answer that Jesus was born under the Law Covenant, and therefore obligated to keep the Law, and he did keep the Law, but the Law would never have made him the spiritual seed of Abraham. He was of the natural seed of Abraham by virtue of Mary's being a child of Abraham and so was related to Abraham.

But in order to be the seed of Abraham to bless all the families of the earth, he would have to be more than the natural seed of Abraham according to the flesh; because, according to the flesh he would never have been able to give eternal life. The most that Jesus could do would be to keep the law and have eternal life for himself, and then he would assist others. If so, Jesus as a perfect man, under the Law, approved by the Law as worthy of eternal life, as the man Jesus, as such he had a right, he was entitled to all the right and privileges that Adam had, and no more, and no less. That, however, would not permit him to be the great seed of Abraham on the spiritual plane. He must get to the spiritual plane before he could give the blessings. How did he get on that plane? I answer, under the Abrahamic Covenant. But how? In this way: God's offer to Jesus, according to the flesh, was that if he offered himself a living sacrifice, then his earthly rights would constitute an asset. It would be a thing of value, something that belonged to him, something that he could use. So, when Jesus kept the Law and merely laid down his life in obedience to the Father's will, that sacrifice was something to his credit, and the Father rewarded his obedience by giving him the new nature. He became a new creature before he arose from the dead, as soon as he was begotten of the spirit, as soon as he made a consecration of his earthly nature at Jordan, when he said, Lo, I come, as it is written in the volume of the Book, I delight to do thy will. There was the place where the Father recognized him and begot him of the Holy Spirit, and he became the Royal Priest of the new nation, and therefore he became perfect at his resurrection, and became the Lord of Glory, who is to bless you and me and all of the race. What will this High Priest do for the people? He has something to do with now. What is that? He has his earthly nature. **[Page Q177]** How? It belongs to him, he laid it down at Jordan, and finished his sacrifice at Calvary when he cried, "It is finished." It is complete and to his credit and is in the Father's hands. What is the value of it? It is the ransom price for the sins of the whole world. Has he paid it over for the world? Oh, no, not for the world. It is in the hands of justice and he can determine when it will be paid over. It is just the same as if you had some money in a bank, and when you turn it over you do not pay it to anyone, but when you send a check telling the bankers to pay it over, then it is paid over. Meantime, it lays in the banker's hands to your credit. So Christ's sacrifice has lain in the Father's hands for more than eighteen centuries. When will he use it? At the end of this age, for then he will apply it for the sins of all mankind and God will accept it and forthwith will turn over the whole world of mankind to Jesus and they will be subject to him in everything pertaining to the earth and his Kingdom will begin, for the purpose of lifting up the world, for which Christ has died, and for which he will in due time apply the merit of his sacrifice. What is he doing with his sacrifice in the meantime? He is using it in another way. He says, your sacrifice will not be acceptable, for you have not a sufficiency of merit for the Father to accept it. He says, I will add to your sacrifice enough of my merit, already in the Father's hands, to make your sacrifice acceptable to the Father, and as soon as he accepts

your sacrifice then you are counted dead as a human being, and you are a new creature. So it has gone on all through this Gospel Age. This makes all of the sacrifice of the Church acceptable in God's sight, both of the Little Flock and the Great Company, all who make a consecration. It is the only condition upon which the Father accepts any of our sacrifices, the only condition for receiving the holy Spirit. If any fail to sacrifice, it becomes a matter of the destruction of the flesh, rather than of sacrifice. Jesus was developed under the Law Covenant as the man Christ Jesus, but as the New Creature he was developed and got to that position under the Abrahamic Covenant, by virtue of presenting his body a living sacrifice. Notice the Scriptures say, speaking of the Church, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." Who are they? The word "saint" means "holy one." Who will these saints be? First of all, the great saint Jesus, the Holy One of all, the one who was actually perfect to begin with, and became the High Priest on the Divine plane by virtue of his sacrifice. Then all the other holy ones who come in walking in his footsteps, sacrificing as he sacrificed, and associated with him, following in his footsteps. All these are the holy ones, the Lord's jewels, and he is now making these up. That is the only way Jesus became the spiritual seed of Abraham, by the sacrifice of his earthly nature. That is the only way you and I can become members of the spiritual seed of Abraham. Others will not be of the spiritual class at all.

COVENANTS—Miscellaneous Questions.

Q177:1 QUESTION (1910-Z)

(1) Please explain Heb. 9:15, viz., Revised Version—"And for this cause he *is* the *mediator* of a *New Covenant,* **[Page Q178]** that a death having taken place for the redemption of the transgressions that were under the *first Covenant*, they that have been *called* may *revive* the *promise* of the eternal inheritance."

(2) I understand the Man Christ Jesus, by the sacrifice of his human life, paid the ransom price for the whole world.

(3) Then he could offer his "footstep followers" a share in that sacrifice.

(4) If he did not then at his death seal the New Covenant with his blood and become mediator of that New Covenant, could he offer the Church a share in his mediatorial work?

(5) I understand the New Covenant is the *law of love*; am I right?

(6) Please explain John 13:34—"A new commandment I give unto you, that ye love one another." Was it a forerunner of the New Covenant he was about to seal for them?

For convenience we have numbered the items above, and will now number our replies to correspond.

(1) This text shows a contrast between the old Law Covenant and the New (Law) Covenant. The original or Abrahamic Covenant, under which Christ and his Body as the Spiritual Seed of Abraham is being developed, is not in the discussion. The Apostle wrote to those who still trusted in the Law Covenant and declared that it was necessary, not only to believe in Christ, but also to keep the Law and to be circumcised, in order to have any Divine favor. This the Apostle is controverting as untrue. He shows that the Law Covenant mediated by Moses was typical of a superior New Covenant, of which Messiah is the Mediator.

Moses' Covenant was *already dead,* to the extent that the prize it offered had been won by Jesus. It is *still alive,* however, upon all the Jews as a bondage from which they could get free only in one of two ways; either by dying to the Law Covenant and to all of its hopes and prospects and renouncing all earthly restitution rights and thus becoming a joint-heir with Christ as a member of Messiah's Body during this Gospel Age; or, accepting the other alternative, get free from the old Law Covenant by transfer, when the New (Law) Covenant shall go into effect as its substitute, at the beginning of the Millennium. Then all Jews and their appurtenances will be transferred from Moses, the incompetent mediator to the Messiah of

glory, the competent Mediator of the better Covenant, whose provisions will bless Israel and all the families of the earth willing to come in under its benevolent provisions.

This text has no reference to any except Jews who were under the old Law Covenant. It does not at all refer to Gentiles. It shows that God's provision is that Messiah is the Mediator of Israel's New Covenant and that his death, when so applied, will be sufficient to cancel the transgressions of Israel under their old Law Covenant. This will make it possible for them as a nation yet to attain the earthly part of the Abrahamic Covenant's provision for Abraham's earthly seed, as the sand of the sea shore. Thus eventually Israel as God's "called" nation will receive all that they ever expected—and more. Israel's promises were not heavenly or spiritual, but earthly: "All the *land* that thou seest, to thee (Abraham) will I give it, and to thy seed after **[Page Q179]** thee"; and as the chief nation of earth they were to teach all nations "every man under his own vine and fig tree."

Those promises are sure as God's word. They merely wait until the "Mystery" of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory.) Then the "Mystery" Mediator will have *sealed* Israel's New Covenant by his death as its Testator. Then the "called" nation of Israel will "receive the eternal inheritance" for which they have waited more than thirty-five centuries. St Paul explains this further in Rom. 11:17-29,31.

(2) As elsewhere shown, our Lord's sacrifice did not pay for the sins of the world, but did provide the ransom price which he will later present to Justice on behalf of the sins of the world.

(3) Your argument is not logical. If our Lord had finished his work of sacrifice he could not give his footstep followers a share therein.

(4) The Scriptures nowhere say that our Lord sealed the New Covenant with his blood. Neither was it necessary for him to seal the New Covenant before he would be its Mediator. He was the Mediator of the New Covenant in the Divine purpose and promise centuries before he became the man Christ Jesus. He was the Mediator of the New Covenant when born in Bethlehem in exactly the same sense that he was then the Savior of the world: not because he had sealed the New Covenant nor because he had saved the world, but because he was the One through whom the world's salvation and the New Covenant for its blessing were eventually to be accomplished.

Our Lord has not yet saved the world, nor has he acted as the Mediator of the New Covenant but he will accomplish both purposes during the Millennial Age; and at its conclusion the prophecy will be fulfilled, "He shall see of the travail of his soul and shall be satisfied." Our Lord was privileged to offer his Church a share with himself in his Mediatorial Kingdom on condition that she would *share in his cup* of suffering and self-sacrifice—share in *his baptism* into *his death*. So doing she shall share his reward of glory, honor and immortality in "his resurrection." (Phil. 3:10.) And sharing his glory and throne as his joint sacrificer and joint-heir of the promise she would be with him jointly the Mediator between God and men—the world—during the Millennial Age—the work of reconciling the world, or so many of them as may prove willing to receive the blessing of regeneration.

(5) You are not right. There is a difference between a covenant and the *law* of a covenant. God's Law given to Israel summarized was, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength; and thou shalt love thy neighbor as thyself." That Law is perfect and will be the basis or Law of the New Covenant. Moses as a Mediator under his Covenant purposed to help Israel to keep that Law, and God covenanted to give them eternal life, if they would do so. But they were unable to keep that Law perfectly in act and thought and word, and hence they reaped its condemnation of *death* and not its proffered blessing of *life*. Under that Covenant Moses was privileged to arrange sacrifices and offerings for sin, and thus year by year so cleanse the **[Page Q180]** people for a year at a time from their original condemnation. But he had no means of actually blotting out their sins and no power or right to actually restore them to perfection and ability to keep that Law.

The New Covenant will have the same Law exactly, but the Mediator having by then paid over to Justice the ransom-price of the world, secured by his own sacrificial death, will then have full charge of mankind and be fully empowered to deal mercifully with their imperfections and to help them step by step out of their sin and death condition back to perfection, and to cut off the rebellious in the Second Death. At the close of the Millennium he will present the willing and obedient to the Father actually perfect.

Thus it will be seen that God's dealings with mankind under the typical Law Covenant, and under its antitype the New Covenant, is along the lines of *actual obedience* to the Divine Law, and not along the lines of *reckoned* obedience through faith. As obedience to the old Law Covenant held the reward of human perfection and life, so the rewards of the New (Law) Covenant will be similar—eternal life or eternal death.

Quite to the contrary of both of these arrangements, the Church is now called to a "heavenly calling" under the Abrahamic Covenant—to the members of the Body of Christ, who, with Jesus her Head, will constitute the Mediator of the New Covenant. The Church is "not under Law, but under grace," not judged according to the flesh and earthly restitution, but judged according to the heart and intention; and required to *sacrifice restitution rights* to the attainment of "the high calling" life and glory on the spirit plane as members of the Mediator of the New Covenant.

(6) No, that "New Commandment" represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. The New Commandment mentioned by our Lord is not the Father's commandment at all, but the command of our Head, our Teacher, to all those who have entered the School of Christ and who are hoping to become "members" of the Anointed One—members of the Mediator, Prophet, Priest and King of the new dispensation. Justice could not give this new command: all that Justice could command is expressed in the Law given to Israel, namely, supreme love for God and love for the neighbor as for one's self. This *new* commandment which the Lord gave applies only to the Church of this Gospel Age. In effect it is this: If you would be my disciples, if you would share my throne and glory and immortality, you must have my spirit. You must *do more* than keep the Law. You must be *more* than just. You must be self-sacrificing. If you would share my glory I command and direct that you love one another *as I have loved you*. (John 15:12.) I have loved you to the extent of laying down my life for you sacrificially. You must have this same spirit and cast in your lot with me in self-sacrifice, or you cannot be my disciples, nor share my glory, and associate in my work as the Mediator for the blessing of Israel and mankind. Whosoever will be my disciple must take up his cross and follow me, that where I am there shall my disciple be. Surely no one can doubt the Savior's meaning—my disciples must die with me. **[Page Q181]**

COVENANTS—Abrahamic, Sarah, Sacrificial.

Q181:1 QUESTION (1910)—1—What is the difference between the Abrahamic covenant, the Sarah covenant and the covenant of Sacrifice?

ANSWER—I answer, that the Abrahamic covenant is the term which is more comprehensive than the other terms. The Abrahamic covenant, you remember, declares that all the families of the earth shall be blessed, but that they shall be blessed through the seed of Abraham. Now there are two features. It implies a blesser, the Abrahamic seed, and also a blessing, through that seed, to all the families of the earth, so that the Abrahamic promise really covers everything God intends ever to do both to the New Creature on the spirit plane and to the human family on the earthly plane. But, following the Apostle's guidance in the matter as he has outlined in his epistle to the Galatians, we see that this Abrahamic promise has various features or divisions. It was first offered to Israel through the Abrahamic covenant, which was the law covenant, as the Apostle explains. It was the Abrahamic covenant, for it was Abraham who begot Ishmael and it was Abraham who begot Isaac; so you see it is the Abrahamic covenant that brings forth these two classes. First the Jewish nation, under the Jewish law, represented by the Hagar wife, the mother of that seed, Ishmael, part of the seed of Abraham, but not *the seed* of Abraham, because it was said, "In Isaac

thy seed shall be called." The special one through whom the blessing is to come to all the families of the earth will not be Ishmael, but Isaac.

The mother of Isaac was Sarah, and the Apostle, in Galatians, points out that Sarah was a type of our covenant by which God brings forth the Isaac class, and then says, "We brethren, as Isaac was, are children of the promise." We take the place of Isaac. Now who are we? Well, we are to share with the Lord Jesus, who is the head over the church, which is his body, and the whole church composes this Isaac seed of Abraham, through which all the families of the earth are to be blessed. First the natural seed of Abraham, and subsequently all the other nations.

Now what has this to do with the covenant of sacrifices? I answer, the covenant of sacrifice is the same as the Sarah covenant. It was Isaac who was offered upon the altar, you remember; it was Isaac that was received again from the dead a figure, so it is the whole antitypical Isaac (Jesus the head and the church his body) that are offered upon the altar, and are received again from the dead in the first resurrection, and these, then, will constitute the spiritual seed of Abraham, through whom the blessings will go to all natural Israel and to the world. Why is it a covenant by sacrifice? Because it is not possible in God's arrangement for it to be any other way. See? Our Lord Jesus, according to the flesh, was of the seed of Abraham, and according to the flesh he was born under the law, and he was obedient unto the law, and under all that he could do as a man, but he could not fulfill the things God had declared would be fulfilled by the seed of Abraham.

Suppose we imagine that Jesus had remained a man, perfect, unblemished, in every sense of the word perfect, in full loyalty to righteousness and to God; suppose he had remained **[Page Q182]** in that condition, without making a sacrifice of his human nature, and died the just for the unjust, he would have had a right to life because God's law promised, "He that doeth these things shall live by them." Therefore, Jesus, obedient to the divine law, would have entitled him to the right of everlasting life as long as he maintained that obedience, and he would have been the greatest of all, the greatest of the whole earth. He might have been a great king, far greater than Solomon, for he had a wisdom and power beyond anything that Solomon had, and a right to all that Adam possessed and lost. "Unto thee shall it come, O thou prince of the flock, even the first dominion." The dominion that Adam had and lost. It came to the one who would keep the law and he would have a right to all the blessings God gave to mankind originally. But what could he have done with the whole human family? O, indeed, he might have told them to eat this kind of food, and beware how they would sleep, how to do this, that and the other thing; he might have given very wise suggestions, wiser than any we have from our learned physicians and surgeons; also wise suggestions about government, etc. He might have had power to make certain laws and to enforce those laws, but what of it? At very most, humanity might have been improved but a little bit, but never could have had eternal life, because all were sentenced to death, because "Dying, thou shalt die." And that sentence of death must be removed before mankind could possibly be released from it. Therefore, had Jesus as the man Jesus exerted himself and assumed the power of a king of the earth, he would have failed to accomplish the things that God foretold would be accomplished as the seed of Abraham; he would not have been the seed of Abraham and could not have fulfilled that promise. What then? God directed the matter, and so God set before him the great and glorious prize of the high calling, that he might be not only the king of the earth, but king on a higher plane; not only a priest and king among men, but a glorified priest on the spirit plane, combining the office of king and priest, after the order of Melchisedec, or typed by Melchisedec. So this was the promise set before him that he should not only have the promise of blessing mankind, but eventually he might be associated with the father throughout all eternity, he might be made partaker of the divine nature.

Jesus accepted that proposition, and without knowing at the time all that it would cost, he said, "I delight to do thy will, O my God." I have come to do thy will, all that is written in the book. What book? O, the book of the divine will, the book that is represented in Revelation by the scroll, written on the inside and

on the outside, and sealed with the seven seals. He came to do the Father's will. The Father's will was already established before the foundation of the world, and Jesus came to do the Father's will—everything found written in the book, whatever it might be. Then there was another book in which these things were written, the books of the Old Testament, all the various books, Genesis, the Prophets, the Psalms, etc. They were all a part of the great book that God had dictated to the prophets, who wrote as they were moved by the Holy Spirit, and no man knew the meaning of those things; and, as the Apostle Peter tells us **[Page Q183]** even the angels desired to look into these things, but knew not the meaning of those prophecies, and our Lord Jesus, when he came in the flesh, knew not the meaning of them. Why? Because as St. Paul explains it, it is impossible for anyone to know, except as they were specially enlightened by the Holy Spirit, and our Lord Jesus, as the perfect man, who had left the heavenly glory and became man, that he might become our redemption price, was not permitted to know those things, because St. Paul says, "The natural man (even though perfect) receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." So our Lord Jesus, when he went forth at thirty years of age and gave himself at Jordan, laying down his life, saying, I delight to do thy will, O God, everything that is written in the book, he was speaking about things which he did not know, because he did not know the meaning of them. He did not know the purpose of the sin-offering, and of the scapegoat, and the meaning of the types of the goat and the lamb, and the eating of it, and the sprinkling of its blood, and the shew-bread and all of those wonderful types. He did not know and could not know, because they were all sealed and in the Father's hands. They were not for him to know until first he would show his absolute confidence in the great Creator, the Heavenly Father, by giving up all that be had to do the Father's will, everything written in the book. You remember he came to John at Jordan and would symbolize his consecration of his all, and was buried symbolically in the water, indicating full submission of his manhood, even unto death, to do the Father's will. Then he was raised symbolically from the water, to indicate the rising to the new nature to which God had declared he should come. Then what? O, you remember, that as he went up out of the water the heavens were opened up, the great illumination of the higher things. The word heavens in both the Greek and Hebrew signifies "higher things." And in this case the higher things would be these spiritual truths, the higher things that he had not seen before, the things that eye and ear have not seen and heard, neither entered into the heart of man, etc. They were the things God had written in the book centuries upon centuries ago, and he agreed to do those things. Now, then, they opened before him. What was the result? A wonderful illumination! In the same order as you have received the illumination, as Paul says, "You endured a great fight of afflictions after ye were illuminated, etc." What kind did you have, and when? I answer, they came as a result of your consecration, however, your and my illumination to our dear Redeemer. Note the Scriptures tell us that God gives his spirit by measure to you and to me when we receive the Holy Spirit by adoption. We have only a certain capacity, and we can receive only according to our capacity, and only as we get free from the spirit of the world can we be filled with the Holy Spirit. Therefore, ours is an increasing capacity, but in the case of our Redeemer, he was the perfect one and had full capacity, and there was nothing there to hinder him from receiving the spirit without measure. You remember how it follows that Jesus was led of the spirit into the wilderness. What spirit led him? One of the evil spirits? O no! One of the holy spirits? O no! It was his own spirit, his own mind **[Page Q184]** that led him into the wilderness. At his consecration he had declared that he would do all that was written in the book, and now that the illumination came upon him and he began to understand those things, everything began to be clear to him—the killing of the lamb, the sprinkling of the blood, the eating of the lamb, the sin-offering, the blood of the bullock and goat, the scapegoat, etc.—all these things poured in upon him, all things concerning his death and resurrection. The very things he told his disciples about, saying, "O slow of heart to believe all that were written in the law and the prophets!" All began to pour in upon him now, as his mind was illuminated, and he turned aside into the wilderness, there to have opportunity to see the plan of God from Genesis to Malachi. As a child he heard the law read in the synagogue from Sabbath to Sabbath, and with his perfect brain he could remember every word of it, doubtless quote the old Testament from Genesis to Malachi, but to understand

it was another matter. Now under the illumination he could understand, and he wanted to get it all straight before he began his work. The Father was showing him what he should do. He was finding out what was in the book—it was a test to him. Would he be loyal, or would he fail? Had God made too narrow a path for him, and too difficult a way, and would he fail to be the redeemer? You remember how much the Master was interested in this matter. For forty days and nights he was in the wilderness, and so intent upon considering those wonderful things brought to his attention by the illumination of the Holy Spirit that he neither ate nor drank, and absolutely never thought of food; because we read, "When the forty days were ended he hungered." We have had the mistaken thought that Satan was with him and tempted him forty days, but no, when the forty days were ended, then came Satan. And when he was at this weakest point, when he saw what his sacrifice meant, what it involved for him, and when he saw the whole course of his experience marked out, then Satan was permitted to come and tempt him when weak from fasting, mentally weak. The loyalty of the Lord's heart was shown—his reply was, "Get thee behind me, Satan." None of your plans are worthy of comparing with God's plan, yet you tell me that you have a better plan. I tell you, I will have nothing to do with you. I have consecrated my life to the Lord, to do his will and in his service. That is worthy our attention, dear friends. He did not say, Let us talk it over and discuss it a little. No, that would have been dangerous. "Resist the Adversary and he will flee from you." Jesus resisted so thoroughly, that we do not hear that he ever thought it worth while to come back again.

COVENANTS—Abrahamic Re the Mediator.

Q184:1 QUESTION (1910)—1—Can you quote any statement in the Scriptures to the effect that the Abrahamic Covenant did not have a Mediator?

ANSWER—We answer that there is no direct statement in those words, nor is it necessary. What is not stated is not to be understood. That is a rule of all reason and logic. It is what is stated that is to be taken into consideration. There was no mediator mentioned. It is for those who claim that the Abrahamic Covenant had a Mediator to prove it. **[Page Q185]**

The Apostle Paul in his epistle to the Hebrews (6th chapter) tried to show the strength and power of the Abrahamic Covenant; but he does not tell us of or point to any Mediator as having had charge of it. On the other hand, he does point to God's Word and God's oath as the foundation of that Covenant. He says that is was approved to us by two immutable things—that God could neither lie nor break his oath. The Apostle very particularly shows that the Law Covenant was added to the Abrahamic Covenant and that, added 430 years afterward, it had a Mediator.

So St. Paul proceeds to explain that in the case of that original Covenant, because there was but one party, there was no need of a mediator. A mediator stands between two parties to see that each does his part. Moses was the Mediator of the Law Covenant. He stood between God and Israel. (Deut. 5:5.) On the one hand he represented God and on the other, Israel. But as respects the Abrahamic Covenant there was only one party. God is that One. Therefore there was no need of a mediator. Why not? Because God did not make any condition with which the Seed of Abraham would have to comply. He gave his oath to this covenant, instead of a mediator. God said I will do it; therefore there was no place for a mediator. And there was no mediator. The original Covenant did not say how many additional or subordinate covenants would be made.

As to the promised seed of Abraham, God did not explain how he would secure to Abraham such a wonderful seed as would bless all the families of the earth. Abraham did not know how this was to be done. We know how God secures to Abraham this wonderful seed. He set before his Son the promise of a great reward. And he, for the sake of the glory set before him, humbled himself to become a man. When he left the heavenly glory he was merely preparing to fulfill the Covenant. He was not yet the seed of Abraham. Jesus the babe was of Abraham's seed according to the flesh, but not the seed of Abraham mentioned in the covenant. Even when Jesus was thirty years of age he was not the seed of Abraham referred to in that covenant. It was not until he voluntarily offered himself in consecration at Jordan that

he became the seed of Abraham. At that very moment the seed of Abraham began to be represented in him—when he received the begetting of the holy Spirit. He reached completion as the Head of that Seed when on the third day he arose from the dead to the spirit condition. In other words, the Seed of Abraham was not yet in existence when God made that promise or covenant to Abraham.

Then Jesus set before his followers that same joy; and when we consecrate similarly we enter into a covenant with God by sacrifice, as "members" of the Anointed One. We thus agree to present our bodies, to lay down our lives. And we have the promise that God will raise us up as the body to the same exalted condition of heavenly glory to which he raised our Redeemer and Master. "If ye be Christ's (if ye comply with the conditions), then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:29.) In a certain sense we are already the Seed of Abraham, but not until we share "his (Jesus') resurrection" will we be the Seed in the complete sense. The first work which that Seed will do will be to extend this great promise that God has made **[Page Q186]** world-wide. Its utmost breadth will be attained by instituting a new covenant with Israel by which Israel may attain eternal life on the human plane, and all nations through Israel.

A covenant between two parties, both contracting, requires a mediator. As, for instance, in the ordinary affairs of life, the general law of the State steps in and serves as mediator between all contracting parties. And so in contracts between God and men, it is necessary to have a mediator. But suppose you said to me, I intend to give you tomorrow this diamond ring. Should I ask, Where is the mediator? Who will guarantee to me that you will give me the ring? You would probably answer, There is no need of a mediator; it is a voluntary gift. And so in our Covenant of Sacrifice. It is a voluntary act. God has made a certain provision: "Blessed are your eyes, for they see, and your ears, for they hear." We agree to enter into our sacrifice voluntarily and our Advocate agrees to help us. If we do these things that we have agreed to do, we get the reward—glory, honor and immortality.

The Oath As Instead of a Mediator

In the Abrahamic Covenant God's oath, attesting his Word, served to ratify the Covenant, to make it binding, to hold it sure. It thus took the place which might have been occupied by a mediator, had there been conditions mutually binding upon the Almighty and upon some of his people. There was no mediator, because, as already stated, the promise was an unconditional one: God proffered to do certain things—to provide through Abraham's posterity a seed capable of blessing the world. Hence no mediator was necessary.

But notice that St. Paul, in speaking of this Abrahamic Covenant (Heb. 6:17), declares that God "confirmed it by an oath." The word here rendered *confirmed* is defined by Strong's lexicon, to *interpose* (as, arbiter). Young defines the Greek word *mesiteuo*, rendered *confirmed* in our text, "to be or act as a mediator."

COVENANTS—When Will the New Go Into Effect?

Q186:1 QUESTION (1911)—1—When will the New Covenant go into effect, and when will it end?

ANSWER—It will go into effect just as soon as the mediator is completed—Jesus the head, and the church the body—as soon as the first resurrection will have been accomplished; and we know not how many days or weeks might intervene before the thing will be finally ushered in, but practically what it is waiting for is the completion of the body, the mediator, the completion of the sacrifices, and then his taking his great power and sealing that covenant with his blood, and beginning to put it into effect. We would say it would be very shortly after the last member of the church shall have finished his share in the sacrificing, and is glorified with his Redeemer.

And when will it end? The new covenant will end in one sense of the word, with the close of the Millennial Age, when the mediator, having accomplished the work—having brought the people all up to

perfection, all that are willing, and having destroyed the unwilling, the world then brought up to perfection will be turned over to the Father, and the **[Page Q187]** mediator will step from between. The Father has agreed to accept them under this new covenant arrangement, he does accept them, and that is the end of the new covenant—so far as this new covenant arrangement is concerned. But, in another sense of the word, there is another covenant that will continue after that throughout eternity. God's covenant with all mankind and with the angels is that if they will be obedient to him they will enjoy everlasting life and have all the blessings he has provided. So, just as soon as Jesus turns over the world to the Father, it is because this special covenant of mercy is ended, and it ends because it will have accomplished its work. Then he steps from between and the new covenant is at an end, having done its work; and the world is back in the hands of the Father as it was before sin entered the world. The Father treats the world just the same as he treated Adam. As he put Adam on trial, and that meant that Adam was in covenant relationship with God, so he will put the world on trial, and that will mean that the world is in covenant relationship with God; they will be on trial to see whether they will stand and personally be responsible to the conditions of obedience; if they will not, they will die the second death. It is pictured in Revelation, 20, you remember, Satan will be loosed, and the trial will affect the whole world of mankind, and as many as are disobedient will be counted to have the spirit of the adversary, and will be destroyed with him. All those who will have the spirit of obedience, and will maintain their covenant relationship with God, will enjoy everlasting life and all the blessings that God has for those who are in full harmony with himself.

COVENANTS—The New Conditional or Unconditional?

Q187:1 QUESTION (1911)—1—Is the New Covenant a conditional or an unconditional one?

ANSWER—The covenant is a conditional one. That is shown by the fact that it has a mediator. If it were an unconditional covenant, it would not need a mediator. As, for instance, the Abrahamic covenant is unconditional and has no mediator, as the Apostle points out. It is all a one-sided covenant; or, as the lawyers say, a unilateral covenant. It is one-sided, or unilateral, in the sense that it is simply what God himself will do, without having any other condition or making any requirement. The new covenant, however, will be conditional, there will be two parts. God says, "After those days I will make a new covenant with the house of Israel and the house of Judah," and the mediator comes in. That mediator, God is getting ready now. Christ is the mediator of the new covenant—Jesus, the head of the Christ, and the church, the body of Christ, will be the great mediator, and stand between God and Israel, and all who get blessings through Israel.

COVENANTS—Time of Mediation the New Covenant.

Q187:2 QUESTION (1908)—2—How long a time will the mediation of the New Covenant Godward require, and how long man-ward? Please, Brother Russell, do not refer me to Dawns.

ANSWER—I will say, dear friends, the mediation of the New Covenant Godward requires all of this Gospel age. Our Lord Jesus began that work in His ministry; that was all included in what He did; when He consecrated himself it **[Page Q188]** was to die, and the object of that death was that it might be the sealing the New Covenant between God and Israel and mankind. The mediation of the New Covenant Godward, that is to say, making matters satisfactory to God in relation to the New Covenant, has taken all of this Gospel age. First of all, Jesus gave His own life, and then when He was leaving the world, and just finishing the matter, He represented His blood and His own sacrifice by the memorial cup, and said to his disciples, "Drink ye all of it. This is the blood of the New Covenant, shed for many for the remission of sins." That is an invitation for you and me, and all who are His disciples, to be sharers in the sufferings of Christ, and that is the same thought you remember given to the two disciples when they asked, "Lord, grant that we might sit, one on thy right hand and the other on thy left in the kingdom." Jesus said unto them, "Are ye able to drink of the cup that I shall drink of?" Are you willing? There was the condition; if they would drink of the cup they might sit on the throne; if they would not drink of the cup they could not

sit on the throne. Now this is a matter that is going on now; if you and I become sharers with Christ in the sacrificing class, He accepts us, justifies us, gives us all the merit we have, we make a full consecration to Him, and do all in our power in line with that consecration. He says he will carry the matter through, and we shall be members of that glorious body, and our sacrifices now He will count as His own, and it will be part of His sacrifice; and so we read that we fill up that which is behind of the afflictions of Christ. This has been going on now for over eighteen hundred years, and they are not all filled up yet; and not until these afflictions of Christ, not until that sacrifice, is complete, will that blood of the New Covenant then be ready to apply at the end of this age to the sealing the New Covenant, to make it operative. How will it seal it? It will seal it God-ward. All that has gone on so far has been merely the preparation for the sealing of it; then as soon as the last member of the Church has finished his course and the sacrificing is all over, then it will be applied. Who will apply it? You? No. Me? No. Who? Why, Jesus will apply it. Will it be His own blood? Yes. How so? Because you are members of that body. Is it not His own then? "Without me ye can do nothing." Suppose my hand were to talk about what it could do. I would say, Hand, you have nothing to do with this at all; it is the head that does everything. He has given us permission, or privileges, to come in and be members of that body, but He is always the head over that body which is the Church. Now when at the end of this age He shall apply His blood on behalf of mankind, and thus settle the demands of justice against the world of mankind, it will be his own blood, because He has adopted you and me as His members, therefore whatever sacrificing you do is part of His, and whatever sacrificing I do it is His, because His spirit dwelleth in us. So it is all part of His sacrifice. As soon as the body of Christ is complete, and the sacrificing is complete then the blood of the New Covenant is applied, and as soon as it is applied, presented to God in the Most Holy at the end of this age, immediately, according to the type, the forgiveness of the world's sins is accomplished,—all the Adamic sins are cancelled, and immediately **[Page Q189]** Christ takes possession of the world as the great King of Glory that He may bless the world. Now they are to be on trial; they could not be on trial until their sins were set aside, but just as soon as their sins are set aside, immediately they are on trial. So do you not see what proof we have that the New Covenant has not gone into effect yet. That is for the world, and it says so. "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah: Not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the house of Israel after those days (What days? The Gospel days), saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:8-12.)

Thank God for the glorious Covenant for Israel, and through Israel for the whole world. Now, then, we have the two parts. It will take all the Millennial age to carry that out. It took the 1800 years of the Gospel age to accomplish the sufferings of the Christ, and the sprinkling of the Covenant to make it operative, and to seal the Covenant with the blood. Then the other side, manward, will take all of the thousand years to sprinkle the people with the truth, and to bless them, so that this New Covenant takes for its preparation for ratifying, the 1800 years of the Gospel age, and the carrying out of that work requires all of the thousand years. It is in the Dawns.

COVENANTS—Time of Mediating the New.

Q189:1 QUESTION (1911)—1—How long is the New Covenant to be mediated manward, and how long Godward?

ANSWER—A covenant between God and men would of necessity need to be mediated Godward first, because until God's justice is satisfied, nothing could be done for mankind. So this new covenant is not

yet mediated Godward at all. The great High Priest is preparing to mediate this new covenant. What is he doing? Well, he has been getting himself ready. He must be an anointed priest. The head was anointed 1,800 years ago, the body is still in process of anointing, and not quite complete; the last members of the church must be included in that anointing before the great High Priest will be ready to do his work.

Secondly, this great High Priest also offers sacrifices. He began with the offering of himself. He has been continuing his sacrificing work all down through the 1800 years of this age, and has not yet finished his work of offering the antitypical sacrifices *and not until then* will he be ready to offer the blood, and the blood it is that makes atonement for the soul. Now the blood of Christ is used here symbolically. We do not think for a moment that the Lord Jesus is going to take some literal blood into the presence of the Father. He will take that which blood represents. Blood symbolizes the value of a life that was laid down, the just for the unjust, and he **[Page Q190]** will make application of that sacrifice to the Father to justice. And this is the picture you remember in the day of atonement sacrifices when he sprinkled the mercy seat with the blood, that constitutes the satisfaction of justice. That is making the atonement Godward, and just as soon as that application of the blood at the mercy seat shall have been accomplished, God will be satisfied, justice will be satisfied. That will constitute the sealing, the completion of the new covenant, to the extent that the great Mediator of that new covenant will then be fully authorized and empowered to proceed with the new covenant and bring all its blessing to the people. Then for a thousand years this great Mediator of the new covenant will be sprinkling the blood on the people, cleansing the people, purifying the people by the merit of his own sacrifice. He will be giving to them the things they need, and helping them up out of their defilement and imperfection, and thus the work toward God will be accomplished in a very short time indeed, and the work toward mankind will require all the thousand years to fully complete it.

COVENANTS—Number Sealing It.

Q190:1 QUESTION (1911)—1—Respecting the New Covenant, could it be said from any point of view that it will be sealed by one hundred and forty-four thousand and one? That is to say, Christ Jesus and the 144,000 redeemed from amongst men.

ANSWER—I would not think that a proper view. I do not understand that you and I and others of the members of the body of Christ have anything whatever to do with the sealing of this new covenant; it is Christ who seals it. To illustrate: if it were a document that were about to be signed, and I signed it, you would not say, "Well the thumb signed it, and the first finger signed it," and leave out the left hand that did not sign it. No, I signed a covenant; I signed an agreement. Who signed it? Not my fingers, but it is my head that signed it. It is the "I" that signed it; and when you think of the "I", you think of the individual. You think of the head. You do not address my hand as though it had anything to do with the matter. You do not say, "Dear hand, I appreciate you very much, you did thus and so." The hand has no responsibility; the head has the whole responsibility. In the body of Christ we lose our personality in the matter; we merge ourselves and lose our identity. In the language of the Scriptures we are beheaded, that we may all be members under one head. So you have no head of your own, and I have no head of my own, and this is the sense in which the Scriptures use a woman to represent the church, and the man to represent Christ Jesus; and the Scriptures show that as the husband is the head of the wife, even so Christ is the head of the church. Now then, it is the one personality that is here reckoned with. It is our Lord who seals the new covenant. He might have sealed it without us, but we are privileged to come in and be members of him, and he has the same individuality, and the same head all the time, and the same responsibility toward that covenant. That is to say, all the merit which is necessary, and which goes to make good that new covenant, came from our dear Redeemer's death, and not from anything that we added to it.

[Page Q191]

COVENANT—Could God Deal With Adam?

Q191:1 QUESTION (1911)—1—After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews—a covenant offering him life upon condition of fulfilment of the law?

ANSWER—We think it would not be reasonable to suppose that it would be consistent with the Divine principles, after Adam had had a *full* and *complete* trial, and after he had failed in that trial, and after he had been sentenced to death, that God should belittle his government and his decision by making another proposition to him, after he had gotten into a more or less fallen condition. It would seem that even the suggestion of a trial would have been inconsistent with Divine principles, unless full satisfaction had first been made for the transgression already committed. We see quite a difference between *Adam* and the *children of Adam,* who were born in imperfection and who have never willingly and wilfully and intelligently sinned against God and who have never been given an offer or opportunity to see whether they would be able to keep that Divine Law.

God gave Israel certain surroundings of typical justification and typical sanctification, etc., for the purpose of imparting general instruction foreshadowing the great blessing which he ultimately will bestow upon all mankind—giving them the opportunity of coming back into Divine favor and eternal life.

COVENANTS—Re Christ's Sealing the Abrahamic.

Q191:2 QUESTION (1911)—2—Did the blood of Christ seal or make operative the Abrahamic covenant.

ANSWER—We answer no, it did not. The apostle Paul explains that the Abrahamic covenant did not need to be sealed, except in the way that God, himself, sealed it. The apostle explains that a covenant where there is only one to be bound, does not need a mediator. Now, in this original, or Abrahamic covenant, there was only one party that was bound. God did not say, "Abraham, if you do this, thus and so, I will do thus and so." There would have been two parts of the covenant then, and if so, a mediator would be proper, to see that both parties carried out thoroughly, their agreement. But the Abrahamic covenant was without any condition. God merely said to Abraham, "Abraham, I will tell you something I intend to bless all the families of the earth; and I will tell you something more! I intend to bless them all through your posterity." That is all there was of it. Now, instead of sealing this, instead of having it ratified by blood, through a mediator, God merely said, "You have my word for this, that I will make it sure in another way; I will give you my oath, backing up my Word." So the apostle says, "Not by blood, not by a mediator, but by two immutable things, the Word of God and the oath of God," this Abrahamic covenant was made fast, or made sure. And so it stands today.

First, all the families of the earth will be blessed, and secondly, they will all be blessed through Abraham's seed. Abraham's seed, we see, first of all, to be the church class—the saintly few, the little flock, like unto the stars of heaven. St. Paul says, Gal. 3:29, If ye be Christ's, if ye belong to him, then are ye part of Abraham's seed, and heirs according **[Page Q192]** to that covenant God promised. But there is a natural seed of Abraham represented by the ancient worthies, and those who shall come in afterwards. These will also be God's channel of blessing the world, through Abraham's seed, the spiritual, and through Abraham's seed, the natural. All the families of the earth will yet have a blessing.

COVENANTS—Sure Mercies of David.

Q192:1 QUESTION (1911)—1—"I will make an everlasting covenant with you, even the sure mercies of David." What covenant is meant, and with whom is it to be made?

ANSWER—The text would seem to show that these words apply to the spiritual seed of Abraham—the church class, the little flock. The mercies of David consisted of God's promise to him that the one who would be the great King of Israel, the great Messiah, would be one from his posterity. This one was our Lord Jesus Christ, primarily, and secondarily this one is all those who become members of his body—the

church. The apostle says, in Gal. 3:29, "If ye be Christ's then are ye Abraham's seed;" so, equally it will be true that if you are Christ's, you are David's seed; and the sure mercies of David were that his seed should sit upon the throne to be the Messiah; and so Jesus has promised, "To him that overcometh will I grant to sit with me in my throne"—the Messianic throne.

COVENANTS—Was Moses Under the Law Covenant?

Q192:2 QUESTION (1912)—2—Since the Law Covenant was made with the Jewish nation representatively in Moses, was Moses therefore at one and the same time under the Law Covenant and the Mediator of that Covenant?

ANSWER—Yes! He mediated the Covenant he was under himself. To mediate a Covenant is merely to bring the thing into effect. In this matter of the Covenant, Moses acted merely as the agent of God, and he was instructed to make all the arrangements in the matter. Moses was one of the nation for whom these arrangements were made and he was bound by the Covenant as were all the rest of that nation. Suppose that a member of the city corporation of Glasgow brought a law into force to, say, make every citizen sweep the pavement in front of the house, that person is not exempt from the effect of that law if he himself is a citizen of this city. So it is as I have told you with reference to the Covenant and Moses.

COVENANTS—Was Law Covenant Added?

Q192:3 QUESTION (1912)—3—Was the Law Covenant added to the Abrahamic Covenant and if so, how can we reconcile this thought with Gal. 3:15, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto."

ANSWER—The Law Covenant was added in one sense and yet it was not added in another sense. The Abrahamic Covenant was to stand, and it could not be disannulled or set aside, and no one could alter its terms in any way at all. In the Abrahamic Covenant God made the promise that He would provide a Seed for Abraham and in that Seed of Abraham all the nations would be blessed. That is the substance of that Covenant. God gave the Jewish nation the Law Covenant. It was in this way: The Jew, by keeping the Law Covenant, could not be the Spiritual Seed. Jesus **[Page Q193]** was perfect and He only could keep that Covenant and this made Him able to become the promised Spiritual Seed. It proved Him to be worthy to present Himself a living sacrifice, and because of that Covenant and because of His ability to keep that Law, therefore he got the higher blessing and thus became the Spiritual Seed. He entered into a Covenant of Sacrifice. None of this interfered with the Abrahamic Covenant; it stands still the same. Jesus did not become the Heir to the Abrahamic Promises. He showed that He was fit to be a sacrifice, and then He made a Covenant of Sacrifice. Those who make this Covenant are "The Seed." That is those who make this Covenant of Sacrifice, Jesus was the first one of these. He was made the Spiritual Seed when He was raised from the dead. The "Man" was not the Spiritual Seed, and Jesus even as a perfect man could not give life to the race. He did not disannul or make void the Law Covenant.

COVENANTS—Are We Bound by Law Covenant?

Q193:1 QUESTION (1912)—1—If the Law Covenant is still in operation and as you state, was added to the Abrahamic Covenant, would that not imply that we are now bound by the Law Covenant?

ANSWER—The Law Covenant is still in force to them under that Law Covenant and that Law Covenant was made with the Seed of Abraham according to the flesh. There is one line through Isaac, and the Covenant is condemning that line to this day. There are only two ways of coming under the new Covenant. The one way open is that which was opened in Jesus' day, namely: by becoming dead to the Law Covenant to be married to another. To be thus reckoned dead to the Law Covenant is one way. They must die to the Law Covenant and become alive to another hope. Thus they will be "dead with Christ." They must be dead with Christ in order that they may have a share with him hereafter.

Another way is this: The Law Covenant is the shadow of the New Covenant. The Law Covenant is the

shadow of the New Law Covenant, and as the mediator of the Law Covenant was the shadow of the Great Mediator, Christ, Head and Body. God has been raising up a Prophet all these many years. Jesus the Head: the Church the Body: that is the order. Then this Great Prophet, the antitypical Moses, will be complete. God has spoken to us now through His Son, but Christ's speaking has not yet begun. The Father is inviting the Bride now. "No man can come unto ME except the Father draw him." The thousand year work will be by the Son. Notice how the typical Moses represents this antitypical Moses here, and the institution of the Law Covenant typified the institution of this New Covenant. Whenever type ceases the antitype begins. So this Law Covenant goes on until the New Covenant takes its place. The New Covenant will then be sealed. The New Covenant will take the place of the Law Covenant. And what will become of the old Covenant? My dear brethren, what becomes of Tuesday when Wednesday takes its place?

The New Covenant will begin when the Mediator is ready. This will only be when the Christ is complete in Head and Body. If we are members of the Body of the Mediator of that New Covenant we cannot be under **[Page Q194]** the Law Covenant. I hope that I have made myself clear to all of you.

COVENANTS—Jesus, Law Covenant and Life Rights.

Q194:1 QUESTION (1913)—1—Could Jesus have fulfilled the Law Covenant without sacrificing His human rights?

ANSWER—I think that He could have fulfilled the Law Covenant without sacrificing His human rights. I think that the whole world during the next age will fulfill the Law Covenant. I understand that it is the Law Covenant, the New Law Covenant, that is coming into force and will be everlastingly in force when mankind shall have reached perfection. All men will and must keep that New Covenant or else they will not have everlasting life, and so forth. But that will not mean that they are to die sacrificially. Similarly with our Lord, the Law did not ask Him to die sacrificially; it was the promise to Abraham that induced Him to die sacrificially; He could not bless the world unless He died sacrificially. By keeping the Law He proved his own individual right to life, but He had nothing to give to mankind unless He laid down that perfect life.

COVENANTS—Under Which Is Church Developed?

Q194:2 QUESTION (1913)—2—Is the Church developed under the Abrahamic Covenant or the covenant of sacrifice?

ANSWER—We would say, both. The Abrahamic covenant promised Abraham a seed and that that seed would be the agent for the blessing of all the families of the earth, and, the Apostle explains, that seed was Christ. We see how our Lord Jesus was by nature the child of Abraham, the Abrahamic seed, but not as the Abrahamic seed according to the flesh was He the one able to release the world. Before He could do anything for the world He must die as the natural seed of Abraham; the natural seed of Abraham must be sacrificed just as was pre-figured in the case of Isaac. Our Lord actually laid Himself down and sacrificed Himself, but God raised Him a New Creature from the dead, and it is the New Creature of our Lord Jesus that is the spiritual seed of Abraham, and it is the spiritual seed of Abraham, not the natural seed of Abraham, that is to bless all the families of the earth. So, then, Christ is the antitype of Isaac; as the spiritual seed He was raised from the dead. You and I were invited to become His members, although we are not of the Abrahamic seed according to the flesh; we are merely brought into the Abrahamic seed according to the spirit, and we become Abraham's seed on the spiritual plane because we become members of the body of Christ. But no one can enter into the fulfillment of the Abrahamic promise except by the door of sacrifice. Could not the Jews have become the spiritual seed of Abraham without sacrificing the flesh? No, nor can any except by sacrificing the flesh, and so it is perfectly in harmony that we come under both of these. Our Lord says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Jesus was the first Saint, and He made a covenant with God and made

His sacrifice, and He was accepted to the spiritual plane of the seed of Abraham. He has invited us, both Jews and Gentiles, to come in and be fellow heirs with Him by entering **[Page Q195]** into the spiritual plane and becoming members of the spiritual seed of Abraham, and so, the Apostle says, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise," but you cannot become Christ's except by sharing in His sacrifice.

COVENANTS—Which Is Meant in Dan. 9:27?

Q195:1 QUESTION (1913)—1—Dan. 9:27. "He shall confirm the covenant with many for one week." What covenant is here referred to?

ANSWER—This refers to the covenant God made with the Israelites respecting the seventy weeks, because the context shows this. It shows that this is the work of the covenant referred to, that during this time God would accomplish certain things—the sealing up of the vision and prophecy, anointing the Most Holy, and so on. All this will take place during the seventy years of weeks, four hundred ninety years, and in the seventieth week, at the end of the sixty-ninth week, the Messiah was to appear, and in the midst of the seventieth week Messiah was to be cut off, but not for Himself. Then the full seventieth week would run three and one-half years beyond the cutting off of Messiah, and that seventieth week or period of favor to natural Israel continued with them, and the Apostles indicate that although the days were shortened in one sense of the word in Christ dying, saying, "Your house shall be left unto you desolate," God's favor continued with the people until the full end of the seventieth week, until the three and one-half years after Jesus' crucifixion, it was not an injustice. No injustice was done in making it short, for it was really beneficial to them. The Jews will get something better by Christ dying in the midst of the seventieth week—they will get a New Covenant. God confirmed to them, fixed to them, set to them, that full period of seventy weeks of years, four hundred ninety years, and not until the close did He give the first Gentile an opportunity of having any share in the Gospel call; that first one, we remember, was Cornelius.

COVENANTS—Is Church the New Covenant?

Q195:2 QUESTION (1916)—2—Isa. 42:6 reads: "I, the Lord, have called thee in righteousness, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Should we understand this to mean that the glorified Church will be the new covenant?

ANSWER—This Scripture evidently refers to Christ Jesus the Head and the Church his Body. "I have given thee for a covenant of the people" does not mean that Jesus or the Church become the covenant, but that God gives Christ and the Church in connection with the making of this covenant. There could be no covenant without Christ and the Church, because it is the blood of Christ that constitutes the sealing value of the new covenant. That new covenant must be sealed, and it is to be sealed by the blood of Christ. While the ransom feature is all in the Lord Jesus and his death, yet the Church is counted in as his Body, and the blood of the whole Church is counted in as a part of that blood that will seal the new covenant, or make it operative.

COVENANTS—The Scope of the Abrahamic.

Q195:3 QUESTION (Z-1916)—3—Which is the greater, the Abrahamic Covenant or the New Covenant? **[Page Q196]**

ANSWER—The Abrahamic Covenant is an all-embracing arrangement Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. The Law Covenant of Israel was added to this Covenant "because of transgression." Although only a typical arrangement, nevertheless the Law Covenant developed a certain faithful class, to be made, "princes in all the earth" during the Millennial Age. This Covenant was represented by Hagar; and her son Ishmael represented the nation of Israel. (Gal. 4:21-31.) The Christ, the New Creation class, was represented in Isaac, Sarah's son. Sarah,

Abraham's first wife, represented that part of the Abrahamic Covenant which pertained to the Spiritual Seed, the New Creation, that which we sometimes speak of as the Sarah Covenant. This Sarah Covenant —the Grace Covenant, the Covenant of Sacrifice (Psa. 50:5)—brings forth the Isaac class, the Church, Head and Body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with The Christ company, the Church. This "Isaac" class is developed as a distinctly new creation, formed from members of the fallen human race. The Divine invitation to these is to present their bodies living sacrifices. They sacrifice their human nature that they may attain with their Head, the antitypical "Isaac," the Divine nature—something never before offered. After this New Creation is completed, the blessing indicated in God's Promise to Abraham will reach all the families of the earth. It will reach them, first through the "Isaac" Seed, the New Creation, and secondly, through the Ancient Worthies, developed in the Ages preceding this Age, under God's typical arrangements.

All kindreds and families of the earth will be blessed by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations" (Genesis 17:5; Rom. 4:17), said the Lord to Abraham—"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or Promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah—Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life—to "the liberty of the sons of God."—Rom. 8:19,21.

COVENANTS—The Law Covenant and Jesus' Death.

Q196:1 QUESTION (1916)—1—Did the keeping of the Law Covenant require the death of Jesus?

ANSWER—I would say, No; the keeping of the Law Covenant did not require the death of Jesus. To make the matter clearer and more explicit, we remember that the law was given as a condition for life and not as a condition for death. "He that doeth these things shall live by them." **[Page Q197]** They were not to die by doing them. Any one who would keep God's law would live, and have the right to everlasting life; so Jesus in keeping that law had a right to live forever. The law did not require the death of Jesus. It was His desire to accept the Father's proposition to become a new creature, and, in order to become a new creature, He covenanted to do the Father's will at any cost—going beyond the requirements of the law. He permitted His life to be taken from Him, but the law did not require this of Him. He had a right to life, and He might have prayed that it might be continued to Him, but, instead of doing so, He permitted it to be taken from Him, and thus He died "The Just for the unjust" that He might become the great Mediator between God and man and might give that right to human life which He laid down on behalf of the whole world to all the obedient ones of Adam's race in the age to come.

CREATION—Mosaic Account.

Q197:1 QUESTION (1911)—1—Do you believe in the Mosaic account of creation?

ANSWER—We believe the divine revelation, and if we had no Bible we think it would be proper to look for one. We could not imagine that a great loving Creator would have a plan for his creatures, bring them into existence, and not provide some revelation respecting his will regarding them. So that even when I had thrown away my Bible, when I did not know its value, I got to looking for a Bible somewhere and I searched amongst all the heathen religions to see if I could find one any better than the one I had thrown

away, and I found nothing nearly as rational, nearly as reasonable, as the Bible when I understood it. We believe its account of creation is the only authorized account

CREATION—Growth of Vegetation Without Sin.

Q197:2 QUESTION (1911)—2—God created vegetation the third day, long before the sun was made. How did vegetation grow without the sun?

ANSWER—I do not understand this matter in the way the questioner does. I do not understand God made the earth before the sun. The sun was in existence long before, and the earth was revolving around the sun, but the sun did not become the light of the earth until the fourth day. The earth was enveloped, according to the Scriptures, and according also to science, in a great cloud of mist which went up from the land and from the water, and formed a great circle around the earth, obscuring the sun entirely—a circle very much like the rings of Saturn, and this circle of the waters above, as well as the waters below, hindered the light from penetrating through until the fourth day.

CREATION—Creating Man Knowing He Would Be Destroyed.

Q197:3 QUESTION (1911)—3—Why did God make these people, knowing that he would drown them?

ANSWER—All of that takes in so much that if the questioner really wants the answer he had best read the books. Now we have six volumes and I do not make a penny from them, and they are sold at cost price for the purpose of getting them into the hands of all the people so cheaply that everybody can afford to have them, and they answer all these questions, why God created the world, why he made man, **[Page Q198]** why he permitted sin, etc. I do not think I could do justice to this question in a few minutes and have any time for other questions before me. It would not be fair because one person has written out about nineteen questions that his should all be answered and the others not be answered. I think they had better be divided, and so I will tear it off here, and leave the remaining questions on this list until we see if we have any time for them. I believe you will all agree with that.

CREATION—Vs. Begotten.

Q198:1 QUESTION (1916)—l—What is the difference, if any, between being created and being begotten?

ANSWER—Create is the larger word of the two and would include the whole process. As, for instance, from the time that we are begotten of the Holy Spirit, we are new creatures in the sense that we are begotten in the very same way as is the embryotic in the natural realm, after which this embryo grows until the birth in the first resurrection. Or, take another figure from the Bible. We are at first babes, and then by development we become men and perfected. It is the difference between the start and the full completion. The completion will be the creation. We are begotten of the spirit at the start—this initiates the work—we then grow until we become quickened, and in due process we are born. As spirit beings we are now in this process of development. The New Creation waits for the grand consummation in the first resurrection.

CROSSES—Meaning of Three on Tower.

Q198:2 QUESTION (1910)—2—What do the three crosses on the tower of the Watch Tower cover signify?

ANSWER—I never thought of that. They are simply made there by the artist to represent windows. I drew the original sketch in a rough way, and he followed the idea, and it merely represents the cross for a window instead of being some other shape. The three has nothing to do with it,—it does not prove the trinity.

CROWN—Regarding Crowns Discarded.

Q198:3 QUESTION (1908)—3—In such a case as one for whom a crown has been set aside, throws it down before being fully tried, does someone else get the crown in such a case as that?

ANSWER—It is not the Lord's will that a certain individual shall get the crown, as though he said, Now I have just taken a fancy to you, and it will make me sorry through all eternity if you do not get that. The Lord on the contrary is dealing on a higher plan than that. What the Lord admires in you is not the shape of your face, or form, but the character of your heart; if your heart loses that character of loyalty to righteousness, and love of the Lord, to that extent you have lost the favor of the Lord, and you are not the one He wants to get the prize; it will not be His will that you get it at all, but he would say, I do not want you, I will not have you. But if you abide in His love, by abiding in these conditions, you prove that you are pleasing, and He is very willing that you should have all of that which would come to you according to your call; and so His will shall be done in any event.

From the back of the Question Book:

CHILDREN—Instead of Thy fathers.

Q750:2 QUESTION—Will you please explain the 16th verse of the 45th Psalm, "Instead of thy fathers shall be thy children, whom thou, mayest make princes in all the earth." (J.W.A.) (Psa. 45:16)

ANSWER—Considering the connecting verses, it becomes evident that this is one of the Messianic Psalms and is, in the main, a prophecy relating to the Church of Christ—the Bride class. The King's Daughter, the Bride of the King's Son, was to be formed of an elect class made up of Israelites, both those who were so by birth, and those (Gentiles) who by faith and adoption, should become the Seed of Abraham—Israelites indeed. (Rom. 9:6). The "fathers" of this class (Rom. 11:28) were the patriarchs of old—Abraham, Isaac, Jacob, Moses, etc. These are referred to by the Apostle Paul in Heb. 11:39,50—"These all having obtained a good report through faith received not the promise, God having provided some better thing for **[Page Q751]** us, that these without us should not be made perfect." The "better things" for the "us" class are the Heavenly honors and the Kingly powers and authority, to be conferred upon the Bride, the "joint-heir" of the Son of God. These, who now are "children," in the day of resurrection, will "make perfect" and give life to the "fathers." The relationship will then be reversed; the Father (Life-giver) will be the Christ, the Messiah, Jesus the Head and the Church, His Body; and the patriarchs, the fathers of Israel, will be the children.

CHRIST—Paul's Desire to be With Him.

Q751:1 QUESTION—Will you kindly explain Philippians 1:23, "For I am in a strait betwixt two having a desire to depart, and to be with Christ, which is far better?" (Dorfla)

ANSWER—The context shows that the two things in the Apostle's mind (and which to choose he "wot not") were life and death. A third thing, however, enters in, which he has no difficulty in deciding is far better than either living in the flesh or dying in the Lord. This he earnestly desired, viz., the coming again of Christ, at whose return he hoped to be changed, made like Him, and be with Him. The Greek word translated "depart" in the above quotation is the same as that translated "return" in Luke 12:36, and has the same meaning. Jesus said to his disciples: "If I go ... I will come again." In coming again (the Father sending Him—see Acts 3:20), He would "depart" from the Father and at the same time "return" to His disciples. Had the Apostle's words "to depart" been translated "for the returning" they would be equally correct, and would harmonize with the other Scripture.

CHRIST—"Prince of Peace"—When?

Q751:2 QUESTION—Since Christ is referred to as the "Prince of Peace" (Isa. 9:6) and the angels announced at His birth—"Peace on earth, good will to men" (Luke 2:14), how is it that we find the Lord

Jesus Himself saying, "Suppose ye that I am come to give peace on the earth? I tell you Nay; but rather division?" (F.W.)

ANSWER—The whole history of the Christian Era has been one of bloodshed, wars and strife. And these for the most part have been brought about by differences of religious opinions. In Matthew 24th chapter, our Lord set forth a wonderful prophecy relating to the conditions that would develop in the world down to the time when He would return to establish His own Kingdom or government in the earth. There would be wars and rumors of war, earthquakes, famines, pestilences; and then, in the very end of the Age "a time of trouble such as was not since there was a nation." He foretold that His followers would suffer violence; that they would be persecuted and misrepresented; and that even in their own households there would be divisions. The Master's words are being strikingly fulfilled. They are just as true today as at any time in the past. The Lord never taught that conditions of peace and prosperity would be established in the earth prior to His second coming; but just to the contrary. The object of His coming again is to thoroughly demolish the present evil of things, and then to **[Page Q752]** inaugurate the Creator's Government which will bring about universal peace and joy and happiness to all the families of the earth. Then Christ the Lord will be the "Prince of Peace;" and then, and not till then, will the angel's song be realized—"Peace on earth; good will towards men."

CHRIST—Treatment Today vs. First Advent.

Q752:1 QUESTION—In the present day enlightenment, if Christ were here in person as at the time of His first advent, do you believe the people would treat Him the same as they did then?

ANSWER—There are representatives of Christ in the world today—not those who are merely professing Christians, in name only, but the true, heart-devoted, sincere followers of the Master, and by considering the world's treatment of these we can safely approximate as to what would be the Lord's experiences were He to appear in the flesh as at His first advent. The saintly few who humbly walk in the footsteps of Christ, devoting their all in assisting the poor and in preaching the Gospel, are not held in the very high esteem by the people, as a rule. And is not this in harmony with the words of our Lord and the Apostles? (Mat. 5:10-12; Rom. 8:17,18; 2 Tim. 2:12; 1 Cor. 1:26,27.) After all, the common people heard our Lord gladly and marveled at the gracious words that proceeded out of his mouth. They wished to make Him their king on one occasion, and accorded a triumph to Him at the time of His entry into the city of Jerusalem. It was the Scribes and Pharisees, the religious leaders of that time, that opposed and persecuted the Lord, and finally induced the multitude to cry out against Him. It is even so now. Worldly people admire an upright Christian man, his sincerity and honesty, even though they might consider him foolish for striving to live up to his faith. But it is the modern Scribes and Pharisees who hate those that are setting forth the true teachings of the Scriptures. Therefore, in view of the foregoing, we have reason to believe that the Master would fare no better in the world today than at His first advent, were He to appear as then.

CHRIST—Why Good People not Believers.

Q752:2 QUESTION—I know a great many good and honest people who do not even claim to be Christians; why don't they believe on the Lord Jesus Christ?

ANSWER—The Apostle Paul declares that "By faith ye are saved." Some people cannot exercise the quality of faith. The Apostle also declares that faith cometh by hearing, and hearing by the Word of God, which means in order to have faith one must study the Word of God and believe it. The Apostle Paul answers this question when he declares that the God of this world (Satan), manifested in this present evil order of things, has blinded the minds of those who do not believe (2 Cor. 4:4). The great Adversary, Satan, is the author of so many false doctrines that many good, honest people have become greatly confused by them. One system has taught one doctrine, another class, equally honest, another doctrine, until we have in the world **[Page Q753]** more than three hundred different denominations, all having

some truth mixed with much error. Many honest people have been unable to separate the truth from the error, and accept only the truth and reject the error, hence the confusion and refusal to have anything to do with either. If all were to follow the admonition of the Apostle, "Study to show yourself approved unto God," and not follow man-made theories, there would be less confusion and more who would readily accept the Scriptural teachings.

CHRIST'S COMING—Will All Be Converted?

Q753:1 QUESTION—If all people are to be converted to Christ before he comes to set up his Kingdom, why is it written in Rev. 18, that "the nations were angry" at his coming?

ANSWER—It is a mistake to suppose that the earth will be converted at the time of the second coming of Christ. His coming and the establishment of His Kingdom are for the very purpose of converting the world and uplifting mankind in general out of sin and death conditions which now prevail. In describing the work of Christ, the Apostle mentions this Kingdom, saying, "He must reign till He hath put all enemies under His feet (all insubordination, etc.). The last enemy to be destroyed is death" (1 Cor. 15:26). The anger of the nations at the time of the Second Advent will not necessarily be against the Lord; but rather the spirit of selfishness, which is already prevalent in the world, will break forth as a consuming fire, destroying the social fabric and bringing utter ruin. At that time Messiah's Kingdom will interpose for the preservation of mankind and for the establishment of a new order of things. This new order of things will result in converting the world to righteousness (Isa. 11:2-5). And the peoples of earth "shall beat their swords into plow shares, and their spears into pruning hooks and nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

CHRONOLOGY—Reckoning Time Now vs. Moses' Time

Q753:2 QUESTION—How does the manner of reckoning time in the age in which Moses lived compare with the chronological methods now in use, and if there is any difference would it not account for the great age of Methuselah as given in the Scriptures?

ANSWER—The Jewish method of reckoning time which was in use in the days of Moses, was a combination of solar and lunar time. It was a simple, automatic self-adjusting system, which, so far as the final results were concerned, was as accurate as the present methods in use. The Jewish months were thirty days in length corresponding to the lunations of the moon. Ordinarily twelve of these made up the year of three hundred and sixty days. The discrepancies resulting from this method were rectified by the unique arrangement of starting the new year with the new moon nearest the vernal equinox. Some years by this method contained thirteen months instead of twelve. The length of years, therefore, in Moses' time was in the aggregate the same as today. The extreme old age of the antediluvians **[Page Q754]** can reasonably be accounted for by considering the Bible narrative to the effect that originally the human race was perfect, and because of death entering into the world as the result of sin, the race began to deteriorate. In its more perfect state, the average length of life of the race would be far more than it is today after the past six thousand years of degeneration. This of course is in opposition to the theory of evolution, which maintains that the condition of the human race is gradually improving. However, no one has ever been able to advance a single proof in evidence of the truth of this theory, and those most advanced in scientific knowledge are now rejecting it.

CHURCH—Last of Seven Stages—Laodicea

Q754:1 QUESTION—What may we understand the Lord's words to signify where He says—"I know thy works, that thou art neither cold or hot. So then because thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:15,16. (J.E.D.)

ANSWER—The seven churches in Asia represent the seven stages of development, or epochs in the

history of the one true Church of Christ. The message to the church in Laodicea relates, therefore, to the last or present period of the Church's existence. It is during this final stage of the history of the Christian Church that we may expect the repudiation or spewing out of relationship with the Lord as his mouthpiece, and of recognition as members of His true Church, of all those who are "lukewarm" and indifferent in the service of the Lord—Christians in name only and not heart-devoted followers of the Lord. It is daily becoming more manifest to all careful observers that there is a wide distinction between real Christianity, and the great mass of professing Churchianity. Perhaps the most reprehensible class of people on the earth is that which is formed of those who are half-hearted and indifferent to the great and important affairs of life.

CHURCH—Message to World at This Time.

Q754:2 QUESTION—What is the Church's message to the world at this time? This is a day of transition; new lines of thought and new conditions are rapidly superseding the old, and does not this apply to ecclesiastical affairs as well? (Reverend)

ANSWER—This is one of the fundamental questions of the times. Ministers everywhere are asking themselves and each other as to the proper course to pursue in their efforts to keep abreast of the times. Many are making the mistake of ignoring the foundation teachings of the Scriptures, and are devoting themselves to setting forth the theories of "Evolution" and "Higher Criticism," which are nothing more or less than insidious forms of skepticism and infidelity. Any clergyman who proclaims these theories from the pulpit, has no right to the title of "Minister of the Gospel." He is either a knave or a hypocrite if he continues to pose as a Christian minister, while undermining the faith of his hearers, in proclaiming that which is in direct opposition to the teachings of the Bible. It is no cause for surprise **[Page Q755]** that so few people attend church services now-a-days, when we reflect that many clergymen are preaching anything but the Gospel. The duty of all true Christians is to make known the wonderful tidings of salvation through Christ and His coming Kingdom which, when established in the earth, will result in the blessing of all the race of mankind. The message of the Church to the world now is—"THE KINGDOM OF HEAVEN IS AT HAND"; that kingdom for which all earnest Christians have prayed. "Thy Kingdom come, thy will be done on earth even as it is done in heaven."

CHURCH—Nominal—re Raising Funds

Q755:1 QUESTION—I am the financial secretary of a church and, as such, I have the responsibility of raising funds for the various expenses of our regular church work. I must confess that I am strained past the compass of my wits to know how to get any more money out of our members than we are doing at the present time. The difficulty with us is that our expenses are increasing every month. We have some high-priced singers in our choir and must continue to raise their salaries, or else they will leave us. We must have a new organ and keep up with the other churches all around us or lose our membership. Kindly suggest some up-to-date methods of getting money. We have tried suppers, and sociables, and fairs, and grab-bags, etc., and our congregation seems to be a little tired of these methods; so please give us some new ideas? (PERPLEXED.)

ANSWER—There are two methods by which the modern church may be made a success. One of these is to popularize the church membership by transforming the church into a "social club." Have elaborate musical programs with very brief sermons for the regular services, and at other times, theatricals, smokers, balls, and entertainments. The other method is to adopt the one used by the Lord Jesus and His Apostles.

CHURCH—The Oldest

Q755:2 QUESTION—Which is the oldest church? (C.D.A.)

ANSWER—There is but one Church, from the Scriptural standpoint. In the language of the Apostle, it is

"The Church of the First-Born which are written in heaven;" or the "Church of the living God;" or again, "The Church of Christ."—Heb. 12:23; 1 Tim. 3:15; Rom. 16:16. It was this Church which our Lord established and He gave it no party name. It was merely the Church of Christ. Since then good people, more or less confused by the errors of the Dark Ages, have separated themselves into various bands and churches of human organization and bound themselves together by human creeds. These are known by various names. None of these Churches of men are authorized by the Bible nor mentioned in it. However, the one "Church of the Living God" is composed of the saintly people of God in all of these denominations, or outside of all of them, as the case may be. Hence, the oldest Church is the Church of Christ; and it is the only Church, in the Divine estimation. Each saint must desire and strive for membership in this Church as his greatest privilege. **[Page Q756]** Consecrated believers join this Church in a probationary sense now, but an entrance into full membership in that Church, which is the Body of Christ, will be granted only to the "overcomers," after they shall have finished their course and have become participants in the First Resurrection.

CHURCH—Who Are 144,000?

Q756:1 QUESTION—What do we understand by the 144,000 mentioned in the seventh and fourteenth chapters of Revelation? (J.A.D.)

ANSWER—For more than sixteen centuries the Lord dealt exclusively with the Jewish nation. They were His specially chosen people and favored above every other nation in the earth. The Lord told them on one occasion that He recognized them only of all the families of the earth (Amos 3:2). The Israelites were informed that if faithful to the Lord, and obedient to His commands, they would be a chosen generation, a royal priesthood, and that His favor would never depart from them. But they became disobedient to the Lord's instructions and consequently, the time came when they were cast aside and no longer recognized as His people. The Divine favor was then turned to the Gentiles and these were granted the opportunity to become members of the Royal Priesthood. This Priesthood would have been completely made up from the twelve tribes of Israel—twelve thousand from each tribe—had there been a sufficient number of faithful obedient ones to make up the predestinated number of 144,000. As only a remnant of that nation of the Jews accepted Christ, as their Savior when He presented Himself to them, the invitation went to the Gentiles, and all throughout this Gospel Age the selection has been going on amongst the nations of the earth aside from the Jews. When "the fullness (the full number) of the Gentiles be come in," then favor will once more return to the Jews and all Israel shall be saved (Rom. 11:25-27). The elect 144,000 will be kings and priests unto God and shall reign with Christ during the thousand years mentioned in Rev. 20:1-6.

COMMANDMENTS—"On Two Hang Law and Prophets."

Q756:2 QUESTION—When the Lord said, "On these two commandments hang all the law and the prophets" (Mat. 22:40), what did He mean by the "law and the prophets"? (M.A.M.)

ANSWER—The Lord was answering a question propounded by a lawyer who was of the Pharisees, a religious sect, the members of which made great professions of morality and piety. They were great sticklers for the various features of the letter of the Law; and, as far as outward conditions of morality were concerned, they were shining examples of righteousness; making examples of righteousness; making long prayers on the street corners; contributing largely to the support of the priests and the expenses of the Temple with its religious duties and ceremonies; and so particular were they in their habits of cleanliness, that the Lord sarcastically said of them on one occasion that they strained at a gnat and swallowed a camel! Yes; they **[Page Q757]** were a self-righteous and self-loving class who swallowed the camel of hypocrisy and injustice, but strained at the observance of the mere letter of the law. For one of the most scathing arraignments of any class to be found in any language, read the 23rd chapter of Matthew. Is there such a class of moral and religious people in existence today? Then let them give heed to the awful denunciations of the Lord. How fitting, then, was the Master's reply to this lawyer!

Summing up all the instructions of the Law and the Prophets (the faithful servants and teachers of the law) He set forth the very essence or spirit of these instructions in the one word—Love. The Jewish Law was engraved on two tablets of stone. The first tablet contained the Laws relating to man's obligations to his Creator. The other tablet set forth the duties of man toward his fellowman. Therefore, "Thou shalt love thy God with all thine heart ... and love thy neighbor as thyself."

CONSCIENCE—What Is It?

Q757:1 QUESTION—What is conscience?

ANSWER—Man when created was endowed with the moral faculties; that is, the faculties with which to determine between the right and the wrong. The faculties were perfect in the first man formed by the Creator. The Divine Law was written in the very nature of the perfect human being—Adam. When man disobeyed the Almighty Being who had formed him, he knew that he had violated the principles of righteousness and justice and therefore his conscience reproved him—his moral faculties were offended—and with the woman he hid himself from the presence of the Lord.

The sense of discerning good and evil, differentiating between right and wrong, has been sadly marred and dulled by the long centuries of the experiences of the race with sin, evil and degradation, until the conscience alone is no longer a safe guide to direct life's affairs. The conscience, even of the best, is now and then erroneous and doubtful. Therefore, as individual timepieces need to be regulated by some standard of time, so our consciences require constant regulation by some standard of morality and righteousness—the Word of God, the Bible.

CONSECRATION—re Presentation of Lord After 40 days.

Q757:2 QUESTION—Can you tell me where I can find it stated in the Scriptures that our Lord was forty days old when He was presented in consecration to the Heavenly Father by His parents? Is this the basis for the custom observed by some in presenting their children to the Lord?

ANSWER—As narrated in the second chapter of Luke, verses 21-23, (Luke 2:21-23) the mother of Jesus, in conformity with the Law which had been given to the Israelites by the Lord God through Moses, presented Him in consecration to the Heavenly Father. (See Exo. 13:12,15,6.) This presentation could not take place until the time of the mother's purification had been fulfilled; which, according to the Law, (Lev. 12:1-4) would require forty days. All of the first-born of the children of Israel are represented as belonging unto the Lord, and to redeem these from sacrificial **[Page Q758]** service the Law required that a substitute should be offered, either a lamb, or two doves, and these must be sacrificed. (Exo. 13:12-15.) We believe that it was this Jewish custom that is largely responsible for the consecration services observed by some of the Lord's saintly people of the present day.—1 Sam. 1:22-28.

CREATION—Days of, How Long?

Q758:1 QUESTION—Were the six days of creation literal days of twenty-four hours each?

ANSWER—The word "day" as used in the Scriptures, signifies a fixed period of time. We read of a fourth year day; "the day of temptation in the wilderness." (Heb. 3:8,9.) Again, we have the Scriptural statement that "One day with the Lord is as a thousand years." (2 Pet. 3:8.) A year is frequently spoken of as a day; as, "I have appointed thee each a day for a year." (Eze. 4:6.) Furthermore the entire Gospel Age is called "The day of salvation."—2 Cor. 6:2. When considering the statements of Genesis respecting the six creative Days or periods, or epochs, we should not limit our thoughts to a twenty-four hour day, but examine the subject and see what period of time is signified. Doing this, we find that a twenty-four hour day could not be meant, for the sun did not appear until the fourth of these creative days; hence, in the first three of these creative days there could have been no twenty-four-hour-day period such as we now note. We would not, however, go to the opposite extreme and join with so-called Scientists in their claim that there were millions of years elapsing in the creative period.

We find satisfactory evidence in the Scriptures, that one of these creative "days" was a period of seven thousand years and, hence that the entire creative week would be 7,000 x 7 = 49,000 years. And although it is, we believe, quite reasonably ample for the work represented as being accomplished therein—in ordering and filling of the earth, already in existence.

CREATION—Two Accounts of the Work.

Q758:2 QUESTION—Were there two works of creation as narrated in the first and second chapters of Genesis, (Gen 1 and Gen 2) or are these simply two accounts of the same works of creation? (E.M.)

ANSWER—The first and second chapters of the book of Genesis are wrongly divided. There are two accounts of the work of creation and the division of the chapters should show this and be in harmony with divisions contained in the narrative. The first account ends with the third verse of the second chapter, and the second account begins with the fourth verse of the second chapter. The first account relates to the epochal division of the work as arranged by the Lord. The second account is a commentary on the first, explanatory of details, "These are the generations," or developments, of the heavens and the earth and their creatures, from a time before there was any plant or herb. The first and principal account gives the word "God" when speaking of the Creator, and the second, or commentary account points out that it was Jehovah God who did the entire work—"in the day" that He made the heavens and **[Page Q759]** the earth—thus grasping the whole as one larger epoch day, including the work of the six already enumerated.

CREATIVE "Day"—How Long is the Seventh?

Q759:1 QUESTION—Please give the Scripture evidence for the statement that the seventh creative "day" is a period of 7,000 years (Questioner.) Harmonize with the fourth commandment. (R.M.)

ANSWER—The Scriptural evidence that this is a period of 7,000 years is clear. "God rested (from His work of creation) on the seventh day." When Psalm 95 was written God was still resting; nor had any change taken place when the Epistle to the Hebrews was written, for there (ch. 4.) is held out to the Church the offer of sharing in God's rest. Even when the Kingdom of Heaven is established God's rest continues, for the work of the Kingdom is committed into the hands of the Son. At the close of that reign of 1,000 years (Rev. 20) the Son will deliver up the Kingdom to the Father, "That God may be all in all." Since there are about 6,000 years from the creation to the second coming of Christ, and 1,000 years of Christ's Presence, it follows that God's day of rest is about 7,000 years long. During His long "day" God has not been entirely idle, but has done such Sabbath-day works as have in His wisdom been deemed works of necessity. The work of restoring the human race from its degradation—during the last part of that day will also be Sabbath work. Like the ox or ass, it has fallen into a pit, and God has made provision for its restoration.

The fourth commandment does not say that God worked six days of twenty-four hours and then rested the other twenty-four. The Jewish Sabbath and its system of Sabbaths are types of the greater Sabbath—the heavenly.

D

[Page Q199]

DANTE AND DORE—Who They Were.

Q199:1 QUESTION (1911)—1—Who were Dante, and Dore, and when did they live?

ANSWER—Dante was a great poet, but as to the exact date of his birth and death I do not know—it was some centuries ago. Dore was a great Catholic artist who lived nearly a hundred years ago. They were both very prominent Catholics, and no doubt very honest.

DARKNESS—Cast Into Outer Darkness.

Q199:2 QUESTION (1911)—2—Please explain Matt. 8:12, "But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." "And then said the King to the servants, 'bind him hand and foot and cast him into outer darkness; there shall be weeping and gnashing of teeth'." What does this mean?

ANSWER—We will treat these two texts together, as they are very much alike. We answer, it is not like purgatory, because purgatory is full of fire, and it could not be very dark there. This is outer darkness, and purgatory is inner light, and inner fire, is it not? It could not be the hell-fire of our Protestant view, either, because the hell-fire of our Protestant view is very light and bright, and hot. It would not be outer darkness, it would be inner light, wouldn't it? Sure it would. We have been forgetting what we were doing when we read our Bibles. What does it mean? It means this. The Lord is here not speaking about the world at all; he is speaking about his church, and those who are faithful will be in the light, in the light of knowledge, in the light of understanding, in the light of appreciation of God's plan. As the Scriptures declare, none of the wicked shall understand; the wise shall understand. As the Scriptures again say, "The secret of the Lord is with them that reverence him, and he will show them his covenant." They will be in the light, and they are called in the Bible, children of the light. Now the Lord in these parables is speaking of some who in the end of the age, not being faithful to their privileges and opportunities, will be rejected from the light, will be cast into outer darkness. Where is the outer darkness? Why, the outer darkness is everywhere. There is a lot of it in heathendom, and there is plenty of it here in Portland; and if any of us who are God's people do not walk carefully, circumspectly, and in harmony with his Word, we will not continue to be children of the light, nor continue to be favored by the Lord with further light on his Word, but will be cast out of this favored condition, bound hand and foot in the sense that we will not be able to control ourselves; it would not be optional with us whether we stand in the light or not, because the Lord would force such a one out of the light; he would not be allowed to stay in the light at all.

DAVID—Man After God's Heart.

Q199:3 QUESTION (1909)—3—In what sense was David a man after God's own heart?

ANSWER—Well, I can see a great many ways in which David was not a man after God's own heart, but in what sense was he? I answer, in this sense: In spite of all his weaknesses and imperfections, his heart was full of loyalty and faith toward God, and his desire was at all times to do **[Page Q200]** God's service. With his mind he served the law of God, as the Apostle Paul says. We know that David made some very serious, very grievous mistakes, and he bitterly repented. It was in the sense that he still loved God and strove continually to attain to God's ideals. You and I, dear friends, want to have the same disposition; not that we are like David, however. No two of us are alike; we are all different. Loyalty to God, faith in God, and a disposition to serve Him is what will please God. You and I must remember that we possess advantages over David; he lived under a different dispensation, a member of the House of Servants, and not of the House of Sons. We, on the contrary, have much advantage everywhere because we are of the new dispensation, begotten of the Spirit, and have the mind of Christ. We should be still more after God's own heart, and we should have still higher standards than David had or practiced.

DEACONESSES—Election of.

Q200:1 QUESTION (1912)—1—Do you recommend the election and appointment of deaconesses under any circumstances? If so, please state under what circumstances?

ANSWER—We have no deaconesses at the Brooklyn Tabernacle, at the present time, but we have had previously and thought some good was served by having them. There is no use in having servants, unless there is something for them to do, nor unless the persons are fitted for that work. The word Deaconess signifies a female servant. In the event of sickness amongst the sisters of a class it might be necessary for somebody to go and help and care for them. Or some in distress need to be visited and the brethren may not find time that they could give to that work. Sisters could render such services whether chosen

Deaconesses or not. It is not contrary to the Lord's Word to elect Deaconesses. If a class finds that it has need of such servants there seems to be full authority in the Scriptures for electing them, but they should be very carefully selected that they would represent the Church fairly and favorably as to moderation in their judgment, in their demeanor and dress, marked examples of the Spirit of the Lord amongst the Sisters, and who fittingly represent the general interests of the Church in any work they might be called upon to do.

DEAD—Rest Lived Not Again Until the Thousand Years.

Q200:2 QUESTION (1911)—2—What answer would you give if asked about the text of Scripture which says, "But the rest of the dead lived not again until the thousand years were finished?"

ANSWER—I did not read that question just as it was written. I would explain the verse and say that in God's view of matters, Adam was alive when he was in harmony with God, and that Adam's dying began immediately when he was thrust out of Eden under the divine sentence—"dying, thou shalt die;" that he was dying for 930 years; and, similarly, when the reverse process shall begin, instead of dying for 930 years, he will be getting more alive for 930 years; for the entire period of Messiah's reign the world will be getting more alive, and more alive, and more alive, but they will not be alive until they are perfect. And in one sense of the word we might say they will not be alive until Christ as the **[Page Q201]** mediator shall turn them over to the Father and he shall have tested them respecting their worthiness or unworthiness of life eternal. Then I might or might not, according to the person and the circumstance, say that this verse is not in the original manuscript, or oldest manuscript; but that so far as we know, it is an interpolation. But it is just as well not refer too frequently to interpolations, because people have an idea somehow that you are trying to dodge something and where the passage fits in so well as this does with very many others I would not make any explanation except merely how they will be getting life and not be fully alive until the end of the thousand years.

DEATH—Sinners Dying at the Age of 100 Years.

Q201:1 QUESTION (1907)—1—Will the incorrigible live more than one hundred years, or will they die at a hundred years of age?

ANSWER—Our understanding of that statement of Isaiah's testimony is that, the sinner at that time, if he is a willful, deliberate opposer of God and his Kingdom, will not be suffered to live more than one hundred years. It does not guarantee that he must live a hundred years, but he must die at a hundred years. He may die sooner than a hundred years if sufficiently willful and disobedient, but he may prolong his life even if in a measure disobedient for one hundred years, but no longer.

DEATH—The Destiny of Infants.

Q201:2 QUESTION (1907)—2—In God's Plan, what provision is made for the infants and children who die before the years of discretion? Are they confined to the earthly Kingdom?

ANSWER—I answer, dear friends, there is no way to the Heavenly Kingdom, except by being born again. Can children be born again? Can children be begotten of the Holy Spirit? If they could not be begotten of the Holy Spirit, they could not be born of the Holy Spirit; so you see, the whole matter is a very simple one. The child belongs to the earth; it belongs to Adam and his race; it is a member of his race. If God wished it to have had the opportunities of the elect, He would have allowed it to live and come to a knowledge of the truth, and thus to justification, sanctification and begetting of the spirit. But you see when the Lord allowed the child to die in infancy, it was not one of those whom He intended should be favored with a knowledge of this High Calling, and that is a large proportion of the race. Now, what will be their position? They will come forth as they went down, of the earth earthy. But some one will say, "If I belong to the spirit class, and of those who have part in either the Little Flock or the Great Company on the spirit plane, what chance would I have to care for my little ones?" Well, my dear brothers and sisters,

do you not suppose your little ones will still be under supervision, as if you were an earthly parent? Do you not suppose that those heavenly ones, who are Kings and Priests with Jesus, and have all power in heaven and earth, will have power to take care of their little ones on earth? And there will be many who will be glad to take care of your little ones, they are serving those who have gone before, and who belong to the Priesthood class. **[Page Q202]** To our understanding, the coming back of these from the tomb will be in the same condition in which they died, without any particular change, and the little ones, therefore, will come back to much more favorable conditions than at the present time in the world.

DEATH—Overcoming the Horror of.

Q202:1 QUESTION (1907)—1—How may we overcome the horror of death?

ANSWER—I answer, dear friends, that God never intended that death should be a pleasant thing for us, and the wiser you are, the less you will like death, of itself; it will have more horror for you. The way to overcoming it is by full submission of our minds to the Lord. There are some things that we will never like all our lives. You might take a dose of very bitter medicine, and without making very many faces either, if you made up your mind that it was the right and proper thing to do. You would say, Well, I am going to do it, and you do it; but if you allow yourself to go over it and look at it too long, and try to swallow it two or three times, you will get pretty sick of the matter. The right way to do is to say, it is the Lord's arrangement, and it is a part of my covenant to lay down my life in the Lord's service, even unto death; so Lord, I give the whole matter to you, I have taken the whole matter out of my hands entirely and I am reckoning myself dead now, so Lord I will leave the whole matter for you to bury me and for you to raise me up. The whole thing is in your hands. After you commit your way to the Lord, it will taste and feel far less bitter. While death and the dying processes are not to be rejoiced in, yet you are to realize the Lord's providential care, and that He is able to keep that which we have committed unto Him, and we should not sorrow as those who have no hope. We might sorrow some for death, but not as others, because we have the blessed hope; and the stronger your faith grows the less dread you will have of death; and the stronger your knowledge of your consecration becomes, the stronger your faith will be.

DEATH—Impossible Because Like Unto the Angels.

Q202:2 QUESTION (1907)—2—Please explain Luke 20:35,36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more for they are equal unto the angels; and are the children of God being the children of the resurrection." Please explain the clause, "They can die no more, because they are like the angels."

ANSWER—This is the Common Version translation, which is preferred in this case. We do not prefer the Common Version every time, but we prefer it as a rule, to any other version which we know.

There are some passages upon which the Diaglott translation, and some upon which the Revised Version gives us more light, but taken as a whole, we like the Common Version. And the Common Version says, they are like unto the angels, neither can they die any more, and that is the way I think it is intended to be read and understood. My understanding is, this is applicable both to the Church and to the **[Page Q203]** world. It is applicable to the Church first, because it is to be dealt with first It is applicable to the Church in this way, that when the time comes for our change, and we have had our resurrection change, the first resurrection, the resurrection to glory, honor and immortality, that will make us children of the resurrection in a special sense, more than any others, because this is the highest and everything else in the nature of a resurrection would necessarily be subservient to this which is the highest and most wonderful of all the resurrections God had purposed. There is one resurrection of the Church, and another of the ancient Worthies, to perfection and then, as we saw last night, there is a resurrection to judgment for the world, by which they will gradually come into harmony with the Lord. But now, we will apply this first to the Church. When we have been changed and are spirit beings, we will not die any more; if we have

immortality we cannot die any more. And we would be like the angels, for the angels do not marry; and so, in this respect, the Little Flock in the resurrection will not be male and female. While spoken of as the Bride of Christ, we are not to get the thought that they are feminine, but rather it is only a picture which represents the beautiful relationship between the Bridegroom and the Bride. And, again, we have the thought of Christ as the Head over the Body, and we as members of the Body,—another beautiful picture. You know all of this represents our Lord as being the chief. Angels are not male and female, and in speaking of them we would not use those terms; we would prefer not to speak of them as either, because they are without sex. That is easy enough as respects the Church.

Now as to the world. When by the end of the Millennial Age the world shall have come up, up, up, out of degradation and sin, and got back to the place where Adam was originally, then all necessity for the male and female condition in order for the propagation of the race having ceased, they will be like unto the angels in that respect. Originally Adam was not male or female, but God separated woman from his side, and made our race male and female; but after God's whole purpose has been served, and Christ has taken the place of that one man, and has redeemed all that came out of him, then the sex distinction, having served its purpose, will cease. Our understanding is that then the race will be like unto the angels in that respect. And neither will they die any more; they will be perfect. So when the race is brought back to perfection, and after all have been tested at the end of the Millennial age, as many as love righteousness will have everlasting life, and the balance will be destroyed from amongst the people. God is pleased that the righteous shall live forever and enjoy all of His blessings throughout eternity.

DEATH—Re Animals in Millennial Age.

Q203:1 QUESTION (1909)—1—Will the lower animals die in the next age.

ANSWER—I understand that they will, that the promise of eternal life was never made to any earthly creature except man, and to man because he is in the image of God, because he is the lord of earth. I understand that all the lower animals will continue to die all through the Millennial Age just as they did in the past. Brother Wesley was mistaken **[Page Q204]** when he said that the creature itself shall be delivered. Brother Wesley missed the point, he got to thinking of dogs, and cats and horses.

God made them as brute beasts. They live their little span of life and they die, but in the case of man, we see how God has redeemed him from destruction because he is so much better than the brute. I have often thought it strange that a man who could sympathize with the brute creation could ever believe that God would consign millions of human beings to eternal torment.

DEATH—Condition After.

Q204:1 QUESTION (1909)—1—What is the state and condition of man after death?

ANSWER—After his death he is dead. He is waiting for God's time when He will, through Christ, bring him forth from the dead, and all who have gone down, not that he is conscious of it any more than you and I when we fall asleep at night. The world knows nothing in the interim. Their sons are brought low and they know it not, and they are honored and they perceive it not of them. There is neither wisdom, nor knowledge, nor device in the grave (sheol) whither thou goest.

DEATH—Expression In Death.

Q204:2 QUESTION (1909)—2—How do you account for the smile on the face of people who go into the state of unconsciousness?

ANSWER—I do not account for it at all; you can have a smile at any time. A certain professor made examination of a number of death-bed scenes regarding the facial expression, etc. Some faces expressed joy, some pain, but the great majority gave no sign at all. It is no proof of anything; because when people die, they have their organs specially quickened. Some people who have a fever have their minds very

much stimulated and will tell you of visions, etc. We are not following cunningly devised fables, but are following the Word of God. Some of the best of the world die without smiling. I will tell you of one who died without a smile; His name is Jesus.

DEATH—Spiritual Death.

Q204:3 QUESTION (1909)—3—What about a spiritual death?

ANSWER—The only death the Bible speaks of is a human death. The scriptural declaration is that God gave Adam a trial at the beginning, but when he failed, he failed for you and for me. If anyone is to have an opportunity for eternal life, it must be through a second chance, because the first chance was lost through Adam. The second chance begins with the Church because we have a hearing ear.

DEATH—Re Adamic—Births After Time of Trouble.

Q204:4 QUESTION (1909)—4—When will Adamic death cease? Will there be births after the time of trouble?

ANSWER—My understanding is this, dear friends: That the time of trouble will, so to speak, paralyze the whole world, and that is the time mentioned in the 46th Psalm, where the Lord, after speaking of this time of trouble, says He will break the bow and cut the spear asunder and say, Be still and know that I am God. That is the first great lesson that the world will learn—"Be still!" They have been running hither and thither and learning about evolution **[Page Q205]** and everything but the Lord's Word. They should have learned this lesson long ago that, "The reverence of the Lord is the beginning of Wisdom," and to know that He is God. They will have to take a little time to get still. God does not wait for them to recover, but begins the new order of things. The Ancient Worthies appear and Israel under the New Covenant arrangements, and when they are established the other nations will see their blessings and prosperity under God's supervision, and will see that they have the Ancient Worthies, Abraham, Isaac and Jacob, etc., and they will say, "Let us go up to the mountain of the kingdom of the Lord." See how He is teaching the Jews, "He will teach us of His ways, and we will walk in His paths, for the law shall go forth from Mount Zion, and the Word of the Lord from Jerusalem," and "the desire of all nations shall come." They will begin to see that this is what they have always desired. God's government, peace, prosperity, to enjoy life, etc. They will see that the only way for them to get God's blessing will be by coming in under the New Covenant arrangements through Israel. If they do not, God will not recognize them, and as the prophet says, There shall come no rain upon them. Is that literal rain, or in the sense of blessing? Perhaps both. The Lord is going to use all the powers and forces of nature to give lessons and instructions, and He will call for the corn to increase, and for the wilderness to blossom as the rose. The whole earth will be at the command of the Lord, and everyone that doeth righteousness shall he blessed, and he that does not shall be punished, and then the whole world will learn that righteousness pays. Some people now do not think it pays to be honest, but they will then, for they will be blessed, and any out of harmony with God will receive some kind of chastisement that they may all be brought to God and be lifted up out of their death conditions.

When will Adamic death cease? It will be going on in these fallen natures. God's blessing will come as a result of the New Covenant, and only those who are under the New Covenant will get God's blessing; it will begin with Israel, and then as the other nations see the blessings of Israel and realize that the blessings come because of their relationship with God, they, too, will want the blessings and will want to come under the New Covenant arrangements.

How soon after the time of trouble? It will depend upon how soon those nations come to a knowledge of God, for there will be no way of getting life except through the Son—that is the rule now, and will be then—"He that hath the Son hath life, and he that hath not the Son shall not see life."

Will there he births after the time of trouble?

I understand that things will go on in a natural way. First of all, those under the New Covenant arrangement, after they begin to line up, will have higher aspirations and nobler qualities of mind, and births will be fewer and fewer, so that at the end of the Millennial Age, births will entirely cease, and there will gradually be a change in the human family corresponding to the change in the beginning, only in the opposite way, when God separated Mother Eve from Adam's side. Our understanding is that the whole human family will be as Adam was before the separation. It will **[Page Q206]** not mean that the sisters will be blotted out, but that they will take on the other qualities, and men will take on the more gentle qualities. The perfect life will represent the gentler qualities as well as the stronger qualities, so that both men and women of the Millennial Age will be perfect, as Adam was before Eve was brought forth.

DEATH—Dying the Adamic After Time of Trouble.

Q206:1 QUESTION (1911)—1—Will any one die the Adamic death after the time of trouble?

ANSWER—Yes, I think they will; that is to say, the Gospel age coming to an end, and the new dispensation beginning, it will be the beginning of the opportunity of the world to step out of the Adamic death into restitution life. But the world will not generally believe at first; it will take a little time before this knowledge will come to them. It will not be done like a flash. It will begin with Israel, according to the Scriptures, and as the Israelites come to a realization of the new dispensation, and as the ancient worthies will come back to them—Abraham, Isaac, Jacob, etc., and all the prophets—when they shall appear amongst men as perfect samples of mankind, and as the princes of the Lord in all the earth to represent the glorious Messiah amongst men, the Jews will be the first to recognize the matter and respond, and then the blessings of restitution, life, and strength will gradually come to them. And as all the other nations begin to see this, they will want some of these blessings. So, you remember how the prophet expresses it. He says, "The law shall go forth from Zion"—that is, the Messiah, Jesus and the church in glory—"and the word of the Lord from Jerusalem." That will be after Israel is in favor with God. "Many nations shall come and say, Come, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths." They will see how the Jews begin to walk in the Lord's paths, and see the blessings he will give them, and these will say, "Would not the Lord be pleased to give us Gentiles something too, if we would walk in his ways?" And God will be just as willing to give blessings to all the nations. He has merely arranged that the blessings shall come first to Israel and shall proceed to all nations. That is just what the Jews have been expecting in all the centuries in the past. There is nothing in the Jewish law or prophecies that has led the Jews to expect to be in the heavenly or spiritual class.

All the blessings that they ever expected, or that God ever promised were earthly blessings; and they will get these very blessings.

DEATH—Re Body to Dust and Spirit to God.

Q206:2 QUESTION (1911)—2—Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return to God, who gave it."

ANSWER—First of all, what is meant by the spirit? We answer that the word spirit in the Hebrew is *ruach*; it signifies the breath, the breath of life. When God formed man, we read he breathed into his nostrils the breath of lives—plural, the breath that is common to all lives. In other words, man has the same kind of breath exactly that a horse has. The difference between man and brute is not that a man has a different kind of breath, or spirit, but that he has **[Page Q207]** a different kind of a body and the difference between human bodies we can readily see. Here is a man with one shaped head, and another man with another shaped head. Bring in a phrenologist and he will describe the two men to you very accurately just by the shape of their heads; he will not describe the difference between the men by the breath; the breath will determine nothing, the body will determine the whole matter. Imagine a man with a dog's head on, and the phrenologist will tell you that the man will think exactly as the dog thinks; and the

more like a dog's head it is shaped, the more his reasoning will be after the line of the dog's reasoning, because a man does not reason with his feet—or ought not to—but he reasons with his head, and according to the shape of his head his reasoning is bound to be. So when God gave life, or breath, to the dog, the dog lived, and begat other dogs and they lived. When God gave life to man, man lived. We read, God breathed into his nostrils the breath of life—that breath that is common to all lives, and man became a living soul, a living being. And so man then reproduced his own kind, and you and I are children of the first man. He has handed down that spark of life, that breath of life, from his day down to where we are today, and you have part of that same breath of life that God gave originally in a spark to father Adam. He has now renewed the spark, he has not given a fresh spark to anybody. Man came under the sentence of death and that meant that the spark of life would go up. When Adam died, the breath that God had given to him, what became of it then? The body returned to dust, and what became of his life, his right to live, his breath? He no longer had any control of that, it was back in God's hands. And his son had a little bit of it, and as soon as he died he had no further claim on it, it was back in God's hands. So with all of us from Adam down; as we die we give up all our rights to life. None of us could say, I have a right to live, and I have something I have lost and may get back again. If you ever get back life at all, my dear brother, it must be through the Life-giver. We have all lost everything once through the first Adam's disobedience, and the only way to get life again will be through the great Life-giver; and God has appointed that Jesus shall be the great Life-giver. The church is now getting life under the special terms of the high calling of this age, but in the next age Jesus will be the great everlasting Father. As the prophet Isaiah expresses it, "He shall be called the Everlasting Father." It does not mean that he will be called Jehovah. Oh, no, the word "father" means life-giver, and he will be the life-giver to the world of mankind, the giver of everlasting life to the world of mankind in contrast with father Adam who merely gave temporary life, subject to various mutations and death. Christ will be the great life-giver to all the world of mankind to give everlasting life to all on the terms of loyal obedience to God and the principles of righteousness. So all through the millennial age Christ will be regenerating the world. They were generated once by father Adam and did not get a sufficiency of life, having lost it through the condemnation. Christ, by reason of his purchasing the world by his own precious life, became the rightful owner of mankind, and he purposes to become the Father, or life-giver, or generator, of **[Page Q208]** the world. And the church is to be associated with him in this work; as the first man Adam had a wife, Eve, who was associated with him in the first work of generating the world of mankind, so with the second Adam is to have associated with him a wife, a bride, in the regeneration of the world. I remind you of Jesus' words to the disciples. Saint Peter was talking about various matters, and Jesus was telling how everyone would have a reward who would follow him, and Peter said, "Lord, we have left all to follow thee; what, therefore, shall we have?" Jesus said to him and the other apostles, "He that has followed me—you who have been faithfully following me, in the regeneration"—and when will the regeneration be? Not yet. The regeneration will be the thousand years of Messiah's reign—"Ye that have followed me, in the regeneration time shall sit upon twelve thrones, judging the twelve tribes of Israel." I have put in the word "time" so you will see how it should be understood. And the blessing will proceed from Israel to all the families of the earth.

DEATH—Is it Universal?

Q208:1 QUESTION (1911)—1—Regarding death, do all die? John 8:51 says, "Verily, verily, I say unto you, if a man keep my sayings he shall never see death."

ANSWER—Death to a man, death in the absolute sense, would mean destruction. That is to say, the first death would have been just the same as the second death, absolute annihilation, had God not kindly, graciously, made an arrangement for redemption from the first death—the Adamic death. Having redeemed all from the Adamic death, God does not speak of death in the absolute sense, but as Jesus said, and the Word of God generally gives the thought, they sleep. Jesus said respecting Lazarus, our friend Lazarus sleepeth. There is to be an awakening in the morning of the resurrection; he is not really dead in the sense of being annihilated, or destroyed, having perished; God's arrangement for him from the very

beginning was, that through redemption and by the resurrection of the dead, he should have an opportunity of everlasting life if he would keep the Lord's Word. When Jesus was speaking to the disciples, and they said, "If Lazarus is sleeping he is doing well," then said Jesus unto them plainly, "Lazarus is dead," but he only used that plain expression in order to come down to their method of speaking of death. In his own way of speaking of death, Lazarus had merely fallen asleep; he was not dead, the condition of death being that of destruction, just the same as when a dog is dead. Now the death of a man and the death of a dog would have left the two creatures in exactly the same condition had God not arranged that man should be redeemed from death, while he made no provision for redeeming a dog, nor for any future life for a dog. Therefore Jesus said, "If any man keep my sayings he shall not see death;" he may fall asleep, but he will be sure to be awakened, and if then he shall keep the Word of the Lord, and be obedient to the directions of the same, he shall have everlasting life through Jesus Christ our Lord.

DEATH—Those Who Die in Wickedness.

Q208:2 QUESTION (1911)—2—What becomes of the people who die in their wickedness, never having come to a knowledge of the Lord? **[Page Q209]**

ANSWER—Well, my dear friends, what is it for one to die in his wickedness? Who is it that does not die in his wickedness? Is there anybody in the whole world that is righteous? Do not the Scriptures say there is none righteous, no not one? Taking that, then, as the basis, we say that the only ones who now are brought into harmony with God, and who may thus be said to be saved now when they die, are this small class who have come to a knowledge of God, to an understanding of the divine favor and privilege, and who have made a full consecration of themselves to the Lord, and been begotten of the Lord's Holy Spirit to a newness of life. They have passed from death unto life and if they abide they are in a different condition from all the rest of the world. But all the rest of the world is in a dying condition, as they always have been.

Now what constitutes wickedness? It is not merely that element of wickedness which is in you, because you are born with that. We were born in sin, we were shapen in iniquity. In sin did our mothers conceive us. It is not wicked to be born that way, is it? You were born in an imperfect condition, but the term wickedness as generally used applies to viciousness on the part of the individual, something willful and obdurate in the person's own character and disposition, some fighting against God, fighting against truth, and fighting against righteousness. That would be wickedness. If any man comes into relationship with Christ now, and the eyes of his understanding are opened, and if then he becomes a wicked man, turning from the Lord into sin, as the Apostle Peter says, "Like a dog to his vomit, or like a sow to wallowing again in the mire of sin," any such person, the Scriptures say, will have no further favor from God, and his death will be the second death from which there will be no recovery of any kind, at any time, by any means. He will be dead in the same sense as a brute beast that perisheth, as Saint Peter says. Now that only applies to the class that comes to the Lord now and has the hearing ear, the seeing eye, and begetting of the Spirit; it does not apply to anybody else. What about the world of mankind? Well, during the Millennial Age, during the Messianic Period, when the knowledge of the Lord will fill the earth and all mankind will have an opportunity of fully coming back into harmony with God, any who then love wickedness, love sin, and hate righteousness—and more than that, any who do not love righteousness and hate sin—will be accounted worthy of dying the second death. There will be no further opportunity for them of any kind. So that God's standard for eternal life is righteousness and perfection, and nothing else. Whether that righteousness that is obtained in the present time through faith, and by reckoned imputation of Christ's merit, or whether it be the actual righteousness which the world may attain to during the thousand years of Christ's reign, by gradually raising them up out of their defilement and imperfection, either may—whoever sins against such a righteousness is a willful sinner, a malicious sinner, and will die the second death.

DEATH—When Will Adamic Death Cease?

Q209:1 QUESTION (1912)—1—How long will people continue to die the Adamic death after the great time of trouble?

ANSWER—Some will continue to die for quite a little **[Page Q210]** time. I do not just exactly know how long. The way in which this matter will come about will be this: When the Kingdom will be established the first ones to appreciate that Kingdom will be the Ancient Worthies. They will be in full accord with God and will be brought forth from the tomb in a perfect condition. They will be fully admonished and instructed respecting all the things belonging to the Kingdom. I do not know just how long they will be among men. We shall have to suppose that the Ancient Worthies will require a little time to understand and appreciate things. They will not, however, be handicapped by the imperfections we have. They will, therefore, require only a comparatively short time to understand things. In the Time of Trouble, "the time of Jacob's trouble," "he shall be saved out of it." There will be a great deal of mourning, but the whole world will be in a tender-hearted condition, and the Jews will be especially ready to accept the Lord, and they will grasp the situation very quickly and they will constitute the nucleus of the Kingdom of God. The Kingdom will be Israelitish for some time, but the first nation to come into line will have great peace and joy and favor far above that enjoyed by other nations, and they will not be long in beginning to see what it is that which is called the Kingdom of God. As these nations see the blessings on the Jewish nation, they will cry: "Come, let us go to the Mountain of the Lord now; He will teach us of His way." For all those who come into full harmony with God through that New Covenant then in operation for all the Adamic conditions will begin to pass away. They will begin to recover from sickness and will gain perfection of health and strength. Life everlasting will begin to come to them in the favored conditions. There is only the one way by which they can come into these favored conditions, and that is that they will have to become "Israelites." All the blessings of the New Covenant are for the children of Abraham. He is the Father of all the Faithful and so when they become faithful to God they virtually become the children of Abraham. Abraham's family will keep on growing to the end of the thousand years and then they will be "as the sands of the sea" in number. Those refusing to come into line with that family will be destroyed in the Second Death. All must be "Children of Abraham," and that means that they must all become "Children of God." Death will continue to operate in all the world except in those who are this nucleus of the Kingdom, and these blessings will ultimately extend from that nucleus under the terms and conditions that will then prevail among men on this earth.

DEATH—Who are Dead in Isaiah 26:14.

Q210:1 QUESTION (1912)—1—Kindly explain Isa. 26:14: "They are dead; they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them, and made all their memory to perish."

ANSWER—There are some who think that this text refers to mankind and they then try to use this text to overthrow other texts. We should not go trying to overthrow one text by another. We should rather be for trying to bring all the texts of Scripture into full harmony with each other and with the whole. Here is a text which seems to conflict with **[Page Q211]** the teachings of Jesus and the Apostles. Look at the text for a moment. We find here a very special description of the class here specified. This description applies to the "Giants" of the present day in the world. This refers to the great giant trusts and corporations that have a wonderful power and they are all coming together. It does not matter how strong they seem to be at the present time, they shall come down. They shall die. They shall perish. They shall never rise again when once they have perished. These are the class to whom this text does refer.

DEATH—The Dictionary Definition.

Q211:1 QUESTION (1912-Z)—1—Is there any difference between "Death" and "Annihilation"?

ANSWER—The *Standard Dictionary*, our best authority on such matters, gives the following definition of

Annihilate: (1) *To put out of existence; destroy absolutely; reduce to nothing.* (2) *To destroy the identity of.* Its synonym is, *Exterminate, i.e., destroy entirely.* Words are only vehicles for conveying thought, and much depends upon the vehicle which best expresses your meaning in the Question. The spark of animal energy which God supplied to Adam and which he, in turn, dispensed to his offspring, but which was forfeited for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a brute beast. The word "life," however, as used in a large number of instances, does not stand merely for the spark of animal energy, but is a synonym for *soul* or *being*.

In God's purpose or arrangement this *being* has not in death become *extinct*, exterminated, annihilated; for he has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or of joy, or any other experience. But the Divine Creator, who first gave being, has declared that in the case of Adam and his children it is His purpose to provide a Redeemer, through whom all may be restored as completely as before they came under the death sentence.

The world, who do not recognize God or His power, and who have no knowledge of the promise of resurrection through the merit of Christ's redemptive work, might properly enough speak of one in death as being extinct, as a dead animal. This is the standpoint of the agnostic. But by believers, instructed of God respecting His purpose in Christ and in the resurrection of the dead eventually, and in the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint from which our Lord viewed it when He said, "He is not a God of the *dead* but of the *living*; for all live [or are alive] unto Him" (Luke 20:38); or as the Apostle Paul stated when he spoke of "God, who quickeneth the dead, and calleth those things which *be not* as though *they were*" (Rom. 4:17); that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and *not* as *annihilation*, extermination, extinction.

You probably have already in your library a little volume entitled The Divine Plan of the Ages—fourth million now on the press. This will give you a much fuller answer to your question than our limited space will allow in this column. **[Page Q212]**

DEATH—We Die Daily by Laying Down Our Lives.

Q212:1 QUESTION (1912-Z)—1—What is the Apostle's thought in the statement, "So, then, death worketh in us, but life in you"?—2 Cor. 4:12.

ANSWER—We understand St. Paul to refer to the tribulations which he and his companions were experiencing as they journeyed about in the interests of the Truth. These persecutions, difficulties, trials by the way, were evidences that God was accepting their sacrifice. Thus their death was going on, as elsewhere he says, "We die daily." In this statement he expressed the object, or motive, that prompted him and his companions to act. What they did was done, not in a perfunctory manner, because they had a general mission, but from a heart motive and in harmony with the Divine will, that they might bring spiritual blessings to the Church.

The early Church perceived that the Apostles were very active in the service of the Truth; and St. Paul explained that their motive was an unselfish one. He exhorted the Church not to please themselves, but to lay down their lives for one another, as he and his companions were doing, as ensamples to the flock. All who are members of the Royal Priesthood are laying down their lives in the service. We are thus "building one another up in the most holy faith," until we are come to the New Jerusalem!—the glorious Kingdom of the great Anointed One, the great Prophet, Priest and King, of whose profession Jesus is the great High Priest!

Our Lord declared, "I come to do Thy will, O God"; "I delight to do Thy will." (Heb. 10:9; Psa. 40:8.) This was a part of the Divine will, that He should lay down His life, finish His sacrifice, that He might ultimately give it on behalf of Adam and all of his race.

DEATH—Adamic or Sacrificial.

Q212:2 QUESTION (1913-Z)—2—Suppose that one of God's consecrated saints should die by some convulsion of nature—flood, fire, etc.—would such a death be sacrificial, or would it be Adamic?

ANSWER—A consecrated child of God could not die the Adamic death. His death would either be the sacrificial death or the Second Death. If when he died he were a consecrated child of God, his death would be merely a completion of the consecration which he had previously made. Our lives are made holy and acceptable by the great High Priest, in whatever form death may come. But if in the meantime this consecrated child of God should turn away from Him, then it would be the Second Death. If he sin wilfully, deliberately, he commits the "sin unto death."—1 John 5:16.

DEATH—Fear of Death.

Q212:3 QUESTION (1913)—3—Will the fear of the second death be apparent to the human family when perfected in the ages to come, or will it be possible for sin to be practiced?

ANSWER—Our understanding is that the Lord intends that there will be no sin practiced after the destruction of Satan at the close of the Millennial Age. It will mean absolutely the end of sin and absolutely the end of death—at least so far as humanity and the earth are concerned. But God, before bringing things to that climax and deciding who **[Page Q213]** may have everlasting life, intends to have such a searching investigation that He will have demonstrated whether or not they will have any love for sin whatever: any who have any love for sin may have all the sin they want and all the penalty they want and God does not want them. He wants those who love righteousness and hate iniquity; the blessings are only for that class. All those whose sins are discovered will be punished with the second death, so that this guarantees that no one will live beyond that time except those in full accord with God, and therefore, without fear of second death.

DEATH—Adamic, After Establishment of Kingdom.

Q213:1 QUESTION (1913)—1—Will there be any further dying of the Adamic death after Messiah's Kingdom shall be established in the earth?

ANSWER—I think something is dependent upon the weight of meaning we give to the expression "established in the earth." To my understanding the Kingdom will be a little time in being established. It will take time for its establishment, because, as I understand the matter, He intends to establish the Kingdom as people are ready to receive it. There will be plenty of people when the moment shall come when Messiah shall dominate the world and establish His Kingdom; there will be thousands and tens of thousands who will have no knowledge of the fact at all, and it will probably take some little while for the knowledge to reach them, weeks, months, perhaps years—I do not know that I should say years, but a considerable length of time—and apparently, as I read the Scriptures, this will be done in an orderly way. There will be a certain class ready to receive the Master and the Kingdom; there will be, for instance, the Ancient Worthies for one class and certain other persons who have come to a knowledge of the Lord who are in sympathy with the Kingdom and with these there will be the Jews, the willing Jews, and many of them will just be in a condition of readiness to fall in line, saying, Here are Abraham, Isaac and Jacob and all the Prophets and they tell us the Kingdom is established and we will fall in line; if Messiah's kingdom is come, we will seek to be in harmony with it. As the blessing will come upon them, the restriction making them better and better, and a blessing upon their harvest, and all the good things upon them, the other will say, Why, these Jews have got it all and they will say, "Come, let us go up to the mountain of the Lord and He will teach us of His ways," as well as the Jews; for, "the Law shall go forth from Mount Zion and the word of the Lord from Jerusalem" and it shall go to the ends of the earth. But the blessings of Harvest, and so forth, that the Scriptures indicate, may take some time to convince them; one bad harvest may not convince them. Perhaps when they have had two or three, they will say, These Jews say that the reason of their prosperity is that they have back some of their prophets, resurrected from the dead,

but it is foolishness. But as the time passes and the blessings still continue they will say, Foolishness or not, they are getting on first rate anyway. Later on people will reason more clearly when it affects their lives, and will come into harmony and be represented as Israelites; they will all come to be Israelites, the seed of Abraham, for Abraham's seed is to fill all the earth, and everybody that does not become of Abraham's seed will be one of those who suffer **[Page Q214]** the second death. And so I think it will be a gradual work; I do not know whether it will take ten years or more, but I should be inclined to think that five years will be a long time. And we believe that during that time death will be working in the world; people will be dying just the same as now, from weakness and disease, and that only with those who will come into harmony will the dying process and weakness begin to pass away, and that others will still be dying Adamic death; there will be no difference between the death they die and that which their grandfathers died. All death that comes as a result of sin is Adamic death when ever it comes, so if it came centuries apart it is still Adamic death. The Lord's promise is to any of those who get away from sin; then they may live; but if they like sin best they will die, it would signify second death for them because it would mean that they would fall out of line with the Kingdom, and yet, even, these are given a hundred years, you remember, in which they may be trespassers and yet not acknowledged worthy of the second death.

DEATH—Was Our Lord's Sacrificial?

Q214:1 QUESTION (1913)—1—Was our Lord's death a sacrificial one solely or did God need to impute sin to Him that He might die?

ANSWER—We understand that our Lord's death was purely a sacrificial one. We find no Scriptures that say the Father imputed sin to Him; we can see no reason why such an imputation of sin should be made. It was not the Father who killed Him; it was not the Father who said He was a sinner. It was the Roman governor who said He was a sinner; it was the Jews who declared against Him first and urged the governor to fulfill their demands; all this condemnation came from the Jews, no condemnation from God. In God's sight He was then and always holy, harmless, undefiled, separate from sinners and the Scriptures show that if He had been anything else He would not have been acceptable for God's altar; to suppose that God would have imputed sin to Him would show that He would have no place on God's altar, for nothing defiled was permitted to come to God's altar. We sometimes say that our sins were imputed to Him and His righteousness is imputed to us, and there is a measure of truth in such a statement and a measure of correctness in such a thought. That is to say, we see how His righteousness was imputed to us; that is very plain; He imputes or grants the Church His merit or righteousness in view of the sacrifice He has made, and we can see also that what is meant by the thought that our sins were imputed to Him; by His own consent He took the place of the sinner, He offered Himself up to God "a sacrifice well pleasing." He offered Himself a sacrifice as typified by Aaron offering the bullock; the bullock was not blemished, but a perfect one. As the Priest, He slayed the bullock, and as the Priest He offered it afterwards to God. As a matter of fact, He has not yet offered it to God for the world, not yet. More than 1800 years have passed. The priest merely took the blood of the bullock and went into the Holy and then the Most Holy and there sprinkled the blood only on behalf of himself and his house, his body and the household of faith; the little flock class, the priestly class represented in his body, the under-priests and household of faith representing the **[Page Q215]** Great Company class; only for these did he sprinkle the blood. The sins of the world were not imputed to Him in any sense, nor have they yet been. When He has finished the sacrificing of the Church which is His body, He will present us to the Father; that will be at the end of the age when the Church have been offered with Him and then He will present the full merit of His sacrifice in behalf of the sins of all the people, all the world of mankind. That will be the time when the world's sins will be canceled, but at the present time He is giving us His righteousness and our sins are being put upon Him. He never did any sin, but has merely so far imputed His righteousness to the Church, and will, by and by, to the world.

DEATH—Seeking and not Finding it.

Q215:1 QUESTION (1913)—1—In those days men shall seek death and shall not find it; and shall desire to die and death shall flee from them. (Rev. 9:6.) Please explain.

ANSWER—The book of Revelation is a symbolic book, and I believe it cannot be rightly understood except as a whole. We would not be prepared this evening to explain it as a whole; therefore we believe it will be best to leave this little portion for future explanation.

DEATH—Re New Covenant.

Q215:2 QUESTION (1913)—2—If the new Age is soon to begin, as stated by you this afternoon, will it be necessary for every man to die in order to gain that new life; or will it be possible to receive the benefits of the new covenant and not die at all?

ANSWER—We understand the Scriptures to teach that when the Kingdom of Messiah is inaugurated it will be in the midst of a time of trouble. Undoubtedly if it is to be the greatest trouble the world has ever had, as the Scriptures declare, it will be a serious time. We imagine many people will lose their lives. If they lose their lives they will need to have a resurrection from the dead. A great many will pass over from the present to the New Age, and the kingdom being established, they will not need to die. They may raise up more and more to perfection and finally get everlasting life without ever going into the tomb.

But I think of another part. Someone may say, "Has not the sentence of death passed upon the whole human family, and would that not mean that they must go down to death?" They are all in death; you are in death. Every one is born under the sentence of death. It is not necessary that those whose reprieve comes in should go the whole length in order to be awakened. Let us illustrate the matter. Suppose all in this audience had been brought under the sentence of imprisonment for life; instead of the prison of death it is the prison of Springfield. Suppose the patrol wagon came and took away a load to prison, and came after another, and another, but there are some still remaining here. Suppose the Governor, or Mayor, or someone having authority, granted a reprieve and set aside this sentence. Would it be necessary for us to go to prison and come out again? The reprieve would cover that. So some have already gone down into the prison of death, others are on their sick beds and on the way, while some of us still have a measure of health and strength. When the new covenant is established it will not **[Page Q216]** be necessary for such as are living to go down into the prison.

DEATH—Must all Humanity Enter the Tomb?

Q216:1 QUESTION (1915)—1—Please give Scripture for the thought that some of the human family now living may not have to go down into death.

ANSWER—I would say that the question is put in the wrong way. If the *questioner* thinks that all the l,600,000,000 now living should give some proof that they will all die, it isn't necessary. Properly, it seems that they would not all die; for the natural conclusion would be that as the Prince of Darkness has the power of death, and he is to be brought under control very soon, is to be bound, and as the Life-Giver who has died on behalf of the world is to set up His Kingdom, and that Kingdom is all-powerful, and its King opposed to death, death will cease when the Kingdom has taken control. The new King will not only be opposed to people who have already died remaining dead, but will be opposed to the death of any who will then have been legally redeemed. This will include every member of the race of Adam.

We have given an illustration in Studies in the Scriptures which covers this point. But you know we need to study those Studies in the Scriptures over and over. There the illustration is like this: Suppose that we as a whole company gathered together were placed under arrest, that some officer of the Government would come to the door and say, "I have an unpleasant announcement: You are all under arrest." And then suppose that they would have a wagon outside and would begin to take us to the lockup. After taking the first load, they would return and take another wagon-load, and then another and another. Then

suppose that while the wagon was on the way to the station and while others were standing here awaiting their turn, some one went to see the authorities, and they would say, "There is some mistake about this, but there is so much of a payment to be made." "Very well, I will give you the check." Then the chief officer would say, "Stop this matter of arrest at once." So the proper officers go out and execute the command. They meet the wagon and say, "You need not take these people any further they are not under arrest. Let them go!" Then he comes up to the building where the remainder are awaiting their incarceration and says, "You are all now free." Then he hastens to the jail and liberates those who had been imprisoned, giving them the message of freedom.

Now those who had been taken to prison and those who had not been taken had all been under sentence. But when the claim was adjusted no more need enter the prison. So it is with the results of our Lord's death. It will not only set free those who have gone down into the great prison-house of death, but will stop the proceedings against those waiting to go into this prison-house. This is implied in the Scriptures. For example, see Zep. 3:8,9; Rev. 14:6,7.

DEATH—Will All Go into Death.

Q216:2 QUESTION (1908)—2—Will the restitution class living when the Church is sealed go into death, or will restitution commence with them at once? **[Page Q217]**

ANSWER—I understand that with the closing of this age,—or rather I wish to say that the Church will be completed with the close of this age, and at that time a great time of trouble will come in upon the world in which a great many people will lose their lives—a time of trouble which is pictured in the Scriptures by the trouble that came on the Jews at the end of their age when so many thousand people of Israel perished at the siege of Jerusalem. That is given as a type in the Scriptures as the end of this age and the perishing of a great many here. Likewise the French Revolution is held up in the book of Revelation as a picture of the time that is coming in the end of this age. So what we expect will be a little short period of anarchy, and the Church will be taken before that anarchy begins. It will be completed, as our Lord said. The world will fear looking for those things that are coming on the earth, but, he said, "Watch that ye may be accounted worthy to escape those things coming on the world." The Church will have certain things coming on it, and it will include a great many trials and persecutions, and perhaps a great deal of suffering in various ways, in the end of this age; but they will all have passed beyond the vail before this anarchistic trouble will have come on the world. And in the coming of this trouble on the world a great many lives will be lost; but still there will be a great many people left out of the sixteen hundred millions of the world's population. We would not expect that nearly half would die. By no means, but without attempting to guess as to the proportionate number, there will be a good many of them undoubtedly left at that time, and it will be to those that the Lord's first message will come, and the establishment of his kingdom. The Scriptures teach us it will begin with the Jews. They will be the first to be favored in that restitution time. God's favor will come first to them through the Ancient Worthies, and then through them afterwards to all the nations, kindreds and tongues. And thus all living nations will have a blessing from the Lord, and their blessing would come in the very beginning of the dawn of the Millennial age; they will have this first, or primary, blessing, and as they fall in line with the kingdom order of things, righteousness will begin to be established in the earth; and as mankind comes into harmony all of this will be established to some extent before any are awakened from the tomb. Now I imagine part of this question would be, Do they not all have to go down into the tomb? Must not every member of Adam's race, since the penalty was death, go down into the tomb? No, I answer; it is not necessary to the divine will. From God's standpoint the whole world is a dead world, as Jesus said, you remember. There was a certain young man who said, Lord, after my father's death I will come and be one of your disciples. While the old gentleman lives I think I had better stay with him, but after he is dead I will become one of your disciples. Jesus answered and said unto him, Let the dead bury the dead, but go thou and preach the gospel. Which is to say, that the whole world is dead from God's standpoint.

Sickness, death, has passed upon all mankind, and from God's standpoint none of them have life nor a right to life. Again, you remember that the Lord Jesus said, "He **[Page Q218]** that hath the Son hath life and he that hath not the Son hath not life." The whole world, then, that have not Christ have not life. Christ is the Life giver and whoever has Christ gets life. So then, the whole world is a dead world already. Now, then, with the beginning of the Millennial age, the Lord who has bought the whole world with his precious blood will begin the work of restoring things and blessing the world, uplifting it, and as the world gets this uplift it will help them out of their dying condition. For instance, when the world of mankind that have gone down into death shall all come forth, they will not come forth to life. You remember the Scriptures say that only the first resurrection class come forth to life. So our Lord says, "They that have done good." Those that have pleased the Father, those who have his approval, shall come forth unto the resurrection of life, the others come forth to a resurrection by judgments—a gradual raising up out of death, a thousand-year day in which, under the judgments of the Millennial kingdom, they will be lifted up, up, up, out of their degradation and sin, out of dying, and brought to the full perfection of life. You see Adam had life when God formed him, but when be committed sin he came under the sentence of death, "Dying thou shalt die." The dying began right away. He was thrust out of the garden of Eden. He began to be a dying man; he could not be a living man, and a dying man both. Perfection of life began to go the moment he was thrust out of the garden. After the sentence of death it took 930 years before he was absolutely dead. So with the world in the matter of restitution; the awakening from the tomb will not be giving them life; life is the perfection; it will be bringing them forth in the still imperfect condition, without life. But they will be lifted up higher and higher out of degradation, mental, moral and physical, into which they have been plunged through sin. So not until the end of the Millennial age will the world of mankind be free from death. And that is what the Scriptures say again, The last enemy death, shall he destroyed. And that is speaking of Christ's Millennial kingdom, because it is right in that connection. In 1 Corinthians 15th chapter the Apostle shows that He must reign until he shall have put down all authority, and all insubordination, and the last enemy, the last foe to God, and to righteousness, and to man, will be death. And so it will take the whole thousand years to put down death, because it will take the whole thousand years to bring man out of death. So long as death has any hold on mankind, death is not destroyed. It will take all of that thousand years to destroy death and release mankind.

Someone may say, "Brother Russell, You have not said anything about anyone dying the second death." No, but it is true. The Scriptures tell that there will be some who, with all the favor of God, will reject the counsel of God and fail to attain that life, fail to be raised out of it; not fail because there is any limitation of God's plan, not because God had not made any provision for them, not because the precious blood of Christ was not sufficient for them, not because the opportunities of the Millennial age were insufficient. No, but merely because of their refusal to accept God's favor under these blessed and favorable conditions of the Millennium. God has given to every human being a will **[Page Q219]** for himself, and he does not propose to coerce any man's will, but on the contrary he seeketh such to worship him as worship in spirit and truth. And if any will not worship him in spirit and in truth, let him die the death. God does not propose to give eternal life to any except those who desire eternal life and who love the terms upon which he offers it,—the terms of obedience and loyalty to God,—and we all say, Amen. We are glad God has determined that not a rebel soul shall live. So when the end of the Millennial age shall have come, and Jesus shall turn over the world to the Father, he will be able to turn it over perfect, because in the meantime he will destroy all those in the second death who refuse to go forward and refuse to be obedient to the laws of his kingdom. You remember the prophecy how that a sinner shall die a hundred years old. He shall be cut off because of his refusal to fall in line with the rules of the kingdom. You remember the Apostle Peter's statement in the 3rd chapter of Acts when he says, pointing down to Christ's Millennial kingdom: Verily Moses said unto the fathers, a prophet, a great teacher, prophet, priest and king, shall God raise up from amongst your brethren, like unto me. As Moses was the great leader of Israel so here is to be a greater than Moses, the antitype; and it says that the soul that shall not obey that prophet shall be utterly destroyed from amongst the people. Thank God he will not be tormented! No, God will destroy all

the wicked,—"All the wicked will he destroy." That is a righteous, just penalty for those who refuse God's favor and his righteous, reasonable, loving terms.

Brother Harrison: Will you please give us a word or two additional on a few points on that subject? I understood you to say that they who would come forth to a resurrection of life would include those only who have part in the first resurrection. Does it not also include the Ancient Worthies, who died in faith, and, second, may we expect the resurrection of the Ancient Worthies during the time of anarchy, or immediately at the close of that period?

ANSWER—I agree. This statement of our Lord in John 5:29, "They that have done good [shall come forth] unto the resurrection of life," includes more than the first resurrection. You see the word "first" in one sense is used in order of time—first in order of time. Now that will be first in order of time there specified, but the word in the original strictly means first in order of quality—first-class resurrection. The Lord does not say that all of those shall come forth to the first-class resurrection. Another Scripture says, "Blessed and holy is he that has part in the first [that is in the first-class] resurrection; they shall be priests unto God and to Christ, and shall reign with him a thousand years." That is the little flock, you see. Now when our Lord mentions the matter, he does not divide this first resurrection, or this resurrection of those that have done good; he does not tell us about the different parts but he lumps together all who belong to the resurrection of those who have done good. They shall all come forth to life, resurrection. Now it includes, therefore, not merely the little flock which constitutes the church, the bride of Christ, but it includes also the great company, because they have done good. They made their consecration, and though they were not loyal enough **[Page Q220]** according to the Scriptures, to be counted worthy of a share in the throne with the Lord, and be priests of that royal priestly class, and be joint heirs with him, yet the testings brought upon them eventually proves that they are loyal to God, even at the cost of their lives, so that they did good; they come off conquerors, as is shown in Revelation where that class is pictured. We read about the little flock of a hundred and forty-four thousand, and then we read of a great company whose number no man knows, out of every people, and kindred, and nation and tongue. Who are these? These are they who come up out of great tribulation. The little flock came through great tribulation. Without tribulation ye shall not enter the kingdom. Then who are these? This is a special tribulation class for a special reason, and so we read that eventually they will be granted palm branches. They are not granted crowns. Crowns belong to the little flock, but palm branches belong to the great company, because they represent victory. The great company gain a victory because the Scriptures say they are conquerors. But the little flock are what? More than conquerors. The great company will all be conquerors; they must all conquer or they will die the second death. Everyone who comes under the Spirit's power during this gospel age is bound to come off a conqueror, or else die the second death; there is nothing else to it. There are two classes, then, that have done good; the little flock, more than conquerors, and the great company, conquerors. And then there are the Ancient Worthies, who are those mentioned in Paul's letter to the Hebrews, where he explains how some of them were found faithful, and endured hardness, and he goes on to tell about them, saying that they had this testimony that they pleased God. You see that shows they will be of that class our Lord mentioned. He there says that they have done good. On what basis? Faith and obedience. They are, then, in the resurrection class. It includes really three classes, but our Lord mentions them as one, "They that have done good [shall come forth] unto a resurrection of life." These three classes will come forth unto life on three different planes—three different resurrections in that sense of the word. First will be the Saints who will come forth to the plane of the divine nature; secondly, will be the Great Company who will come forth on the plane of the spirit nature, like unto that of the angels; and, thirdly, the Ancient Worthies who will come forth on the human plane as men. Why should all of those come forth unto life and perfection? They stood their trial and in their trial they had the testimony that they came off conquerors, pleased God, therefore God is going to give them life. The gift of God is eternal life. The gift of God is eternal life in a special application to the Church; this eternal life is the divine nature. The eternal life to the Great Company is as spirit beings on

the angelic plane. The gift of God, eternal life, will be restitution for the Ancient Worthies—perfection of human nature. They were never called to anything more. Then you remember the Apostle says, God having provided some better thing for us than for them, that they without us should not be made perfect. How wonderful the Scriptures fit together! But what about the rest of mankind? They will come forth to be tried. You remember this word "judgment" signifies "trial." The **[Page Q221]** world will not be on trial until the due time comes. Some of you perhaps have been in court and know that one case is on for trial, and all the cases were not on at once, were they? No. Here is one case that is on trial, and the other cases could not come on until that one was tried. Now, God is putting on trial first of all the Church; the Church is on trial during this Gospel age. After the Church's trial is over those who get the mark of pleasing God will be ushered into the glories of the Lord's blessing through the resurrection change, in a moment, in the twinkling of an eye. Their trial is then past, as our Lord pictures in the parable of the nobleman who went into a far country to receive a kingdom for himself, etc.

DEATH—Sacrificial Or Real.

Q221:1 QUESTION (1916)—1—"Blessed in the sight of the Lord is the death of His saints", Psa. 116:15. Does this mean daily dying the sacrificial death, or the real death of a saint?

ANSWER—We need not quarrel over that text at all. Everything pertaining to the saint is precious to the Lord. At the time of consecration, that is precious in His sight. It was precious in His sight when Jesus, the first Saint, did this. The Father caused the Holy Spirit to come upon Jesus at that time, and the Voice declared Him to be the Son of God. At every other step we may have the divine favor and blessing, because everything pertaining to the saint is precious in the sight of the Lord. Consecration, dying daily and finally actual death—they are all precious to the Father. He is going to give all such that great reward. Precious therefore must they be in his sight.

DEBTS—Owing Others.

Q221:2 QUESTION (1910)—2—Please explain, "Owe no man anything but love."

ANSWER—Well, that is pretty nearly as plain as I could state it myself.

DEEDS—Records to Property in Millennial Age.

Q221:3 QUESTION (1909)—3—Will earthly records to deeds to property be recognized at all in the Millennial Age after the time of trouble?

ANSWER—It is very difficult for us to determine to what extent a title-deed to property will have value after the time of trouble, because we do not know to what extent the records will be destroyed. It is very difficult to speak about a matter which is so obscure, and of which there is no record in the Scriptures. Our supposition is that after the introduction of the Millennial Age matters will go in much the same way as before, but the world will be in a paralyzed condition, all beaten and sore, because of the great trouble. Our Lord spoke of this through the Prophet, saying, "Be still and know that I am God." That will be the first lesson for the world to learn. It will be a severe but a very valuable lesson for the outside nations. We understand that death will continue to reign in a measure and that the only place that life and restitution will be manifest in the world will be in the lives of the nation of Israel under the New Covenant. It will still be true and always be true that, "He that hath the Son hath life, but he that hath not the Son hath not life." The heathen nations that do not fall in line with the Heavenly Kingdom will be barred to the special **[Page Q222]** blessings that are coming under the New Covenant to the Covenanted people of Israel.

As the other nations see the blessings that are coming to the nation of Israel, they will all want to have a share and this is what will lead them to say, "Let us go up to the house of the Lord and he will lead us in his paths."

As to the value then of a title-deed, after the time of trouble, I think it is too indefinite a question to

discuss. I would say this, however, that the man who owned the property would have as much right as any one else.

DEMONS—Time for Judging.

Q222:1 QUESTION (1911)—1—"And behold they cried out, saying, 'what have we to do with thee Jesus, thou Son of God? Art thou come to torment us before the time?'" What time?

ANSWER—This, dear friends, you remember was the language of the demons. When the Lord was casting out some of these demons at the first advent, and he commanded them to come out of the man and they objected; they seemed to think they were still within the limits of their time. Haven't we got a right to continue under these conditions? Haven't you come too soon? Are you going to torment us before the time? Well, I would suggest this: The word torment there does not have exactly the same thought that our word torment would have. It would mean, "do us distress;" just the same as in a landlord's warranty, a landlord is said to put a tenant in distress for his rent. That is to say, he will put him out of the premises for failure to pay his rent, and that is the thought that is here. Have you come to distress us, or put us out before the time? But, anyway, whatever the fallen spirits might say would not be good theology with any good Christian. We are not building our theology on what the demons say. We want what Jesus, and the apostles, and prophets, say. What the demons say would not count anything with me.

It reminds me of a gentleman who was once arguing a point with me, and he quoted a Scripture, and it was quite to his side, and I said, "Where is that?" And we turned to the place, and I found then why it was peculiar. It was in Job. It was what the devil said. "Now," I said, "Brother, you are quoting me what the devil said." And he had no more to say. So here, what these demons said is worthy of no further consideration.

DEPOSIT—Where Shown in Old Testament.

Q222:2 QUESTION (1916)—2—Is the deposit of the ransom price shown anywhere in the types and shadows or teachings of the Old Testament?

ANSWER—I do not think of anything in the Old Testament that teaches the deposit of the ransom. The ransom in this particular sense of the word is not a word used in the Old Testament. Only one case, "No man can give to God a ransom for his brother." It is a New Testament thought brought to our attention under the guidance of the Holy Spirit and representing a very deep teaching of God's Word,

DEPOSIT—In Whose Name and Credit.

Q222:3 QUESTION (1916)—3—In whose name and to whose credit is this deposit?

ANSWER—In the name and credit of the one human man I deposit it. Same as if you put $1,000 in the bank, it is in **[Page Q223]** your name. Jesus did not give this to any one else. He deposited it in the hands of the Father. "I commit." No change, no transfer. Not that I commit this in your care for Father Adam or the world. I simply deposit it in your care and keeping. My spirit—that is shown there by the word "my."

DEPOSIT—Meaning of.

Q223:1 QUESTION (1916)—1—Give the meaning of the word deposit, please.

ANSWER—The word deposit signifies the word deposit. Put $1,000 in a bank, a deposit; you would get a little book and it would show a credit there. Your deposit does not show that you gave it to the banker. It was in his keeping for you had placed it in his care and it was yours to check out, when you pleased. Jesus deposits the ransom when he said in his dying moments, Father, in thy hands I commend, commit, I give over my spirit. The spirit of human life. Give it over to the Father's hands, not to the devil. The devil has nothing to do with mankind. Jesus had a right to his life. He had kept the Divine Law, being holy, harmless, undefiled and separate from sinners and fully doing the Father's will. He had a life right

unforfeited in any sense of the word, and this he deposited. "Father into thy hands I commit my spirit of life." And it is still in the Father's hands; Jesus never took it away. But did he not take it away when he was resurrected from the dead? No, the Father gave him a reward of a still higher form of life. "Put to death in the flesh, but quickened or made alive in the Spirit" on the Divine plane. This spirit life which he had in the resurrection was a reward for obedience; no bearing on his other life at all. He still has right to the earthly, but he has no use for it. He has a higher and better life, but the other is at his disposal.

DEPOSIT—When Made.

Q223:2 QUESTION (1916)—2—Did Jesus make his deposit at the time of his death, or at the river Jordan?

ANSWER—I would say he did not make his deposit at the time of his consecration at Jordan. My view of it would be that Jesus made a covenant with the Father that he would keep the Divine law and do everything he found written in the book, all the things represented in the types and shadows, and this was the arrangement of the Father, and that by doing all these things fully, by keeping the Law he had a right to life and by sacrificing his right to that, he had become heir to the promises of glory, honor and immortality, and it was when he was giving up his life entirely: "Father into thy hands I commit my spirit."

DEPOSIT—Its Value.

Q223:3 QUESTION (1916)—3—What is the real merit, or credit, or price, on deposit?

ANSWER—The thing that is on deposit is merely the value of a perfect man's life. No more, no less. That was the ransom on deposit. The corresponding price, that which Adam had forfeited. Of course that life includes the right to fellowship with God, earthly home and all the things that God had given to man originally. Psalm 8. What is man? "Thou hast made him a little lower than the angels—thou **[Page Q224]** hast put all things under his feet." And it includes all those rights, and when Jesus laid down his life right he was laying down as much as any man ever had or could have. A right to everything Adam had as a perfect man. All this was placed in the Father's hands, in the hands of the Divine justice.

DEPOSIT—Value Through Jesus.

Q224:1 QUESTION (1916)—1—Why is the value of the deposit through the glorified Jesus?

ANSWER—In that it is the basis of the great work. The first part of the work is the bringing many sons to glory, and that same ransom sacrifice in the hands of justice will be the price which will make the ransom of the whole world from death, and give the glorified mediator, head and body the right to step in, and for 1,000 years exercise mercy toward mankind, helping them up from their fallen position, to all that was lost in Eden.

DEPOSIT—New Testament Teaching On.

Q224:2 QUESTION (1916)—2—What New Testament Scriptures clearly teach the acceptance of the deposit of the ransom price?

ANSWER—The general teaching of the New Testament is that Jesus has something in the hands of Divine justice which is the basis of all reconciliation with the Father. The one that directly tells us, he not only gave himself a ransom, but when he died he said "Into thy hands I commit my spirit. I leave it with you." Many scriptures show how this is made applicable. We read of the application of the merit. It implies there is some merit there. Figuratively referred to, how could we receive the robe of righteousness unless there was a merit?

DESTRUCTION—As Natural Brute Beasts.

Q224:3 QUESTION (1907)—3—Please explain the text that speaks of some persons as natural brute

beasts, made to be taken and destroyed.

ANSWER—The Apostle is speaking of some who are to suffer destruction at the hands of the Lord, and he says as wild beasts they are taken and destroyed. You do not think it any harm to destroy a lion. Why? Because he is ferocious and apt to do some harm. If it were a dove flying about and harmless, I would say, do not touch it, but let it go. Or if it were some bird of beautiful plumage flying about and doing no harm, but only uttering some beautiful trill of voice, I would say, do not touch the bird. Why should we destroy the life of any such innocent and beautiful creature? But if it were a lion or a tiger, and the whole village or city was in distress because of it, and it was going to do some harm, we would say that we had better destroy it. Every policeman, under such circumstances, is authorized to draw his revolver and to shoot immediately. It is only fit for destruction; and is not a proper thing to let go at liberty. So, the Lord has this view with respecting a certain class He is going to destroy in the second death. They are not fit for life; that is the reason they will be destroyed. They are no more fit for life than the brute beasts are fit to live. Just as it is proper to destroy a corrupt person who has injured others, and to cut off his opportunity of perpetuating evil, **[Page Q225]** so it would be to destroy a brute beast. And God purposes that all the wicked will He destroy—those who have had full knowledge, and have been helped in every way that God, Christ and the Ancient Worthies will be able to help them—after they have had all of that, if they are still, at heart, antagonistic to righteousness, and if they still love iniquity, let them die as brute beasts. But it would not be right to torment them. It is not right to torment brute beasts. Who would say that God or man had a right to torment even brute beasts, or human creatures? But it is right to destroy beasts and it is right for God to destroy those who will ultimately be like brute beasts, in that they would be injurious to others.

DEVIL—Final Abode.

Q225:1 QUESTION (1911)—1—What will be the final abode and end of the devil and his angels?

ANSWER—I do not think they will have any final abode. They belong to the wicked, and all the wicked will God destroy; not only the wicked human, but also the wicked spirit beings. Eternal life is the gift of God, and he will not allow that to go to those who will not use it in harmony with himself. He that hath the Son hath life, and he that hath not the Son hath not life.

DEVIL—Re Symbols of Revelation.

Q225:2 QUESTION (1911)—2—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever."

"And the smoke of their torment ascended up forever and ever, and they have no rest day and night which worship the beast and his image."

ANSWER—These passages are taken from Revelation, and the book of Revelation is a symbolical book; that is exactly what it purports to be. We read that Jesus sent his angel and signified or made signs of certain things, and those signs, or symbols, have been with us and have been examined for 1,800 years. Now we will not undertake at this time to investigate the entire book of Revelation, but content ourselves briefly by saying, first, that all teachers will admit that no doctrine should be based wholly on a text of Scripture found in Revelation, if it does not have some foundation in other parts of the Word of God; no one may build a doctrine merely upon a passage of Scripture which has only Revelation for its basis, because that being a symbolical book, nearly all the statements in it are symbolical. Now in this case you will notice the reference to the beast and false prophet—one beast and one false prophet. Who is that beast? Have you seen that beast? Do you know anything about that beast? Do you know anything about that false prophet? Now, you see, unless I would take time to go into the matter and discuss what the beast symbolizes, and what the false prophet symbolizes, it would not be proper to discuss what is meant by this, and what happened to them. The beast is a symbol of a great system, but time will not permit us to go into a discussion of the subject. I believe it represents a great system of religion that is now in the

world. And the false prophet I understand represents another system of religion—not a man, not men, but a system; and that system. **[Page Q226]** is to be destroyed; and that system is to have torment, and it is to collapse—not the people. You will find something on this subject in the little pamphlet we gave away last night.

DIVES—Meaning of.

Q226:1 QUESTION (1905)—1—What does the word "Dives" come from?

ANSWER.—It signifies "rich man," as Lazarus signifies "poor."

DIVINITY—Does Pastor Russell Deny Christ's?

Q226:2 QUESTION (1913)—2—Do you deny the divinity of Christ?

ANSWER.—By no means, dear friends. It is a very remarkable thing that there are some who seem to greatly misunderstand what we have to say. You will find in this city and in every great city I suppose scores who will deny that Jesus ever had a virgin mother; scores who will deny that He had any prior existence. No one says anything about their denying the divinity of Jesus. I do not accuse them. Do we not claim that Jehovah was His Father? Do we not deny that Joseph was His Father? We certainly do claim the divinity of Christ; that the divine Father was His Father; that He was begotten and specially born of a virgin, and therefore, was "holy, harmless, undefiled, and separate from sinners." Do we claim he was the Heavenly Father when a man? No, we do not claim He was His own father. That would not be Scriptural. If anyone thinks He was His own father, and His own son, he does not know what he is talking about.

As to what He is now. We believe He is divine now. The Bible says so. "Him hath God exalted and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Already the angels are bowing to Him, and by and by every knee on earth will bow. Moreover, Saint Peter says the church is begotten to the divine nature. While it does not say Jesus is a partaker of the divine nature, we understand him to teach that thought.

DIVISIONS—The Unruly and Confused.

Q226:3 QUESTION (1910)—3—In Rom. 16:17, we are told to mark those which cause divisions and avoid them. What rules will enable us to distinguish between such and those who are simply confused, or who are unable to quickly see some further point of truth? What shall our course with those of the latter class be if unusually earnest about expressing themselves regarding their differences?

ANSWER.—I would say that would be a matter of judgment, that you should use your own judgment, asking the Lord for guidance, that you might deal wisely with all the brethren, and always kindly and lovingly.

The marking of those who cause divisions, I would understand the Apostle to mean, that if any spoke differently from us, that we should not take issue with him and put him out. That would be a harsh interpretation. The Apostle means that if they are those who are of a contentious disposition after having an opportunity to be heard, and then continually knocking and work to make a split, then they should be avoided. When he says, avoid them, I do not understand that we should avoid them as wild beasts, nor **[Page Q227]** as those who necessarily are in opposition, but as those to whom we would not wish to express ourselves so fully and freely as to those who are in closer harmony. For instance, we are not permitted to avoid anyone and to denounce him as being a brother because of some difference of opinion over some passage of Scripture. There is the one procedure for disfellowshipping one who has been considered a member of the body of Christ, only one method, namely; go to him alone. If unable to have the right understanding of the matter take two or three others. If still unable to get into harmony, etc., it

may then be told to the church, through its proper channels. It would be wise, in taking two or three others, that you take two or three elders of the church, for they would be very suitable ones to take along. If he refuses to hear these, then it may be brought to the attention of the church, and only in that way and by the voice of the whole company of God's people who might be meeting together, only by their vote in the matter could anyone be disfellowshipped as a brother. From amongst those whom you recognize as brethren there are some with whom you have more intimate fellowship than others, and to whom you show special attention, not on account of education, or social standing, or wealth, but because of their relationship to the Lord; and if you find then one who is causing division, do not give him so much of your fellowship; just be a little more cool toward him than if he were fully in fellowship and not causing divisions. The Apostle does not say to have nothing to do with him, and to brand him as a heretic. Avoid helping such a person to an office, or anything that would specially help him along, if you see him in an unsafe position. Don't push him away, but be ready to help him, and not injure him, I think is the Apostle's thought.

DOGS—Dogs in Your Neighborhood.

Q227:1 QUESTION (1905)—1—Please explain the three clauses of Phil. 3:2. "Beware of dogs, beware of evil doers, beware of the concision."

ANSWER.—Who are the dogs? Well, let each look around in his own neighborhood and see if he can find any that have the characteristics of dogs, snapping and barking at you. It does not mean literal dogs, but figurative dogs. If you find any, don't rub them the wrong way.

The evil doers mean, any evil doers; we have neither part nor lot with darkness. Do not have your fellowship with those who are injuring others, for if the time came they would do you an injury. Seek the company and fellowship of those that love righteousness. Put a premium upon that which is good, just and noble.

The concision in the apostle's day signified those who were in opposition to circumcision. Circumcision was a certain sign. Ours is the heart, the cutting away from our affections that which would be injurious. We are not Jews according to the flesh, but we have a circumcision of the heart.

DOMINION OF EARTH—Whose Right.

Q227:2 QUESTION (1908)—2—Did Jesus have the right to the dominion of the earth before He made his consecration, as Adam had before he sinned, and did Jesus sacrifice this right in order to give it back to man?

ANSWER.—In one sense of the word that might be true. **[Page Q228]** That is to say, because He was perfect, and because He was the only man in the world who was perfect, He therefore would have certain rights that other men would not have; but remember, He had to be tried first to see whether He was perfect before it would be delivered to Him. Adam had it delivered to him, and then he was tried to see whether he might keep it or not; he failed under the trial, and therefore lost the dominion of life as well as everything else. But in the case of our Lord Jesus Christ, His trial came first and He was tried before the dominion was given to Him, and in the trial He proved faithful, and His faithfulness was demonstrated by His entire life, and finishing His life at Calvary. So that by that time, by the sacrifice of Himself, He proved His loyalty to God and the right to be the representative of God, the Man Christ Jesus, who now had in this general way the right to be the heir of all things; this He had the right to, by reason of this demonstration of His loyalty to God, as we read in the prophecy, "Unto thee shall it come, O, thou prince of the flock, even the first dominion." The original dominion in Adam came to Jesus, the Prince of the flock, by reason of His faithfulness and obedience to the Father unto death. By consecration of Himself He gave up this. He was both winning and laying down at the same time; He was winning by obedience to the Law of Israel the right to the dominion of earth, and by the sacrifice of Himself He was laying it down so that He would have the right to give it to Adam and His race. He was doing two things at the

same time. It was both an obedience to the Law and the sacrifice of Himself. These two things were simultaneous, and these two things were finished at Calvary. So He has dominion, and as soon as He shall have gathered out the Church, His Bride, He proposes to give that dominion to mankind, to the race of Adam, of whom He is to be the Father, the life-giver, and all who will accept life from Him may have it. All through the Millennial Age they will know that life is obtainable by obedience to Him, that He is the only one who has the right to give it, and that is the reason He is called the Everlasting Father, or the Father of Everlasting Life. He will give everlasting life to those who will be His children. In other words, having bought Adam and his race He is going to adopt as His children all who were children of Adam.

Brother Harrison: In what relation shall we consider that text which says, "So long as he is a child, he differeth nothing from a servant?" Does that apply there?

Brother Russell: I would not think so. I think that is another line of thought altogether. The Apostle is there speaking to the Jews, and the reason why a Jew could not have any privileges as a child of God was because they were under tutors, etc. Although God favored them, they were treated the same as the rest of the world in other respects; they were not set free from the Law, but as soon as the House of Sons began then Christ made us free from that Law that we should no longer be of the House of Servants, but now might come into the House of Sons. You could apply it, of course, to Christ; that so long as He was a member of the House of Servants He was under the Law. Then Christ as a Son, though He were a Son, so long as He had not reached this demonstration He was treated the same **[Page Q229]** as the House of Servants. He was under the Law the same as all Jews were under the Law.

DOOR CLOSED—Harvest Past, Summer Ended.

Q229:1 QUESTION (1910)—1—"The harvest is past, the summer is ended and we are not saved." To whom does this apply?

ANSWER.—I understand that this would seem to apply to a class who would realize that the Bride has been taken and that they are left; such as is described in Revelation, 19th chapter, when the great company is pictured at the time of the fall of Babylon. They are delivered at the time of Babylon's fall, "Let us be glad and rejoice, for the marriage of the Lamb is come (has taken place), and his wife hath made herself ready (and we are left, and disappointed, but nevertheless), let us rejoice, for we see God's plan." That is the time when the harvest is past, the summer is ended, and we are not among the class saved, but we are left, and we are the servant class instead of the Bride. Then a message comes to that class and he that sitteth on the throne sends the message. They were invited to the marriage supper; they were invited to come in and partake of the festivities as mentioned in Psalm 45.

DOOR—Probably Not Yet Closed.

Q229:2 QUESTION (1915-Z)—2—Would there be any prospect for one who consecrates at this time to be of the "Bride" class, or has the Call now ceased?

ANSWER.—We make a distinction between the end of the Public Call and the shutting of the door. We understand that the public Call ended when a sufficient number had been invited and had accepted the invitation—in 1881. But of these invited and accepted ones there was still to be a testing. Only those enduring loyally to the end will be finally counted in as victors. Others, not proving wholly loyal to their Covenant in their daily lives, will in time be dropped from the list, which would mean that they had not been running faithfully. This would continually make vacancies to be filled. But such a filling of vacancies would not require a new Call, but merely a permission for one to enter as one went out.

Our thought is that a large number of those who consecrated prior to 1881 failed to "make good." It is our thought that you are still in time to make your consecration, with every reason for hoping that you may make your calling and election sure by zealous faithfulness in sacrificing earthly interests in favor of the Heavenly.

In any event, the most reasonable thing for any of us to do would be to give ourselves wholly to the Lord, just as soon as we realize our imperfection and the Lord's sufficiency. We should be glad to have Him as our Care-taker, regardless of what reward He would give. We should be sure that so great and so generous a King as God would give good gifts to all who are His. In other words, after the Little Flock is completed, the Lord will be glad to bless in some other manner others who have the spirit of obedience and sacrifice.

DOOR—Shutting of the.

Q229:3 QUESTION (1908)—3—Is the door shut while some are in **[Page Q230]** the flesh enduring further testing or is the door shut after the last member of the body is changed?

ANSWER.—You remember the parable of the wise and foolish virgins. The Lord tells us that all of these are virgins. That parable does not take in the world. It only takes in those who were looking for the bridegroom. It leaves out the virgin class—those who were preparing for the wedding: all others of mankind. And this parable of the wise and foolish virgins shows that amongst those who were looking for the Bridegroom, and who were expecting Him, and who were hoping to go into the wedding, there are two classes, the wise ones and the foolish ones; and that the wise ones will be able at that time to discern the fact; will be able to hear the knock of the Bridegroom, and will be awakened by the knock. They will understand that the Bridegroom has come, and they will have oil in their lamps; they will not be in darkness that that day shall overtake them as a thief; they will go forward with this light of knowledge, and follow the Lord in this time, and they will go in with Him to the wedding. As I understand it, this parable is in process of fulfillment now, and many have already gone into the wedding, and others are hoping that they may make such progress in the same way that they will also get into the wedding. Mark you, any time before we go in there is a chance to fall, a chance to turn aside and become a foolish virgin, and give an opportunity for someone who was not a wise virgin to get in amongst those wise virgins, and take his place there. The parable is a progressive one. One might fall out from this number and become foolish, or another one who was foolish might come in and be wise at any time before he gets into the marriage. But eventually when the last elect one shall have gone in, no one else can get in; that is the end of it. When the last one shall have been tested, and perfected, and gone in, the door must be shut, because there is only to be a hundred and forty-four thousand of that class, or whatever the number is, if anyone is disposed to dispute the number and think that it is symbolical. I do not know that it is a literal number; I am inclined to think it is. But no matter whether it is literal or figurative, there is a limited number, a positive number which God has predetermined shall constitute the elect class, and it is for you and me to make our calling and election sure by getting into that elect class. There is a limited number of crowns; "Take heed that no man take thy crown." If there has been a crown set apart for you, and if you have been selected as the one to whom the Lord is pleased to give it, then hold on, do not get foolish, and get out of the ranks, but go on; don't let your oil run low; see that you keep faithful unto the end and you shall have the crown; but if you prove unfaithful, that crown is not yours any longer, and someone will be allowed to take your place. The crown is to be occupied. The door will not shut until the last one is in, because the full number must be there; the door will shut immediately when the last one goes in, because there will not be one in there more than that number. The same thing is pictured in another place where he represents Jesus the Head of the Church which is His body, and we are members in particular of the body of Christ, and that these different members of the body are all complete. You remember the Apostle says, You cannot say **[Page Q231]** to the foot, I have no need of you, and to the hand, I have no need of you, etc.; for every part of the body is necessary. In this way the Lord pictures the completeness of His body. In the type no man could serve as a high priest if he had an extra finger or an extra toe, or if he lacked a finger or a toe. Why? Because the high priest in type was a picture of this glorified and perfect church, which will not have one more or one less than the exact number necessary to complete the body.

From the back of the Question Book:

DAY OF PREPARATION—Meaning of

Q759:2 QUESTION—What is the meaning of Nahum 2:3,4, particularly the expression "Day of His Preparation?"

ANSWER—Many of the prophecies of the Bible relate to the last times or the last days, not of the planet on which we dwell, for "the earth abideth forever" (Eccl. 1:4), but rather of this present evil world or dispensation, when a new Age or order of things would be ushered in. Thus the "Day of His Preparation" would be the day or period of time when the Lord God would prepare or make ready the elements and conditions for the new dispensation, sometimes alluded to as "The Golden Age of Prophecy." As a matter of fact, are we not living in a period of transition? Marvelous changes are being wrought out, old things are passing away and new conditions are being developed. In connection with this prophecy of Nahum we would direct attention to the statement of the Prophet (Dan. 12:4) that "many shall run to and fro and knowledge shall be increased," in the time of the end. The people are running to and fro all over the earth today by means of these very "chariots with flaming torches"—the automobiles, trolley cars, and railway trains, which "rage in the streets and jostle one against another in the broad ways." The Bible prophecies, more than seventy in number, relating to this "Day of Preparation," clearly indicate that we are on the **[Page Q760]** eve of a glorious New Era in which the Divine blessings will be showered forth upon all the nations of the earth.

DEAD—Re Rev. 14:13—How Can Dead Continue Works?

Q760:1 QUESTION—What does this mean: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; but their works follow with them?"—Rev. 14:13. How can the dead continue their works when there is no consciousness, wisdom or knowledge in the grave? Ecc. 9:10. (M.J.E.)

ANSWER—Addressing the members of the Church of Christ, the followers of the Lord Jesus, the Apostle says "Ye are dead, and your life is hid with Christ in God." (Col. 3:3.) From the Divine viewpoint, so far as the earthly existence is concerned, these are reckoned dead, and alive as new creatures in Christ. It is these dead who die in the Lord. Theirs is a sacrificial death, and they die daily 1 Cor. 15:31), until they have finished the dying process in actual death. But now, from a certain time, those of this class who die, in place of sleeping in the tomb, at the moment of death enter into the glorious heavenly state where their works will continue with them. St. Paul refers to this very matter when he says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." (1 Cor. 15:51,52). From henceforth, from that time, we understand the Scriptures to teach, the Lord's people have entered at once into their reward.

DEAD—Re Let the Dead Bury Their Dead.

Q760:2 QUESTION—How shall we understand the Savior's words—"Let the dead bury their dead?" (Mat. 8:21,22.)

ANSWER—When our first parent, father Adam, disobeyed the Divine commands the death sentence passed upon him, and in the legal sense and from the Creator's standpoint, he was dead although he lived for nine hundred and thirty years afterwards. The dying process began and was consummated when Adam passed into the tomb. The entire race was involved with Adam in this death sentence, as the Scriptures declare—"As by one man sin entered into the world and death by sin and so death passed upon all men." "As in Adam all die" (Rom. 5:12; 1 Cor. 15:22). From this view of the matter we may understand the Lord's word, "Let the dead (the legally dead) bury their dead (the actually dead)." It is because all were condemned to death in Adam that all will be made alive in Christ (see Rom. 5:18,19). Corroborating the words of the Lord Jesus the Apostle says, "For the love of Christ constraineth us; because we thus judge

that if one died for all then were all dead" (2 Cor. 5:14). Jesus, in the laying down of His life, was giving Himself "a ransom for all"—those under the sentence of death and those who have entered into the great prison house of death, the tomb.

DEAD—Made Alive in Christ.

Q760:3 QUESTION—Here is a Scripture that is confusing. If you can explain it I will be very thankful to you. It reads, "As in Adam all die, even so in Christ shall all be made alive."—**[Page Q761]**1 Cor. 15:22. What is the meaning of the latter part?

ANSWER—The correct translation of this text is thus: "As in Adam all die, even so all in Christ shall be made alive." Adam by disobedience brought death upon himself, and all his children being then in his loins all inherited death. The redemption price for Adam and all his race has been provided through the death and resurrection of Jesus Christ. In due time Christ will offer to Adam and all his children, all the human family, life eternal. This offer will come to the world in the reverse order, however, the last being first and the first (Adam) being last. All after coming to a knowledge of the truth concerning the redemptive work of Christ, who accept Christ and obey him will be made alive. Accepting Christ and obeying Christ in the sense that they will become the children of Christ. Those who refuse to come into Christ will not receive eternal life, but will suffer eternal destruction. Christ is the Great Life Giver of the human race, and during His reign he will offer to all, life as a free gift, and those accepting it upon the terms offered will come up to full and perfect life.

DEAD—Moses and Elijah on Mount—How?

Q761:1 QUESTION—If Moses and Elijah were actually dead, how could they appear on the Mount of Transfiguration with our Lord Jesus? (Mat. 17:1-3.)

ANSWER—While Moses and Elijah both passed from the scene of earth's experiences under peculiar and mysterious circumstances, yet we are assured that both died. (Deut. 34:5; Heb. 11:13.) The Scriptures everywhere represent the dead as being in a condition of unconsciousness, "asleep" in the tomb, the grave —"The dead know not anything, ... for there is no wisdom, nor device, nor knowledge in the grave whither thou goeth" (Eccl 9:5,10). We must carefully examine the text under consideration, for the true meaning, recognizing that all of the expressions of the inspired Scriptures are in complete harmony. The ninth verse of this same chapter explains the matter, where we note the words of the Master—"Tell the vision to no man." What the Apostle saw therefore was merely a "vision" of Moses and Elijah with the Lord, just as St. John on the Isle of Patmos saw visions of beasts, angels, etc., and not actual things themselves. Moses surely had not been resurrected and made perfect at that time, for we are informed that our Lord Jesus was the first to rise from the dead and be glorified. Note also the Apostle Paul's words in Heb. 11:39,40 where he sets forth that Moses and the other ancient worthies of the past have yet to be made perfect by those of the church class when glorified in the heavenly Kingdom with Christ.

DEAD—Re Seeing Visions and Hearing Celestial Music.

Q761:2 QUESTION—If the dead are asleep in the graves awaiting the time of the resurrection at Christ's second coming, when all who are in their graves shall be awakened and shall come forth, as the Scriptures affirm; how shall we understand the experiences of some who, at the time of their departure from this life, see heavenly visions of angels, and hear strains of celestial music? (W.E.D.) **[Page Q762]**

ANSWER—As it is emphatically set forth throughout the entire Scriptures that the dead are "asleep" "in their graves" and that "the dead know not anything," "for there is neither wisdom, nor device, nor knowledge in the grave whither thou goest"; and that all will remain in this sleep of death until the awakening time, when "all who are in their graves shall come forth at the voice of the Son of Man"; we must conclude that the dying ones did not enter at once into heaven; and that what they saw was not an actual glimpse of celestial glories, but merely a phantasmagoria induced by an excited condition of the

imaginative powers of the mind, with a correspondingly dormant state of the reasoning faculties. The Lord Jesus declared at His first advent that no one had ascended into Heaven; and the Apostle says that the sleeping ones will be awakened and changed at the second advent.—See John 3:13; 1 Cor. 15:51,52.

DEAD—Who were Dead Preached to in 1 Pet. 4:6?

Q762:1 QUESTION—Will you kindly explain the words of the Apostle as found in 1 Pet. 4:6? Who were the dead that the Gospel was preached to? And when and by whom? How will they be judged in the flesh and live to God in the spirit? (J.P.H.)

ANSWER—In the preceding verses the Apostles says "Speaking evil of you who shall give an account to Him that is ready to judge the quick and the dead." From these words it is manifest that he is addressing the followers of Christ who have become dead to the things of the world and alive to the heavenly or spiritual things. The Apostle continues with this thought, saying that it is for this reason (because we who are dead to the world and alive toward God are being called out now, as the Lord's elect class, therefore) the Gospel is preached to us who are judges as in the flesh, like all other men, the Lord may judge us in the spirit, begotten to a newness of life. These spiritual new creatures have their judgment time in this present life and are judged in the flesh with its weakness and blemishes inherited from Adam.

DEATH—Adam Lived 930 Years After Sentence

Q762:2 QUESTION—God said to Adam, "In the day that thou eatest thereof thou shalt surely die." How can you harmonize this with the record that "all the days that Adam lived were nine hundred and thirty years, and he died?"—Gen. 2:17; Gen. 5:5.

ANSWER—St. Peter gives us the key to this question in his declaration, "One day with the Lord is as a thousand years" (2 Pet. 3:8). Father Adam began to die as soon as he was cut off from the privileges of the garden of Eden; for while he was living therein he had the Divine permission to freely eat of the trees of the garden—with a single exception—and he was sustained by their life-giving fruit; but after his disobedience he was thrust out into the unprepared earth, and Cherubim with a flaming sword kept the pathway to Eden that he might not return thither to partake further of its sustaining fruit, but should die, in harmony with the sentence. "In the day that thou eateth **[Page Q763]** thereof, thou shalt surely die" (Gen. 2:17). The dying there began, and continued gradually for nine hundred and thirty years, until life was extinct—Adam was dead. This all took place within a thousand year day.

DEATH—Vs. Annihilation

Q763:1 QUESTION—Is there any difference between death and annihilation?

ANSWER—In the Scriptures we find that there are two kinds of death mentioned; the Adamic condition of death, and the "Second Death." The first could not properly be termed annihilation, as the Lord has arranged that all who have died because of Adam's sin (the whole world of mankind) are to be released from this sentence of death and awakened at the time of Christ's second coming. These, from the Bible standpoint, have merely been "asleep." Jesus Christ by the grace of God tasted death for every man, and therefore the entire race will be awakened from the tomb. (John 5:28,29.) During the reign of Christ and His Bride, the Church, who then will judge or try the world, if any continue in opposition to God's law of righteousness, and love, and justice, they will go into the "Second Death." This condition of death is annihilation. "They shall suffer everlasting destruction from the presence of the Lord." "But these, as natural brute beasts, shall utterly perish in their own corruption."—Obadiah 16; 2 Thess. 1:9; 2 Pet. 2:12.

DEATH—Define

Q763:2 QUESTION—What is death?

ANSWER—Death is the cessation of life; the cutting off of the great privilege or boon of living. It signifies annihilation so far as the being or intelligence is concerned. Death, as it now reigns in the world,

and to which the entire human family is subjected, is, however, not annihilation, simply because our Creator has graciously provided a recovery from it. The basis for that recovery was laid in the death of our Redeemer—"the just for the unjust" (1 Pet. 3:18). The time for the recovery will be in the Resurrection Day, the Last Day, the seventh thousand-year-period from the creation of man. During Messiah's reign of a thousand years he will recover Adam and all his race from the effects of the first transgression, giving them life again. That is to say, the privilege of attaining to everlasting life and perfection will be placed within the reach of Adam and all of his race, and only by the wilful rejection of the grace of God will any fail to attain to this life. Such as wilfully and deliberately reject the grace of God, are represented by the Scriptures as dying the Second Death. That will be annihilation, or eternal death—extinction as brute beasts—because no provision has been made for the recovery or succor of such (2 Pet. 2:12).

DEATH—Does Last Moment Confession Guaranty Heaven?

Q763:3 QUESTION—If a man has lived a sinful life, committed murder and robbed the widows and orphans, etc., and then at the last moment, with his dying breath, confesses his **[Page Q764]** sins and accepts Christ as his Savior, will he not go immediately to Heaven and be with the Lord in glory? (W.S.)

ANSWER—When we think of the vast numbers of vicious, depraved characters, hardened criminals, convicts, etc., who at the solicitation of clergymen and religious devotees have "made their peace with God" at the last moment before being ushered into eternity by electrocution or by dying a natural death, we wonder that intelligent people would for an instant entertain the idea that these had all entered into Heaven! Is it possible that the saintly followers of Jesus, who walked the narrow way of self-sacrifice, suffering and death, and who developed characters of love and kindness and goodness—that these saintly few, for the saints are very few, when they reach Heaven, will find it crowded with the lowest scum of the earth! Much confusion of thought in this connection has resulted from the misapplication of the Savior's words addressed to the dying thief upon the cross. By placing the comma where it properly belongs after the word "today," the meaning of the Lord's words is clear. The thief did not go to heaven, or to Paradise that day; but went into the tomb there to remain until the Kingdom of Christ is set up at the Lord's second coming, when Paradise will be restored. Not only this thief, but the other thief as well, may then receive eternal life on the terms of obedience to the Divine Laws of justice and love. Failing in this, they will die the Second Death.

DEATH—How Can the Dead Die? (Rev. 14:13)

Q764:1 QUESTION—"And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth." Rev. 14:13. Who are the dead who die in the Lord, and how can a dead person die? (A.C.D.)

ANSWER—There are three kinds of death mentioned in the Scriptures—the Adamic death; the sacrificial death, as death of Christ; and the "second death."

The Adamic condition of death, passed upon all the human race because of Adam's disobedience. The world of mankind may be regarded as a convict race under sentence of death—"As by one man sin entered into the world, and death by sin; and so death passed upon all men." (Rom. 5:12.) The death of Christ is different from that of Adam and his posterity. Adam died as a convict; the Lord Jesus died, not as a convict, but as a sacrifice for the sin of the world. His was a sacrificial death, and began at Jordan when He presented Himself in full consecration to God, and was "finished" (John 19:30) when He died upon the cross, three and one-half years later. From the Divine viewpoint, the Lord Jesus was no longer considered as a man from the time of His consecration; but was regarded as a spiritual "new creature." He was dead according to the flesh, and was alive according to the spirit. Thus it is with the true followers of Christ. "As many as were baptized into Christ were baptized into His death." (Rom. 6:3.) From the time of full consecration to God, these are counted as being dead, as says the Apostle—"Ye are dead and your

life is hid with Christ in God." (Col. 3:3.) These are the "dead who die in the Lord"—dying daily in the Lord's service, and in the service of the truth (1 Cor. 15:31). See also Rom. 6:8; Col. 2:23.

[Page Q765]

DEATH—Of Josiah

Q765:1 QUESTION—In 2 Kings 22:20th verse we read "Behold, therefore, I will gather thee unto thy fathers, and thou shall be gathered into thy grave in peace." Then in 2 Kings 23:29-30, we are told that Josiah was killed at Megiddo. Please explain and harmonize. (M.D.G.)

ANSWER—The promise which the Lord made to Josiah, as stated in 2 Kings 22:20, was because of the splendid work of reformation which the king had inaugurated and was prosecuting against the false and idolatrous religious systems that had become established in the land, during the preceding reigns of the kings of Judah. While it is not specifically stated that this promise was conditioned on Josiah's continued faith and obedience to the Lord, yet we can be assured that such must have been the case, for all of God's promises are of this nature. As Josiah did not die in peace, but was slain in battle, we would naturally be led to examine the Scriptures to find wherein Josiah had acted contrary to the Lord's will. The incidents narrated in the next chapter, are described more in detail in 2 Chronicles 35th chapter and the reason why Josiah suffered a violent death is clearly outlined in the 20th verse. What a lesson for all—to mind their own business and not to meddle in the affairs of others!

DEATH—Surely Die vs. Eyes Opened

Q765:2 QUESTION—In Gen. 2:16,17, we read—"And the Lord God commanded the man saying ... but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In Gen. 3:4,5, we read as follows—"And the Serpent said unto the Woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." My question is: which of these statements are we to regard as true? (I.D.)

ANSWER—The Apostle says that God cannot lie, and one of the ancient writers of the Scriptures declared that "God is not a man that He should lie." (Titus 1:2; Num. 23:19.) Our Lord, on the contrary, in speaking of Satan, the Serpent, said—"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh of a lie he speaketh of his own; for he is a liar and the father of it." (John 8:44.) In view of these plain declarations of the Scriptures, it would be advisable to accept the Lord's Word on the subject of death being the penalty for disobedience. Scientists, our own senses, and the Word of God, all agree that the dead are dead; and not alive, as Satan and all his emissaries would have us believe. See Rom. 3:4.

DEATH—"Their Worm Shall Not Die."

Q765:3 QUESTION—I've always had a sneaking idea that somewhere in the subterraneum depth of my make-up there was an immortal worm or something which could never be extinguished, and when this tabernacle that I am inhabiting disintegrates into its original elements, this whatever-it-may-be **[Page Q766]** will pass into the great beyond, off somewhere in the realms of boundless space. Now, what I'd like to know is: ain't there some Scriptures that proves my idea is correct? I ain't never been able to find it myself, although my grandmother said as how it was there. (Z.E.D.)

ANSWER—The Bible does speak of the place where "their worm shall not die, neither shall their fire be quenched." (Isa. 66:24.) This place, however, has reference to the Valley of Gehenna, where the refuse of the city of Jerusalem was cast. In this valley fire and brimstone were kept burning continually. The bodies of dead animals, and criminals who had been executed, were sometimes thrown into this place. These would frequently lodge upon the rocks and would be consumed by worms, which were undying until the carcasses were consumed. Thus the Prophet was forcefully picturing the absolute destruction of the

wicked, and was in no sense picturing their preservation. As there is to be a resurrection of the dead, it follows that there must be something that is preserved when death takes place. This "what-ever-it-may-be" is the character or the identity, which, in the awakening, will be endowed with a new body and with life. See 1 Cor., 15th chapter. Scientists and Bible students have never discovered any "immortal worms."

DEATH—re Those Who Die Without Baptism.

Q766:1 QUESTION—I have just lost a dear little girl who never was baptized. I am about mad with grief and sorrow. Some people tell me that she is lost to all eternity and may possibly now be writhing in eternal torture. I have called in our minister and he only shakes his head in doubt. I have also talked with ministers of other denominations and can get no consolation. I will appreciate it if your question box can give me a satisfactory answer. I want God's word and no guesses if you please. (an anxious mother.)

ANSWER—We appreciate your sorrow and anxiety. Many mothers have been comforted by the Lord's word found in Jer. 31:15. "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, because they were not." (They were dead, unconscious, "The dead know not anything."—Ecc. 9:5.) These children of Rachel were not in eternal torment, and there is no record of their ever having been baptized. "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears ... they shall came again from the land of the enemy." Death is always spoken of in the Bible as an enemy, and the last enemy to be destroyed is death. (1 Cor. 15:26.) All the sleeping ones shall return from the tomb, "the land of the enemy," when Christ shall come again, (John 5:28,29—Revised version.)

DEATH—Re Tree falleth.

Q766:2 QUESTION—Kindly explain the last part of the third verse of Ecclesiastes, the eleventh chapter: "In the place where the tree falleth there it shall be."

ANSWER—We find this scripture to be in harmony with the remainder of the Bible and as particularly expressed in the ninth chapter of this same book of Ecclesiastes— **[Page Q767]** "for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest." When an individual dies—falls as a tree in death—so shall he remain in the same condition in which he went into the death state, even as the tree of the forest remains at rest. According to the ideas of some good, well-meaning people, when a man dies there is something that escapes and goes winging its flight around through space, and, according to this theory, this intangible essence that it is liberated from the body, is the real individuality, and thus the person is more alive than ever and perfectly conscious. With this view in mind, and referring to the scriptures quoted in the question, we would be forced to understand that when a tree falls it does not actually die, but something passes from it and it is very much alive somewhere. However, there is no such absurdity about the Bible teachings, to the effect that the dead are dead (and not alive) and will be awakened in the morning of the resurrection.

DEMONS—Responsible for Rapping Tables & Other Antics.

Q767:1 QUESTION—The Boston (Mass.) press recently devoted columns of conservative space to describing the antics performed by the furniture in the parish home of a Catholic priest residing in one of the suburban districts of that center of the intellectual universe. Tables and chairs waltzed about the room, and a brass costumer threw itself downstairs, while an alarm clock behaved in a most alarming manner, hurling itself across the room and then repeating the stunt after being restored to its original position. The several inmates of the house were duly impressed by these extraordinary proceedings, but were unable to account for them. Perhaps you can explain the mystery. What? (Psyche)

ANSWER—Reports of similar proceedings, in all parts of the globe, indicate that the powers of darkness are becoming very active. These peculiar manifestations can be attributed to nothing else than to the operation of the demons that infest earth's atmosphere. Let no one for a moment suppose that these

phenomena are produced by those who have died, and that these are indications of an effort on their part to communicate with their friends and relatives in the flesh. Our friends are asleep in the tomb, wholly unconscious (Ecc. 9:10) and therefore, could not be spending their time in throwing furniture around, thumping on banjos, twanging guitars, and rapping on tables. If our friends had nothing better to do on the other side, than to engage in such silly antics, as these spiritual phenomena usually are, we would do well to treat them with cold contempt. The tendency of spiritualism is invariably downward; no one has ever been influenced to the higher and nobler things through the power of the demons.

DEMONS—re Speaking in Unknown Tongues.

Q767:2 QUESTION—What is meant by the expression "unknown tongues" as mentioned by the Apostle in 1 Cor. 14th chapter? Is it possible for anyone to speak in unknown tongues at the present time? (J.J.L.)

ANSWER—On the day of pentecost, as the Apostles were **[Page Q768]** gathered together at Jerusalem, the holy spirit, the power of God, rested upon them and by its influence they were enabled to speak in unknown languages, so that the peoples of different countries and nationalities were able to understand the message which the Apostles were delivering. (Acts 2:1-12.) This gift of the spirit was conferred upon others of the Lord's followers later and was for the purpose of qualifying them to bear witness to the truth to people of foreign lands. In the chapter referred to in the question, the Apostle discourses at some length on this subject of "tongues" and explains that they were merely for a sign which was not to be used unless an interpreter were present. Although he could speak in more tongues or languages than all of the brethren, yet he would rather speak five words and be understood than to utter ten thousand words and not be understood. When the church was thoroughly established and the gospel message in its completeness had gone abroad, there was no longer any need for the "signs" or the miraculous gifts of the spirit and therefore, they ceased. (1 Cor. 13:8.) It is true that some today have the faculty of speaking in unknown tongues, but this is not accomplished through the power of the Lord; it is of the evil one. A single glance at the frenzied condition, and the paroxysms of those speaking in the unknown tongues, should be conclusive evidence that they are obsessed by demons or evil spirits.

DESTRUCTION—Everlasting—in What Way?

Q768:1 QUESTION—Do the words "everlasting" and "forever and ever" as applied to the punishment of the wicked, mean an eternity of misery, and torment, or merely punishment for a season? Cannot the wicked be destroyed? If they are fireproof and indestructible; then have they not eternal life as well as the righteous? And if they have eternal life, how shall we understand the words of the inspired writer when he says "and ye know that no murderer hath eternal life abiding in him"? John 3:15 (Serious).

ANSWER—Let no one be deceived regarding the duration of the punishment of the wicked, as it is repeatedly put forth in the scriptures that it is for eternity and not merely for a season. However; it is not a question as to the duration of the punishment, but it is a question as to the nature of the punishment. It is about this point that many Christians have been confused. When the Apostle says, concerning the ultimate fate of the wicked, "they shall suffer everlasting destruction from the presence of the Lord," they at once get the thought of the eternal feature of the punishment, but do not get the proper idea as to its nature; reasoning generally that "destruction" means preservation (in fire and brimstone). Death is the punishment for sin. It is the penalty for disobedience. "The wages of sin is death" (Rom. 6:23.) And when death is eternal, it is eternal punishment. There should be no question on this point. The scriptural proposition is very plain. "The gift of God is eternal life, through Jesus Christ our Lord." The wicked, who after full light and knowledge, refused to accept of the grace of God as manifested through Christ, will never receive the "gift" of eternal life.

[Page Q769]

DESTRUCTION—The Mountain of—(Battle of Armageddon)

Q769:1 QUESTION—What is the meaning of the word "Armageddon"? Also, what is signified by "the battle of Armageddon"? These are expressions that I see are appearing quite frequently in the daily press these balmy political days, and my curiosity is aroused considerably. (T.R.)

ANSWER—The name is found in Rev. 16:16, and means literally "The Mountain of Destruction." It is supposed to have reference to the place where the Lord caused fearful destruction of the enemies of Israel before the armies of Gideon, and of Jehoshaphat. On both of these occasions, the slaughter of the allied armies of the foe was terrible and the rout was complete (Judges 8; 2 Chronicles 20). These are believed to be types or illustrations of the "time of troubles such as was not since there was a nation" in the end of this Christian era, when "the whole world is gathered together for the battle of the great day of God the Almighty." (Dan. 12:1; Rev. 14:14; Zeph. 3:8.)

As a matter of fact, the opposing hosts of this last final conflict are gathering at this present time. The spirit of revolution and anarchism in the world is generating a boiling, seething condition of affairs. The warring political factions, the militant suffragettes, the socialists, the nihilists, the anarchists, the labor organizations, the capitalistic combinations, and the ecclesiastical system, all in opposition to each and all, are rushing headlong to the Mountain of Destruction—Armageddon. The nations of the earth are already gathered together, forming one vast community of general interests, commercially, financially, and politically, and associated by the modern methods of communication, the cables, wireless telegraphs, railways and steamship lines. Armageddon will truly be an awful place of destruction with all the world engaged in that last final struggle!

DIVINE NATURE—Explain Nature

Q769:2 QUESTION—What is meant by Divine nature, etc.? What is the meaning of the word nature in these connections? (A.P.N.)

ANSWER—The word "nature" in its true sense, as applied to creatures, or beings, signifies the kind of organism and sphere of existence in which they live and move and have their being. Thus when human nature is referred to, it signifies the conditions of existence relating to the human race. The angelic nature is in a higher and different sphere of existence than that of humanity. (Psa. 8.) As there is a vast difference between the conditions of existence of a fish and a bird, so we may reasonably suppose there is just as wide a difference between the human and angelic. The Divine nature is the highest of all natures, and is different from all others in this regard—it possesses inherent life and is, therefore, immortal. Whereas all other natures possess life that is not inherent, but is sustained by partaking of the life-giving elements peculiar to the different natures. A blending of natures would be a hybrid thing—a monstrosity. The Lord Jesus experienced two changes of nature—from spiritual to human (Heb. 2:16,17) and then **[Page Q770]** from human to Divine. It is promised in the Scriptures that the faithful followers of Christ shall also experience a change of nature, and will "become partakers of the Divine nature"—the nature of God. 2 Pet. 1:4.

DIVINITY—Is Jesus Divine?

Q770:1 QUESTION—Can we say that Jesus is divine and yet not worship Him as deity? (H.A.R.)

ANSWER—The Logos is designated "The Only Begotten Son" of God. The thought conveyed by this expression is that the Logos, the Lord Jesus, is the only direct creation or begetting of the Heavenly Father, while all others of God's sons (angels as well as men), were His indirect creation through the Logos. Hence the propriety, the truthfulness, of the statement, that He is the Only Begotten Son of God. The Lord Jesus has ever been the agency or channel through whom the Divine purposes have been accomplished. As the direct agent of the Heavenly Father it is appropriate that He should be honored even as the Father is honored. And so it is written, "That all men should honor the Son even as they honor the Father." (John 5:23.) After the death and resurrection of the Lord Jesus, He was highly exalted, receiving glory, honor, and immortality, the divine nature. In view of this high exaltation, and of His position of

special favor at the right hand of the Majesty on high, it is no cause for surprise that we find it stated that all should bow the knee to Him: "Him hath God highly exalted, and given Him a name that is above every name, that at the name of Jesus every knee should bow."—Phil. 2:9.

E

EARTH—Re Abiding Forever.

Q231:1 QUESTION (1911)—1—How shall we understand the earth to abide forever? In Rev. 21:1, we read, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea."

ANSWER—We answer that according to the Bible there have already been two worlds, and the third one is coming, and this earth has been the scene of all these. As, for instance, the Apostle speaks of the world that was before the flood, of the present evil world, because sin is now reigning, and of the world to come wherein dwelleth righteousness. This does not signify three earths, but three different orders or conditions of things in the earth. The condition of things which preceded the flood was different from the present order of things. That condition of things before the flood, 1656 years, was under the ministration of angels; during the present time, from the flood down to the coming of Christ, at his second advent, the world is left in the hands of mankind, and Satan, the prince of this world, taking advantage of men, taking advantage of their ignorance and superstitious fears, has become prince of this world without any divine authority, because he works in the hearts of the children of disobedience, and the children of disobedience are much more numerous than the children of obedience; therefore it is the present evil world. The new dispensation, or new order of things that God will introduce at the second coming of Christ, is spoken of as the new heaven and the new earth, in this same symbolical way. But it will be the same physical earth, the same rocks, the same matter will be here, the sky we now have will be here just the same as before the flood. One world has passed, and another world or dispensation has come, and a new world or dispensation is about to be ushered in. The new one will be different from either of the others, because Christ will be the prince of that world, the prince of peace, and the government of that dispensation will be altogether righteous. He who sits on the throne says, "I will make all things new." They will all be made new, dear friends.

Again, in the Scripture symbolical language we have this to notice, that the heavens are used symbolically as representing the ecclesiastical or spiritual powers. For instance, the heavens of the present time in this symbolic language of the Bible are the religious systems of the present time, while the heavens of the future age will be the church in glory. The earth at the present time is the present social order of things, society as at present organized on the basis of selfishness; and the mountains represent the kingdoms of this world, and the rivers represent the truth, and the seas represent the masses **[Page Q232]** of mankind who are unstable, restless. And the Lord pictures a change in this respect, that all of these things are to be made over new—a new order of society under the domination of Messiah, and there will be no more sea in the sense that there will be no more people who are in that restless, dissatisfied condition. To him every knee will bow, and every tongue will confess. This present order of things will pass away and give way to the new order of things. This word "World" is translated from three different Greek words, and our comprehension of this word has been correspondingly rather confused.

EARTH—Was it Perfect Before Adam Fell.

Q232:1 QUESTION (1913)—1—Was the earth perfect before Adam fell.? And what does it mean that God saw that it was good?

ANSWER—The Lord, having brought the earth to the condition which was pleasing to Him, said, "It is good," it is all right, and the condition was, we understand, one in which there was one corner of the earth, a little space called the Garden of Eden, which was brought to full perfection. We may suppose that

our Heavenly Father, if He had so chosen, could have made the whole earth the Garden of Eden, but it would not be like God to make the whole earth like the Garden of Eden and then curse it. We understand, therefore, that merely the Garden was prepared for man, and that the rest of the earth was very good in God's sight, because that was the condition in which God intended it to be. God did not want to make the whole earth like the Garden, and ask one man to attend to it. He could not have meant the whole earth to be kept dressed, but He said to this one man, "Be fruitful, bring forth children, multiply your children, fill the earth, an earth full of children, and subdue the earth;" that is to say: It is not in a subjected condition except the Garden of Eden, but as your children increase in number, and you need some more land, go out and take in that much more. As Adam's family grew larger, they would take in a corresponding amount of land, and thus would be subduing the earth, and they would not have more than they could attend to at any one time.

EDEN—Location of Garden.

Q232:2 QUESTION (1911)—2—Where was the Garden of Eden? Have they ever found a place where a river parted and came into four heads?

ANSWER—They do claim there is such a place over near Macedonia; I have never seen it. I do not know how well the claim is founded. But if there is such a place, it has survived the ravages of the flood in a very remarkable way. I would not expect any traces of the Garden of Eden if I believed in the flood, and I do believe in the flood. I do not think it would leave any more signs of the Garden of Eden than it would of any other garden.

ELDERS—Re Authority in Church.

Q232:3 QUESTION (1909)—3—Is an elder elected merely to do the bidding of the Ecclesia, and act as a moderator in the meetings, or has he greater responsibility?

ANSWER—Authority cannot be greater than the giver of the authority. In other words, if the Church confers upon **[Page Q233]** an elder his responsibility by electing him, the Church had the responsibility at first or it could not have given it to the elder, and the elder therefore should assume the authority so far as the congregation will allow. If his conscience will not allow him to do certain things, then it would seem to be the proper thing to tell the congregation his attitude of mind and to say that, if they wished, they could ask for his resignation and he would gladly give it. The elder is not to violate his conscience to serve the congregation, and the congregation is not to violate its conscience in having the elder serve them. The elder shall serve the Church, according to its wishes, up to the point where his conscience objects.

I might say further that the Scriptures say that the Holy Spirit makes the elder the overseer through the stretching forth of the hands; thus it is applied to the Ecclesia and operates through them first.

ELDERS—Holding Meeting to Discuss lnterests of the Class.

Q233:1 QUESTION (1910)—1—Do the Scriptures favor and do you think it would be wise for the elders of each class, or different classes, to meet together for conference respecting the interest of the classes they represent?

ANSWER—I think that the Scriptures do favor that, and I think that is advisable. That is the very case we have before our minds this evening, when the Apostle Paul called the elders of the Church at Ephesus. He called them together as a company of elders to confer respecting the interests of the Church. He, as an elder, or as a pastor, had charge, and was there communing with them respecting the interests of the Church. If it were wrong for the elders to meet together concerning the matter, it would have been wrong for the Apostle Paul to have held such a meeting, in my judgment; and I think we do well to consider that a safe criterion to go by and that it would be well for the elders to come together to consider the interests of the Church. But let me guard you on a point there. I think it would be injurious if the elders were to

come together in the sense of determining or proposing to run the Church. That is another matter, you see. To come together to think about the interests of the Church, etc., and then to undertake to run the Church, are two different things. Suppose the elders were to meet, and they thought of something that would be good for the Church, in their judgment. I think that unless it was a matter specially entrusted to them by vote of the congregation and fully understood—if it was any new proposition about which there might be any doubt or question whatever it would be the right and the proper course for these elders to submit the matter to the congregation with a recommendation, saying, We, in considering the interests of the congregation, have such a thought in mind, and now we submit it to you and would ask your vote on it. That is the safe plan. I have found that some of the very best brethren, with the very best of intentions, and with very good suggestions, in attempting to put them into operation without conferring with the class, have run against the hair, so to speak—just as when you try to stroke a dog against the hair it goes rough, and the dog does not like it. So the congregation does not like it because it seems like ruling them, **[Page Q234]** and doing something that they had not specially authorized. My thought is that it is always wise if you are going to stroke a dog, to stroke him the direction the hair grows. And so if you are going to deal with a congregation, remember that human nature runs in a certain line and try to keep in that line and not ruffle it up any more than is necessary. Every member of the Church has human nature; he has a mortal body, and has more or less combativeness in it, more or less desire not to be overridden; you will find that all those who are in the truth are especially large along this line. They must have some force of character or else they never could be overcomers. And this very quality that makes them what they are and has helped them out of Babylon, is the very quality that will be wanting to have a little spar, and sometimes a little battle, but if we say, Now then this is something new, this has not been voted on, and we feel sure they will all want it, but let us submit it to the congregation with our recommendation—then you have the congregation going with you.

ELDER—Work of Presiding Elder.

Q234:1 QUESTION (1913)—1—What is the work of a presiding elder?

ANSWER—The work of a presiding elder is not defined in the Bible. No such thing as a presiding elder is mentioned in the Scriptures.

ELDERS—Non Election Re Disqualification Elsewhere.

Q234:2 QUESTION (1914)—2—In a case a brother who had been an acceptable elder of a class for many years because of a difficulty in the class failed of election—would that necessarily unfit him for giving lessons in neighboring classes where known—if these classes chose to invite him, saying his lessons were helpful? Would he be unfitted for extension work? Would certain members of his home class be justified in using their influence to prevent such service, providing he was not proven unsound in doctrine?

ANSWER—The elder having failed of election in the class which he had been serving would not be disqualified for service in other places, if the friends there, using their best judgment, thought he was a fit person to serve them as an elder. Every one is entitled to use their judgment. Suppose the class who rejected this brother did so for the reason of unsoundness in moral character or teaching. Then I think it would be quite within the brotherly privilege and duty of this class to call the matter to the attention of the other class who elected him. If they elected him, the first class might send word, "We wish to advise you as brethren, that there is such a matter against him and we thought it our duty to inform you on the matter."

As for the class extension work, it would be improper for anybody to serve the class in extension work if not an elder, because the class sends out, in co-operation with the Society, only those who are elders. If not, the Society does not desire to co-operate in their going forth in this manner. If, however, he went to the other class and they chose him as elder and they chose to send him out in the class extension work,

that is *their business* and *his*. Or if he chooses to go without responsibility to the class or the society, that is *his* **[Page Q235]** business. He is working on his own responsibility. *God has given us that right.* And if he has the talent of means and also of speaking, and wishes to use these, we believe he has a perfect right to do so. He would have the call if he has been begotten of the Holy Spirit. *"Go ye into all the world and preach the Gospel to every creature."*

ELDERS—Why Should Elders be Carefully Chosen?

Q235:1 QUESTION (1916-Z)—1—Why should elders be carefully chosen?

ANSWER—Because the spirit of service should be the spirit, not only of the Pilgrims, or the Elders of the Church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the Message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of Elders—to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the Holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the younger brethren.

And what is the Message, what is the Epistle, that is written in our hearts by the Holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the Church? Is it the understanding and appreciation of the different Covenants, past, present, and to come? No, it is none of these. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:8,11.

All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of His people. But writing the Epistle of Christ is different—the writing, the tracing of the character-likeness of the Master in the hearts of His people—His meekness, His gentleness, His patience, His long-suffering, His brotherly kindness, His love, His joy, His peace.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the Epistle of Christ written in our hearts. It is the Epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ;" for knowledge will have its place.

ELECTION—Women Teachers in the Church.

Q235:2 QUESTION (1905)—2—Please inform me if women are elected as leaders in the Allegheny Church? If not, why not? It has been said that such are elected.

ANSWER—No, that is not the case, there are no sisters elected in the Allegheny Church. The Lord did not elect **[Page Q236]** sisters as apostles or as the seventy, and Jesus loved the sisters. He loved Martha and Mary, as well as Lazarus, their brother. The Lord never appointed the sisters as speakers in the church, and we have no authority to speak differently. I always think the Lord's plan is the best. By the time I begin to doubt the Lord's ability to run the church here I would doubt his ability to run heaven. It is for us to walk in His path, not to get a path of our own and ask the Lord to walk in our path.

ELECTION—Re Chairman.

Q236:1 QUESTION (1909)—1—Is there any Scriptural reason against the election of a chairman of the elders in an Ecclesia, where there are from three to seven elders, and quite an amount of business to be

handled at times?

ANSWER—No. In fact, order is demanded. Unless the Church has indicated which should be the chairman, it is preferable that the elders themselves should choose the chairman.

ELECTION—Scriptural Qualifications.

Q236:2 QUESTION (1909)—2—Give the Scriptural qualifications for the election of Elders and Deacons.

ANSWER—See the Sixth Volume, which has more than forty pages on that subject. I think it would be well for the leader to call attention to the matter a month before election, and suggest the reading of the matter in the Sixth Volume so that all might have the matter fully in mind.

ELECTION—Number of Elders to be Elected.

Q236:3 QUESTION (1910)—3—As a class, we are trying to elect according to the sixth volume of Millennial Dawn, but we could not all understand it alike. It seemed in one place that all who were suitable for elders should be elected, and then in another place that it was to elect elders according to the size of the ecclesia; and we got up a disagreement, and wrote you on the subject and you did not seem to understand why the trouble came up. That was the trouble, that some understood that, say there was a half dozen who were equally suitable for elders, we might elect all, and that if the class only numbered a dozen or two, we should only elect according to the class we had. For instance, if we had ten, we could elect one; if we had twenty-five we might elect two, and so on.

ANSWER—How about this matter of electing elders? Should all of those who have qualifications for an elder be elected, or only, say, about ten per cent of the number? Say if the class numbered fifty, ten per cent would be five, and if there were one hundred, ten per cent would he ten? My answer would be this: To my understanding, all of those who manifest the qualifications for an elder would properly be elected elders. So that if in a class of six they were all equally qualified to serve as elders, I would elect the whole six, and then as they would take turns in service it would give an opportunity also to go out and hold meetings elsewhere. God bless them—the more elders there are the better! But I think it is quite doubtful if out of a class of six they would find six that were well suited to be the elders but if there were six and all of them had qualifications for service I would be willing for all to serve. I understand it is God's will that everyone anointed of the holy Spirit is **[Page Q237]** anointed to teach. You remember the way it reads in the prophecy of our Lord Jesus—The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek. Now whoever receives the Holy Spirit has an anointing from the Father to teach. That is what the anointing is for. That is his authority to teach. That is his ordination, if you please, to teach. Then if he has a good voice that is something; if he has a good memory that is another thing; if he has other things that are harmonious with these, all of them go together, and he is authorized to teach in proportion to his talent. Now in case of a sister, there are limitations. A sister may not teach publicly, but a sister has many other ways of teaching. She has plenty of opportunities of helping along and preaching the good tidings. We can all preach by our daily lives—not only those who occupy the platform have the opportunity of preaching, for we are all preachers—and are all preaching I hope.

Someone asked me one time, How many preachers have you amongst you? I said We have about twenty odd thousand. "My goodness!" he said. I said, brother I do not want to misinform you. To my understanding, all of the Lord's people are anointed to preach. Sometimes we preach publicly and sometimes privately. Sometimes we just preach to one person and sometimes to a congregation of two hundred, and sometimes to a congregation of ten thousand.

ELECTION—The Lord's Will Expressed.

Q237:1 QUESTION (1910)—1—We understand in election of officers the ecclesia expresses the voice

of the Lord. After we have elected a brother to serve us as an elder, and we afterwards find out he does not prove what we thought he was, do we understand that it is a mistake of the class, or a mistake of the Lord.?

ANSWER—It is not necessary to think it would be a mistake of either. It would seem to imply that the class had not exercised a sufficiency of care. They should have known better before they elected anybody to be an elder. The Apostle says not to elect a novice. You have no right to elect a novice. If you do, it serves you right. Perhaps you will get a good lesson from having a novice in for a while, and if the friends in that class have done something of that kind, perhaps it will be profitable in the end and they will learn to be more careful the next time. Now for the Lord to allow them to get a lesson in that way is not proving that the Lord did not know better, but he has allowed them to suffer for not following his directions but electing a novice. A novice is one who is new at the matter, and if he was new at the matter they should have known about it, because they should have known what he was before they voted for him.

ELECTION—Re Appointing Chair-Woman.

Q237:2 QUESTION (1910)—2—When an election is being held, and an elder wished to put somebody in the chair for the purpose of carrying on an election, would it be proper to put a sister in the chair for that purpose.?

ANSWER—I do not think I would be inclined to do so, unless it was a case where there was some misunderstanding in the class, where the brother or brothers would be unacceptable. It would only be under some very peculiar circumstance **[Page Q238]** that I would favor asking a sister to act as the chairman of such a meeting. I would not say there would never be such a case, but I would think it would be an exceptional one.

ELECTION—Re Both Consecrated and Justified Voting?

Q238:1 QUESTION (1910)—1—In the election in the ecclesia, should it at all times be understood that only the consecrated believers should vote, or should justified believers also vote?

ANSWER—We said just a few moments ago, that we think it should be definitely stated before the vote is taken that only the consecrated are entitled to a vote at all times on any Church question, because none others are members of the Church, which is the Body of Christ. If the congregation ever wish to ask some question about where the meeting shall be held, that would be a different matter. There would be a question, and you would say, We are thinking about moving from this meeting place to another meeting place, and we will ask all the friends—not merely the consecrated, because all are interested in that—we will ask all the whole household of faith to express themselves as to time and place. But on any question like electing servants of the Church, or any such matter as that, it would be for the consecrated only.

ELECTION—Re Colporteurs Voting.

Q238:2 QUESTION (1910)—2—How about colporteurs who are in town for a short time, if they meet with the class should they vote?

ANSWER—I should think that if he had no knowledge of the condition of the class, that he would be wiser to say, Brethren, I have not sufficient knowledge here to justify me in offering my vote, therefore I think I will decline. But if the colporteur had been there a few days, or a few weeks, as the case might be, and expected to be there for some more weeks or months, I should think he was as much entitled to a vote as anybody else. He is not debarred by reason of being a colporteur, but rather it would be something in his favor. He is one who is showing his consecration by the devotion of his life.

ELECTION—Re Visiting Brethren Voting.

Q238:3 QUESTION (1910)—3—As to the qualification of the voters, you stated one who is consecrated had a vote. How about those visiting an ecclesia? Does a certain amount of time, or a declaration that they

intend to remain, tend to qualify them?

ANSWER—Our thought would be that it would be proper enough in calling for the vote to say that all of God's consecrated people here present tonight—or whatever time it was—who have the expectation of meeting with this class are earnestly invited to vote, and it is hoped that any who do not intend to meet with some degree of regularity with the congregation will not vote, and that any who are not fully consecrated will not vote, because this seems to be the will of the Lord in the matter. It is to be an expression of the Church at a certain place and the Church at that place is the number who are consecrated. The fact that a brother or sister had only recently come to live in the city, in my judgment, would make no difference, because we are **[Page Q239]** all one in Christ, whether we live in Jamestown, or Brooklyn, or Pittsburgh, or New Orleans, or some other place.

ELECTION—Attitude of Elders Not Approved.

Q239:1 QUESTION (1910)—1—I would like to ask in case of a brother who had been elected an elder and who had been found fault with, if it would not be a wise plan at the end of his time, to decline re-election?

ANSWER—I believe if I were in that position, I would do about this way. I should think out some other brother in the congregation and I would nominate him; but if I were nominated, then I would say, Now, brethren, I have served you to the best of my ability and I know I have come short of pleasing you, and I want you to know I did the best I could for you, but I did not please you, I know, for several of you told me I did not, and I tried to improve on it all I could, but apparently I did not improve enough, because you still found fault—at least some of you did. And I am not finding fault with you—I presume the fault is with myself. I am sure I am not all I would like to be, and I cannot serve you as I would like to serve you, and so I think it would probably be better for you to take my advice. I have nominated brother so and so, and I advise that you elect him for a period of time—three months, or six months, or whatever you choose—and perhaps he can please us all better. I assure you I will try to support him and do all in my power to uphold his hands. I would earnestly try to get the other brother elected, but if, in spite of everything they said, No, we are going to elect you, even if we did find fault with you, I would say to them, perhaps I cannot do any better the next time than I did the last; the responsibility is with you, because I am telling you I am doing the best I can now. So do not feel hard at me if I do not please you all. I would tell them squarely and they would know where to find me, but if they chose me by anything like a large majority, say ninety per cent or so of the congregation preferring me, why I would count that the voice of the Lord, and would say, I must not decline now. I certainly would not decline in any offensive way and say. No, you found fault with me and I won't have it now. That would be wrong, I think. We do not want to have that spirit. We would want to think the brother, no doubt, had good reason to find fault (supposing this to be so); I am sure that none of us are so nearly perfect they would not have room to find fault, occasionally, any way, and if they do find fault let us bear it and try to get good out of it and be humble about the matter, and perhaps that will keep us from getting heady and falling over.

ELECTION—Re Nominations.

Q239:2 QUESTION (1910)—2—In the election of elders would it be your thought that it would be proper for one of the present acting elders to make a nomination instead of one of the class making the nomination?

ANSWER—I would understand that when the period of time for which he was elected elder has expired, he is not an elder any longer, therefore he is just as much one of the class and could make a nomination just the same as anybody else, for he is the same as any of the others. He does not hold over. And I want to say right here that I think it a very unwise proposition for anyone who has been an elder **[Page Q240]** to occupy the chair and to hold the election if it is possible to have it otherwise.

It is always desirable, if possible, to ask some intelligent brother to act as chairman who will be perfectly

fair and honest, and one who perhaps would not have, or would not likely be considered to have, the qualifications for an elder. And thus anyone would be saved from any imputation of having favored himself, and the congregation would be saved from having to vote against the man who was nominated and who was right before them in the church, and he would be saved the embarrassment of putting the vote in his own case and also the embarrassment, if not elected, of seeing the majority against him and saying so. It might not always be possible, but if possible, I think it desirable to have somebody else other than the one who is likely to be nominated as an elder in the chair.

ELECTION—Electing by Ballot.

Q240:1 QUESTION (1910)—1—Would it lead to greater harmony to elect elders by ballot without nominations at all, and let those who had the majority of the votes be so elected?

ANSWER—Well, our opinion would be perhaps a little bit confused. I could say something in favor of either way, but the thing I do think of is, that the Lord did not arrange it that way; the Lord arranged it through the stretching forth of the hand. I admit it may be an easier way sometimes to just ballot, say nothing, and let nobody know how you voted, but is it wise to depart from the way the Lord has directed? If the class decided to vote by ballot, it is not my business to override the class, and even if I gave them the advice and they did not wish to take it, it is still not my business to overrule the class. I am not to be like the juryman who said the other eleven jurors were very stubborn. So it is not for us to feel that the others were all stubborn because they would not think as we do; having expressed ourselves, let us leave it to the judgment and vote of the class, and leave that result with the Lord and if they find they made a mistake they will know it the next time and be more careful; they will learn a lesson; and if we did wisely we will learn a lesson, but I believe, brethren, I would always use my influence in favor of the method that seems to be outlined in the Scripture and it has this to be said in its advantage, that it teaches the class to have a kind of moral courage. Will I hold out my hand in favor of some person that I do not believe is suitable for that office, simply because he is a relative of mine? No, to my God I must be true.

ELECTION—Discussing Nominees.

Q240:2 QUESTION (1910)—2—Where a brother is nominated for Elder, how much should we be inclined to discuss him before the election? Where should we draw the line?

ANSWER—I would hardly think it would he proper to give much discussion to those who are candidates for service in the Church. The Apostle, you remember, gives suggestions that if we bite and devour one another we might be consumed one of another. Should you stand my brother up before the congregation, and find fault with the way he parts his hair or with the color of his clothes, and the number of children he has in his family, and one thing and **[Page Q241]** another, you might find plenty to discuss, and by the time you had him thoroughly overhauled and curry-combed it might be your turn. So the whole class might have an experience of that kind, but it would not be very profitable. Now my thought would be this: that it is not necessary to have very much discussion of the characters of the brethren, because the suggestion is that each one in voting for a brother for any service in the Church should have some knowledge of him, and if he has not the knowledge by personal acquaintance, then he should guide himself by the judgment of another brother. As, for instance, if I had come recently into a class of say, a dozen, and I had only become partially acquainted with the friends in that class, and I did not know anything against any of them, but knew something in favor of all of them, and suppose that the time came for election, and I noticed one or two brethren whom I saw to be very clear and very straightforward and that I had a great deal of confidence in, and if this brother made the nomination of another brother, and I had not a particular acquaintance with that brother, but simply did not know anything against him, I think I would feel justified in voting for him, because this brother who nominated him apparently knew something in his favor. If I had acquaintance with the brother who nominated him, I would thus be having a second-hand acquaintance with the one who was nominated. I hope I make myself clear. Now I believe, without special discussion of anybody's character, it should be understood before the vote is taken that

each person who is going to exercise the power of voting is first of all a believer in the Lord, and has turned from sin and made a full consecration of himself, that only that class are to vote and those voting are to seek to vote as they believe the Lord would have them vote, and not otherwise. I believe that would be all that would be necessary, that a sufficient weight or responsibility would rest upon them so they would not likely vote irreverently for somebody they know nothing about, but they would seek to be guided by the judgment or counsel of others whom they had reason to believe or know. And if a mistake apparently was made, if apparently the wrong person were elected, what then? Well, I would conclude that the wrong thing had been done. I think the proper thing would be to think that a lesson was going to be taught the class of greater care in whom they should elect, and if therefore they did rashly in making a selection that would be a good lesson for them, and the next time when the matter of election would come up perhaps they would learn to be more careful, and perhaps the Lord's will would be that just such a lesson should be learned by that class to make them more careful. In any event, I would cast the weight of my influence in any class against any such thing as tearing any of the Lord's people to pieces. I have known some cases in which brethren perhaps had things that could really be said against them and yet perhaps these things belonged to an early period of their lives and they were entirely changed from the time these things were true of them and therefore my thought would be that that might be so in other cases, and I would cast my influence against any such ripping and tearing amongst the Lord's sheep. I would think it would cultivate the spirit **[Page Q242]** of the wolf in the sheep and therefore should be discouraged. If, however, a brother who was prominent in the congregation were asked by the others, What do you think about this nomination? or if he thought it proper to in any way give an intimation, it would not be improper for him to say, My dear brethren, the nomination you have heard and I have been asked to give some advice, and all that I will say on the subject is, that I think it would be God's will that I should vote thus and so. That puts him straight, and that will carry to some extent with those with whom he has influence and if he has no influence it ought not to carry.

ELECTION—Record of Those Not Voting.

Q242:1 QUESTION (1910)—1—Should we keep any account of those who fail to vote?

ANSWER—Well, my own practice is to try to set the matter so fully before the vote is taken that every one present will feel that he and she has responsibility—a responsibility to vote for or against the candidate; that if one has a sufficiency of knowledge to permit of a vote, or is of the consecrated class, intending to meet with the congregation, he has a responsibility to vote; that it is not merely optional whether he will vote or not, but it is his duty to express himself thus. I think if that is emphasized in advance of taking the vote and all the dear friends can see the responsibility, very few will be inclined then to shirk. It needs to be stated beforehand very plainly.

ELECTION—Following Apostolic Custom of Electing Seven.

Q242:2 QUESTION (1911)—2—In appointing elders for an ecclesia, should we not follow the apostolic Pattern, and appoint seven? If not, why not?

ANSWER—I know of no apostolic pattern of appointing seven. If there is any pattern of that kind, I would be one of those most pleased to find out all about it. I remember about the apostle appointing seven deacons. I never heard anything about seven elders; it is news to me. Besides, if we are thinking about deacons it would have no bearing, because they elected such deacons as were considered necessary under the circumstances. Suppose there was a congregation that only had about six in it; how could they appoint seven elders and seven deacons then? The Lord says that a church may be as small as two or three —"where two or three are met in my name, I will be in their midst." You have our views on this subject more particularly set forth in the sixth volume of Scripture Studies.

ELECTION—Qualified Except Not Immersed.

Q242:3 QUESTION (1911)—3—If a brother were qualified according to the New Testament to be

chosen an elder, but had not been immersed by anyone, would that, in your understanding, be a sufficient reason or cause for not appointing such a brother as an elder?

ANSWER—It would be. Not that we think water baptism is essential in the sense our Baptist friends would say—not that we think it is anything more than a symbol, but the brother who had not yet been able to see so simple a symbol as baptism, must be blind on that point, anyway, and if blind on one point, how many more might he be **[Page Q243]** blind on? I would wait until he would begin to see on that point before I would put him in to teach anybody else, who, perhaps, had seen more than he already. Understand, we do not make water baptism a test of brotherhood at all, and such a brother not having been immersed, should be made welcome, according to our understanding at the Lord's table, or as a brother in the Lord in every sense of the word; but it is one thing to recognize one as a brother of the Lord, and a member of the body in every way, and another thing to recognize him as competent to teach. My opinion is that one competent to teach is one that has already seen one of the simplest points in the New Testament, that the Lord and the apostles all practiced water immersion in symbol of the real immersion—consecration.

ELECTION—Any Time. No Special Date.

Q243:1 QUESTION (1911)—l—What is your opinion in regard to placing a brother of ability on a program for a discourse on special occasions, providing he has not been elected an elder, and yet has the spiritual requirements, some earthly circumstance having hindered his election?

ANSWER—Well, I should think it would be very easy to have him elected if the class thought well. Make a proposition of it and take a vote; that would settle it very quickly. He could be elected any time. It is not necessary to elect an elder at a certain, particular date. He could be elected in the middle of the year or the next month after, or any time, if it is found to be necessary, and if the class considers he is a suitable person. I should think it would be very well in such a case as this to have the matter brought to the attention of the class, consider it for a month or so, and on a certain Sunday ask the class to vote on the question. That would be giving them full opportunity, and if they voted, then the vote would decide.

ELECTION—Serving Without Appointment.

Q243:2 QUESTION (1911)—2—We read some place that no brother should assume public duties in the church as leader, teacher, representative, etc., without an election, even though assured that there is no question respecting his acceptability. And also it is made positive in other places the same thing. Now in the face of this, is it not wrong for our elders of the ecclesia to meet separate from the nineteen deacons and separate from the church and appoint a deacon, or a teacher, or representative of the ecclesia to the position which the Lord says must be occupied by a regular ordained elder?

ANSWER—In considering this question we should remember the Apostle's words and also the Scriptural illustration given. We have the case of Saint Stephen, you remember who was a chosen Deacon in the church as recorded in the Book of Acts, and Saint Stephen got a good chance to preach and he did not say, "Now Brother I was not chosen an elder, and therefore I cannot say anything here" but he went right ahead and preached, and the Lord blessed him a great deal, and he had a fine time—and got stoned to death. And he got the good mark of being the first Christian martyr next to his Lord. Then let us remember what the Apostle again says—I will read a little between the lines here—he says that one who is a deacon and serves his position **[Page Q244]** well and shows humility in his service, purchases to himself a good degree. That is to say, a good degree of liberty and of privilege, and of opportunity. In other words, the congregation should notice, when voting with respect to those who shall serve as elders, those whom they have previously selected as deacons, and see how careful they were, and how faithful they were, because if they were not faithful as deacons in doing some secular part of the work, there would be no reason to expect they would be properly faithful as elders. That they would be purchasing to themselves a good degree of preferment, and honor in the church by their faithfulness as deacons is the

thought of the Apostle. My thought is that in the early church the arrangement was that deacons would be a class who would be gradually making more progress toward eldership, and a more prominent service of the truth, in the manner that the deacons primarily would be chosen for some other kind of service, but they would be there as a sort of reserve supply, so that if there were an elder short for any service there would be a deacon, and a proper committee would look over the deacons and say, "Suppose we try that brother with such a meeting tonight"; and then another time this committee might say, "Suppose we try that other deacon for the meeting tonight; we have need of someone for the night, try him." Thus they would be trying them to see to what extent they would have ability. Otherwise the deacons would have very little opportunity for ever attaining to anything or for manifesting any ability they might possess in respect to the service of the church. Anything therefore that is written in the Scripture Studies was not intended to be in conflict with that thought, for that is the thought we have always entertained, and which we believe to be the Scriptural one, and which is practiced in Brooklyn and other places.

I am not sure that I understand the brother's point well, but this would be a further answer, perhaps more in comportment with his thought. I would not think it would be a proper thing that if the congregation choose just four or five as elders that these four or five men should then come in and select another one from amongst the deacons and make him practically an elder. I would not think that to be their province. If the church wanted that brother for an elder, and regular servant in that capacity, it would be their duty to say so. If the elders find they had not a sufficient supply, they might very properly at another meeting of the church inquire whether the church would be pleased to elect another elder, as there was need, apparently, for another; but if it were only a temporary need, and if it were understood with the congregation that they wished the elders to select from time to time deacons from here or there who seemed to be showing some ability to fill a temporary necessity I would think it a very proper thing; but not for him to be put in as an elder when the congregation did not put him in as an elder.

ELECTION—Voting Over Again.

Q244:1 QUESTION (from the audience) (1911)—1—In case a person should receive within two or three votes of the seventy-five per cent, would it be wise to vote a second time on the person so as to bring the votes up to the number required to elect him? **[Page Q245]**

ANSWER—I would think there would be no objection to that or even making it unanimous. What we want to get at is not merely some little catch matter, but to get the sentiment of the class and to have the full expression of the mind of the class. Anything that is merely a friction arrangement should be avoided as much as possible. If a class decided they would make a seventy-five per cent rule in their election, that would not be binding for another election, but it might be merely binding for that one time. If they choose the next time to have the same seventy-five per cent rule, and if someone came very near having it, but not quite, and it was moved to reconsider this vote and take it again, and it was found then to be larger than the amount decided upon, the class has a perfect right to regulate the matter as it pleases.

ELECTION—Re Jury Rule.

Q245:1 QUESTION (1911)—1—In the sixth volume of Scripture Studies we read that majority is not sufficient, but the jury rule should prevail in the choosing of elders in the church. Now if so, is not that the wisest course to pursue in electing deacons? We read there that the same order shall prevail in the choosing of both elders and deacons.

ANSWER—In this matter we were not seeking to lay down a law; we would have no right to make a law; we were merely offering a suggestion of what we believed would be a wise course for the church. For instance, in a class if a bare majority were allowed to dictate the policy, there might be a very large minority, nearly as large in number as the majority, that would be wholly dissatisfied; and a majority of but one, for instance, might rule such a class in a very arbitrary way; and our suggestion was that a class should try to arrange by its voting and should so select elders as, if possible, to please and satisfy

everyone in the class. Therefore, as far as possible, the mere majority rule should be ignored and as far as possible the so-called jury rule should obtain—not that we would say it must be a jury rule—but that as far as possible a unanimity of sentiment in the class should be obtained. It is not always possible to get the whole class to think just the same on the subject of who should be deacon or elder in a congregation, but whatever rule is observed would be equally appropriate to observe in respect to deacons as in respect to the elders. Whoever is elected for any service, the congregation should see to it that as far as possible they yield little points to each other where no principle is involved, so as to try to have everybody satisfied and pleased in those who will be the servants of the congregation.

ELECTION—Absent Member Voting by Letter.

Q245:2 QUESTION (1912)—2—Where Elders are elected by stretching forth the hand—nominations having taken place two Sundays previous, would it be permissible where two or three members of the class are not able to be present, to send their vote by letter to the chairman?

ANSWER—There is nothing objectionable in it. In politics there is a party spirit trying to take advantage of the other party. It is not so with you, however. When you meet to have an election of Elders you want every brother and sister to have the fullest opportunity of expression. You are not merely willing but you want them every **[Page Q246]** one, to give expression of themselves. We do not want to have their own opinion merely, but we want to find out what is the Divine will for the Ecclesia. Let us all express what we think to be God's will in the matter. I see no objection to those who are absent sending their proxy or vote to the chairman of the meeting. If you are present you can give your vote for whomsoever you care, but it would be no proxy for you to give another brother or sister power to vote for you as he or she thought best. That is my opinion in this matter.

ELECTION—Foreign Brethren for English Meetings.

Q246:1 QUESTION (1913)—1—Do you advise electing a foreign brother, German or Swedish, who speaks the English language imperfectly, for a public speaker?

ANSWER—I would advise, if there be enough in the class of that foreign language to constitute a class, that such a speaker would be a preferable one, and might very properly be elected. As, for instance, in the Brooklyn congregation as an illustration, we have a French brother who is very well qualified to lead a class in French. We have an Italian brother who is well qualified to lead a class in Italian. We have a Swedish brother, also. Not that these friends do not understand something of English, but they prefer their own tongue a little bit; they would rather have somebody who is familiar with their own tongue. We think that is very proper. So with the colored brethren; we have colored classes—different nationalities. It is remarkable how many different kinds there are in that congregation.

ELECTION—Re Non Qualified.

Q246:2 QUESTION (1913)—2—Where one does not seem to be competent to fill the qualifications of an elder would you advise not electing elders and electing Pastor Russell as elder?

ANSWER—Such questions are rather delicate ones to discuss, and it is hard to know just what is best to advise. My advice in general is that the friends act as wisely and discreetly as possible. I think one difficulty has been and perhaps still is that the Lord's people do not realize fully the will of the Lord in such a matter. They get the impression that the Apostle in laying down the qualifications of an elder in writing to Timothy and Titus is laying down hard and fast rules, and that every elder must come up to the very highest notch in all of those requirements. Now such would be a perfect man, a very good elder surely, no doubt about that. And so would all other Christians if they could come up to all the Apostle writes there. You say, Why did the Apostle make such definite statements if he really did not mean to be understood in the absolute essence of all that? We answer, He was stating the matter just the same as Jesus did on another occasion when He said to all the church, Be ye like unto your Father which is in

Heaven. Now, are you like your Father in Heaven? Well, you say, I am trying to be. Very well, my dear brother, that is right. Well, are you like your Father? You are in some respects—you are in your mind. Well, are you in all the words and actions and thoughts? No, I am not like the Father in everything, but I am trying to get more and more of the character-likeness of God. Good. Now just so the Apostle here holds up before the church the standard **[Page Q247]** of an elder; that is what an elder should be. When you are thinking of elders, look at that, and have that in mind when you are measuring the brethren that are available, and those who do not to some extent have these qualifications would not be fit at all, and then select to the best of your ability. If we wait until we get perfect elders we will never have any elders at all. So I would not say either that Brother Russell would make a perfect elder, nor any other person. But I believe there might be cases in which the conditions would be such that it might be better not to elect anybody for a time to be elder. There are such cases, but I think they ought to be very rare. I would hope so. It is one of those cases that are very difficult to advise in. There are so many things that bear on the subject, and each little class and each member of the class must be as wise as possible, as thoughtful and considerate as possible, loyal to God and the principles of righteousness as much as possible, and pray and seek to follow the Divine leading. And then if a whole class, or a goodly majority of the class, decide on a certain course, do not feel as though the class might vote, but your will must be done, but say, "Well, all right, the class has voted, and it was fairly stated; I stated my opinion, and they do not think the same as I, and I am not the one to coerce the class; I am in the minority and I will be subject to the others in the class, and I will co-operate with them, not work against them to show that what I said was the right way, and if it did not go my way it would be all wrong. No, I must be in harmony with God and must do to the best of my ability now with whatever the class has decided on, co-operating to the best of my ability to permit peace and righteousness and forward the cause of the truth, and be a peacemaker." Do not forget that. All of God's people want to learn that Jesus said, "Blessed are the peacemakers; for they shall be called the children of God." And remember that necessarily all of the Lord's people in order to be overcomers will have more or less of the combative disposition; you could not be an overcomer without a little of it. You will have to be combative enough to overcome the world, and peacemaker enough not to fight with the brethren. Do not fight with the brethren any more than you can help, but be just as kind, sympathetic and helpful to them as you can be.

ELECTION—Who Are to Vote?

Q247:1 QUESTION (1913-Z)—1—Who are entitled to vote in the church?

ANSWER—It should always be remembered that none are to vote except those professing full consecration, manifested by the usual symbol—immersion in water. Such as have not symbolized their consecration are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the Church, and, of course, would not be qualified to be servants themselves.

ELECTION—Choosing Elders and Deacons.

Q247:2 QUESTION (1913-Z)—2—Should a bare majority rule in our elections?

ANSWER—Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the **[Page Q248]** suggestions given in Vol. VI, on the subject of election of servants for the Classes—elders and deacons.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that wherever possible the election should be unanimous, and unless seventy-five per cent of the Class, or more, favored a brother's election, it would be rather unwise for him to accept the office—the service. We did not by this mean that a minority of twenty-five or thirty per cent should be encouraged to obstruct the Class and hinder an election.

Strictly speaking, a majority of *one* in a Class would decide any matter except as love might come in to

urge a consideration of the sentiments of others. If, for instance, a Class numbered one hundred, fifty-one of these would have a *right* to decide respecting who should be the servants of the Church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the Class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this he obtained we will offer a suggestion.

Suppose that in a Class of one hundred six Elders were considered necessary for the service. A, B, C, D, E, F would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the Class possessed, and if nothing were known derogatory to their moral characters.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the *ideal* Elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the Class is not to be left without an Elder unless there are serious blemishes.

Our Lord similarly set a perfect standard before us when He said, "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48.) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10.) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be Elders and ensamples to the Flock.

ELECTION—Proxy Voting.

Q248:1 QUESTION (1913)—1—When a consecrated brother of the church is absent on account of sickness from meeting when an elder is to be elected, can he write them his choice of an elder, or vote by proxy?

ANSWER—There is nothing in the Bible says he can, and there is nothing in the Bible that says he cannot. What **[Page Q249]** are you going to do? Leave it to the class. Let the class decide.

ELECTION—Percentage to Elect.

Q249:1 QUESTION (1913)—1—In a church election are we to understand that such rules as the class may adopt governing the percentage of vote required to elect shall apply to the vote on the candidate for deacon as well?

ANSWER—Surely. The arrangement of the Bible in respect to the government of affairs of the church throws all the responsibility upon the congregation. I do not mean the congregation in a general sense, but the church, the gathering which is the Body of Christ; namely, the consecrated ones. The Lord has not given definite rules to govern every feature, so that leaves the responsibility to the whole church to seek to build up in the most holy faith, using the Word of the Lord, and the example and illustrations of the Scripture. If the Lord has left the matter so simply and plainly in the hands of his people, it would be entirely wrong for you or I to attempt to divert it into the hands of some individual or clergy class. There is no authority for that in the Bible. It is very natural that people might fail just the way governments fail. For instance, certain governments feel they can govern certain islands better than the people there can govern themselves. So it is very likely that if the people would submit to it, a certain class called clergy would arrogate to themselves power, lay down laws and rule. But this is simply because the congregation does not know that the Lord has put the power in its hands, and never authorized any clergy class at any time. The Lord himself was to be the Master—all ye are brethren. There should be no distinction amongst

the brethren, except that distinction be recognized by the class as a company of the Lord's people, and if they shall choose certain persons for elders, the responsibility is with the class. The individuals comprising the class are, therefore, to use all the more judgment and discretion, and to remember that they are voting and acting for the Lord in the matter. In the 6th Volume of Scripture Studies we have attempted to point out what the Scriptures lay down respecting the proper mode of order in the church—not by way of law, but by way of suggestion, because the decision of the class respecting its own leadership, etc., is the final decision in the matter. We have suggested certain things about percentages; not that anything in the Scriptures say anything about percentages, but in an ordinary meeting of worldly people they might have, for instance, a vote taken on a question and a majority of one would decide; and suppose the congregation numbered 100, and 51 would decide, and the other 49 would be left practically without representation; our thought is, that is not the spirit of the Lord. The spirit of the Lord would be that the whole church should feel a oneness of interest. But suppose that the 51 who would constitute the majority would say, "Well, this is our wish, we would like to see Brother So-and-so an elder, we think he is best qualified, but here are 49 of our brethren that we will pay no attention to their wishes whatever." That would not be the spirit of love. We suggest, therefore, there should be an endeavor made not only to suit the 51, but also the 49 who are in the minority; not merely each one doing as he **[Page Q250]** wishes, but trying to be considerate of one another, esteeming one another, having an interest in one another. Suppose in a congregation of 100 it is decided a certain number might he found eligible to the position of deacons. As one of the congregation I might have very positive ideas that Brothers A, B and C were much better qualified than Brothers D, E and F, and I would have a right to vote for those three; and then if some one else thought well of D, E and F, I would say to myself, Well, this other brother would like these others. Do I really know anything against them? And if I knew nothing against them, then because so many of the other brethren like them is the best kind of a reason I would like to see them have them. If I were going to be an elder I would very much rather be one that would represent the whole congregation than one who had been elected by a mere majority. I would like to have the whole congregation pleased, satisfied, contented in their minds. I would be willing to put myself in their places. The Golden Rule requires that I do to the minority as I would wish the minority to do to me. If I were in the minority and they were in the majority, how would I like them to consider me? I would like to have some show, too. Then we ought to be equally as generous as the others. This would not mean we would be lax or careless, respecting any really important matter. If it was a bad man, or unconsecrated man, or a man who was in some way totally unfit for eldership, then I would withstand him face to face, and would say right out, I cannot vote for Brother So-and-so for certain reasons. Now I would try my very best to avoid giving reasons, but if it became necessary to give the reasons I would do so in as kindly a way as I could, and I would try previously to have the confidence of all my brothers and sisters to such a degree that they would know I would not say a word unkindly, or speak a word of evil about any brother; that it would be an absolute necessity to even take a position of opposing a brother—a duty toward God and toward the church. When we get that confidence in each other we will have all the more power and weight in whatever we would say.

ELECTION—Closing Nominations.

Q250:1 QUESTION (1913)—1—In appointing an elder to lead a certain class study, is it proper after the nomination of one to move that the nominations be closed without giving time for further nominations? This, of course, applying to a class where three or more brethren are serving as elders?

ANSWER—There are what are termed parliamentary rules. That is to say, rules such as apply to the action of a body like the House of Parliament; and these rules are used in connection with Congress and also little meetings and large meetings. They are very good rules, not to be objected to in a general way. They are generally very wise and considerate rules for fairness in a general way. At the same time the Lord's people, as they are to go beyond mere justice and administer according to love, and to know that love is the fulfilling of the law, and more than merely the right and justice of the matter, in this matter of

election and rules for meetings should not hold each other too strictly to merely the letter of the law which might apply in a public assembly of another kind. Their sympathetic bond **[Page Q251]** of love should be such that they would like to please all. Suppose this were a meeting and we were going to elect some elders here. Suppose I knew some here had a great deal of esteem for Brother A, and some for Brother B, and some for Brother C, and some for Brother D, and for my own preference I would say, Now out of all these I believe I prefer Brothers A and C; I do not think so much of Brothers B and D. I might say, I will nominate Brothers A and C, and move the nominations close. So some of those who are more timid would not have a chance to vote. Would that be loving? No. Love is our rule, and love gets in ahead of all the parliamentary rules in the world. Love says, I want that brother over there, and that sister over there, and all the brothers and sisters, to have a good and fair show and to have their voice in this matter. I do not want to take from them rights that belong to them under the Lord's arrangement. I might be of sharper practice, more experience, and twist them all up, but that would not be a proper elder brother's place on my part, to get the younger brethren all mixed up so their will would not be done, and they would vote for something and they didn't know they were doing it that way, and then be dissatisfied afterwards and say, If I had understood that matter right I would have done differently. That is not a satisfactory meeting at all. The kind of meeting for election of elders of a class would be a meeting in which everything would be done so openly and fairly that everybody's rights would be considered and everybody would feel happy and contented with the results. Well, we all had our chance, and if the thing was not done as I thought was the preferable way, it was done in a good way anyhow, because everybody had a fair part—not an effort to tear each other to pieces. I do not think that is what we should do. If you do not know him, and nobody vouches for him that you do know, you had better not vote at all. If there is somebody present that you have great confidence in and he vouches for this brother, and says, I nominate that brother, then you should say, The fact that Brother Russell nominated Brother "W" means that he knows him or he would not have nominated him. I do not know Brother "W," but the fact that Brother Russell nominated him and Brother Hirsh seconded it, and I know them, therefore I know that Brother "W" is all right. We have a right, you see, to lean to a certain extent upon our knowledge that is indirect. We might not be well acquainted with Brother "W" and know all about his affairs well enough to vote for him unless there is something to indicate for us. But if someone would vouch for him, it would be the same as in a bank. If you go in a bank and your name is Smith, they would say, "We do not know you, Mr. Smith, at this bank; and we are not to pay any checks unless we know the parties. Do you know Mr. Hirsh?"

"Yes, he will vouch for me."

"Mr. Hirsh, do you vouch for Mr. Smith?"

"Oh, yes, that is Mr. Smith, I will vouch for him; I will guarantee that is all straight."

The bank then says, "All right, Mr. Smith, Mr. Hirsh says he knows you and so we are acquainted."

The same way in a class. Somebody vouches for Brother **[Page Q252]** Smith, and then you say, I know persons who will vouch for him. That means you ought never to nominate a person you do not know; never nominate merely because somebody says Smith. Do not be silly and say Smith or Brown just because somebody else says so. Know what you are doing or do not do it.

Another thing: When we have such an election of elders, suppose I say, "I like Brother A and Brother C and to my mind these two brethren are very much superior to the other brethren, and I would really think the class would be better served if we only had Brothers A and C, and if we do not have Brothers B and D at all." I might try to force that, I might take advantage and wheedle them out of their vote. But that would not be right. On the contrary I should say, "Now I know quite a good many like Brother B very well, and some others like Brother D very well, I do not think either of these brethren have as good qualifications as Brothers A and C, but some others do like them and claim they get profit from them, and I do not know anything against their characters, and since others get a blessing from their service, I am glad they should serve." I would be pleased to nominate any and all of them, knowing them to be men of good, reputable

character. It would not prove I thought them better ones, but I would rather nominate the ones I preferred, and if the others were nominated and there is any lack of someone to second the nomination I would say, "I will second Brothers B and D also." Why? They are not your preference. No, but I know they are the preference of some of the other brethren, and I want all the class to be served. I would not want them merely to have the ones I thought better, but some of the ones they thought better. I ought to have love enough for all the brethren that I would want them all to be pleased, and not merely to please myself. That is the spirit that ought to be in every church and in every election, and I think there would be less confusion. Suppose there are some others who would like to have someone else.

Suppose some were nominated that I thought quite unsuitable; I would feel afraid some might vote for them. I would say, "Now, dear friends there is Brother 'W' that is nominated. I do not wish to have a word to say against him, or pose as an enemy of his, but in my judgment I thought it better we should not have him as one of the elders. Therefore I will state while the motion is under discussion that I am not going to vote for him. Now, Brother 'W', I am not opposing you in any way except as I ought to oppose you when I think you would be better not serving as an elder." I would be perfectly frank with him and would not say a word against him, and say, "I oppose him because he owes several bills downtown, and they know him all over town as a man that runs bills, and he is a disgrace to our class." I do not need to talk about Brother "W" at all. I would just say, "I cannot vote for Brother 'W' as an elder, and I would like to not see him an elder; I believe the Lord's cause would be better served otherwise." We do not need to tear one another to pieces. It might or might not be true about Brother "W" owing bills all over town. Perhaps if we would ask him, he might be able to give some good excuse.

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ELECTION—Of Elders who do not attend Meetings.

Q253:1 QUESTION (1913)—1—What do you think about a class leader who never attends a week-day afternoon meeting, nor all the night meetings, even when a pilgrim brother is present?

ANSWER—I would think perhaps he could not get out to the afternoon meeting because he had work of some kind. I would think, though, that a brother who had been elected elder who would only come to a meeting where he was to speak had better be left out until he would come to the meeting all the time. If he did not come to the meeting except when he was going to speak I would think that would indicate he was not qualified for eldership, it would indicate to my mind that he did not wish to be taught, did not wish to hear anyone else, but merely wished to hear himself talk, and thought he was above the rest of the class. "All ye are brethren." Whenever one gets to thinking he is not one of the brethren, that he ought to come only when he is to speak, then I am afraid for that brother. For his own sake I think it better not to elect him. We would not want to help a brother do something that would keep him out of the Kingdom. We are to consider the brother, and his interests, as well as the class and its interests.

ELECTION—Is it Wrong Not to Vote, When Perplexed?

Q253:2 QUESTION (1914)—2—A sister, perplexed and grieved in regard to affairs in the class attended the election meeting, but took no part in the voting. Those whom she WOULD have voted for were elected. Was this wrong? Was it a sin?

ANSWER—I suppose the sister used her best judgment so we may know it was not a sin. You are never wrong in following your conscience, even though it might lead you astray. You would be doing the right thing to follow your conscience at any cost. So God would not hold anybody responsible for sin, who had done the best he or she knew how. Dismiss it.

ELECTION—Proper Servants of the Church.

Q253:3 QUESTION (1915)—3—A man of high social standing became interested in the Truth, but did not consecrate. Through the influence of a well-to-do sister, and her husband, who is no longer in the

Truth this man was elected our Class Leader. They rejected another brother because he was not so intelligent. This influence in our Class is too often felt and the ordering of our Class is not according to the Sixth Volume of Scripture Studies. What would you advise?

ANSWER—We think, dear friends, that the Sixth Volume is in full accord with the Bible. If you believe it is in harmony with the Bible, then it will be your duty to carry out those suggestions as fully as they represent the Word of God. In my judgment it would surely not be the right order of things to elect a person to any office, either as Elder or deacon, where there would be any teaching responsibility whatever, who had not professed full consecration to the Lord. He would not be a member of the Church of Christ at all, and therefore could not hold any oversight in the Church; and to put him into such office would be **[Page Q254]** contrary to the spirit of the Word and be a wrong thing for the Class. What should they do at the next election? They should not vote for this man.

I do not know to whom reference is made, but if I were the person myself it would make no difference. I would think they should not elect me under such conditions no matter how much influence I had. Suppose it should disrupt the Class to choose another Elder. Then let it disrupt the Class. I do not mean by that that we should be careless as to the disruption of the Class, and careless of others' feelings; but after the matter has been fully set before the Class, those who do see the right course should stand for the fact that no one should serve in any capacity except one who is professedly a child of God; and no one should vote for any except those who are fully consecrated. If this cannot be made the voice of the Church, then those who are faithful should withdraw, and I think, according to the Bible arrangement, they would have a greater blessing.

ELECTION—Re the Vow.

Q254:1 QUESTION (1915-Z)—l—Should any one be chosen as a servant of the Church who has not taken the special Vow which so many of us have found very helpful, and which has been recommended to all?

ANSWER—We cannot make this simple Vow a test of brotherhood; for, even though we believe that the Lord has especially brought it forth at this time and that to a certain extent He intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of Divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear Elders and Deacons amongst the Lord's people everywhere could see eye to eye with respect to the reasonableness of the Vow, and its harmony with the Divine Word and with our consecration Vow, to which it is, as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that Vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting Elders or Deacons a preference might well be given to those who have taken the Vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead Classes are acceptable in every other way and are not *opposers* of the Vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the Vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple Vow might injure them while helping *others*. We may not understand the processes of their reasoning nor the attitude of their hearts, but we **[Page Q255]** may under such circumstances pass over what we cannot understand nor appreciate.

ELECTION—Rules for Selection of Elders and Deacons.

Q255:1 QUESTION (1915-Z)—l—What are the rules for the selection of Elders and Deacons?

ANSWER—Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI. on the subject of election of servants for the Classes.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that whenever possible the election should be unanimous, and unless seventy-five per cent of the Class, or more, favored a brother's election, it would be rather unwise for him to accept the office—the service. We did not by this mean that a minority of twenty-five or thirty per cent should be encouraged to obstruct the Class and hinder an election.

Strictly speaking, a majority of *one* in a Class would decide any matter except as *love* might come in to urge a consideration of the sentiments of others. If for instance, a Class numbered one hundred, fifty-one would have a *right* to decide respecting who should be the servants of the Church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the Class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained? We will offer a suggestion.

Suppose that in a Class of one hundred, six Elders were considered as necessary for the service. A, B, C, D, E, F, would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the Class possessed, and if nothing were known derogatory to their moral character.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal Elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the Class is not to be left without an Elder unless there are serious blemishes.

Our Lord similarly set a perfect example before us when He said, "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48.) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10.) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be Elders and examples to the Flock.

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Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol—immersion in water. Such as have not symbolized their consecration, are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the Church, and, of course, would not be qualified to be servants themselves.

ELECTION—Choosing Elders From Other Classes.

Q256:1 QUESTION (1916)—l—Where there is sufficient available material in the class, is it for the best interest of the class to choose its elders from brethren of other classes?

ANSWER—Where there is sufficient material in the class, it would not seem to be wise for the class to go outside to choose other elders. I think that goes without saying. But who is to determine whether there is sufficient material in the class? The class must decide that for themselves. Who is to say that they have

sufficient material in the class? The class must decide that—not Brother Russell, nor anyone else. If the class thinks that it has no qualified elders, then let it go outside. If it does have a number of qualified elders, then let them use what God has provided and encourage the brethren at home.

ELECTION—Regarding Percentage.

Q256:2 QUESTION (1916)—2—In a certain Tower, whose date I cannot remember, you suggested a method of election wherein all the nominees receiving at least a 50 per cent nominating vote should be unanimously elected. In a class where there is considerable difficulty and friction, would it be better to adopt this method, or to insist on a 75 per cent vote on each nominee for election as an elder?

ANSWER—We should remember, first of all, that the Bible does not tell us what shall be done. That being so, it is really a matter of judgment to find out what would be the most advantageous way for doing this. It is a matter of judgment as to what would be the best way. Mine might not be as good as yours. When I offer any suggestions in the Watch Tower on any subject like this, it is merely my opinion. Brother Russell has no wish to give commands, or to be a dictator in any sense of the word. He merely endeavors to give his opinion in such matters—about which the Bible does not speak. If the class knows some better way than I do, then that will be satisfactory to me. God's will is to be expressed by the class, and anyone that gets rid of the will of the class will make a mistake and will not have the approval of the Lord. I have known those who would bring in some kind of wire-pulling, and thus the interests of the class would be interfered with for the time being; that is certainly not right. We should not try to go beyond what the Lord has arranged. The Lord would not be pleased with anything of that kind. We must be honest with God and with the brethren, and help all the brethren to get the right thought, as follows: Now, it is none of my business whether I am chosen as an elder or not. Let the class do what it thinks best. If they choose me, I will try to serve them as best I can, but, if they do not choose me, then I will try to serve them as best I can anyway. If we have such a spirit, the class will surely see it in due time. The Lord sees **[Page Q257]** it all the time, and if you are right with God, it matters not how you stand with others. If you say we will have 80 or 75 per cent, or what not, there is nothing to regulate the percentage—nothing in the Bible. We would suggest that the desire in voting to please all the brethren in the class and to have an election that would be satisfactory to all, so far as you conscientiously could, would even be better than pleasing 75 or 80 per cent. There should be proper consideration for every one in the class, and yet each one, of course, should do what he considers to be right. Should it be figured out beforehand that all would not be entirely pleased, and the majority therefore should carry out their thoughts without any regard for the thoughts of the minority, surely that would not be right. If you think that a certain brother should be an elder and I see nothing wrong with the brother, the fact that you want him would be a reason for me to vote for him unless I knew something in his character that would disqualify him, in which event I would think it to be against the Lord's will to vote for him. I could not vote for him for a certain reason. (I am merely expressing my opinion in voting.) I would like our election to be unanimous, if possible, but, for a certain reason I cannot give him my vote. He ought to feel kindly about it, and should say: I admire your honesty and candidness; I will try to bring myself up to a higher standard. This would seem to be the right thought: to do the right and hope it may please the whole class; and yet, to do the right whether it please them or not. Not, however, in any independent spirit, but with the generous spirit of giving due consideration to the thoughts of each and everyone. I have known cases in which the 85 per cent rule was established, and the will of the class was not really done. How so? If 85 per cent were obtained why would that not be the will of the class? Because the 15 per cent might decide to be obstreperous and determine not to let the 85 per cent have their desire. The minority tried to rule the majority, and would not submit. However, the majority is all that should be required to determine the will of the class; 51 per cent would be the majority. If 85 per cent be required, it is a concession on the part of the majority to please the minority. Fifty-one per cent could say we will have our decision, we will have our way, but that would be ignoring the others and might cause a division. It would not be a wise or kind thing to do. The majority ought to think of the minority, and say we would like to have the 100 per cent,

so as to include every person, if possible, but for the majority to knuckle down to the minority so that the minority might obstruct the work of the class and make it difficult, because the majority were willing to say 85 per cent, and then state, we will do what we can to hinder this 85 per cent, would mean that they had adopted the method of filibustering used in politics for the purpose of blocking the purpose of those in the ascendancy. This, in the case to which we refer, was altogether wrong. We want to get the right focus on these matters. In Brooklyn and New York we hardly ever have anything but an unanimous vote —hardly ever—because we are agreed that we want to do everything we know to assist in the work. If anyone wants to have a certain brother as elder or deacon, we would be glad to have him. I believe this is the **[Page Q258]** mind of the classes nearly everywhere, but sometimes we get our minds twisted. When the minority say, you can't do anything unless you have 85 per cent, I would favor a change and make it 51 per cent, and then let the 51 per cent be as kind to the others as possible, but let the others know that we will not permit any method to obstruct the work of the Lord. God wants the majority of the class to rule the class and to determine its course, but the Lord also wants the majority to be very kind towards the minority, but, if they can be of one mind that would he better still.

ELEVENTH HOUR—Its Illustration.

Q258:1 QUESTION (1911)—l—Please explain the eleventh hour parable mentioned in Matthew 20.

ANSWER—This parable is given to illustrate something that will occur toward the end of this age. The parable goes on to tell that there were various calls at various times for laborers in the vineyard. Now, some might say that this call for laborers in the vineyard began way back in the days of Jesus and the apostles, and that these various calls belong to various periods of the Gospel age, and we would see no argument against that; that seems sound enough. Others again would claim that this sending forth of laborers in the vineyard was not at the beginning of the age, because the Lord and the apostles planted the vine and attended to it in the beginning, and this call of the laborers in the vineyard was in the harvest time, at the end of the age, when the fruit was ripe and when they were to go in and gather, and receive wages for gathering the clusters. This interpretation also has some reasonable qualities. In any event, the eleventh hour represents the very closing time of this Gospel age, and the presentation is that at that time some will be standing waiting for an opportunity to enter into the harvest work—the reaping work, the vineyard work, and that some who would be in a proper condition of mind and heart would be acceptable there to do harvest work, even though the harvest work was nearly finished, As, for instance, today, someone would perhaps say, "Well, Brother Russell, I suppose that the harvest work is nearly over, and that if I would want to go out into the harvest field it would hardly be worth while now, would it?" Well, I would say that if I were in your place, my dear brother, even though it be as it were in the eleventh hour I would go at once to the Lord and say—if it were possible for me to arrange my affairs so—"Lord here is so much time I can properly give to you and the service of the harvest work. I entreat that I may be sent into the harvest, that I may be one of those who will get a special blessing by virtue of association with the reapers, and that order of service."

There are some things about this parable that are not so easy of interpretation; we might give some guesses and they might be all wrong; we do not like to give any guesses that might be wrong. As to what the penny will be, and who the servant will be that gets the penny, and as to what it will mean that someone will murmur and say they are not satisfied with the penny, and say they should have had more, I do not know. I am not sure. Perhaps we will see more clearly by and by; but we do believe this: that none of our murmuring will be beyond the vail; that therefore, the giving of the penny and the murmuring, whatever it shall signify, **[Page Q259]** will be something that will yet be in the church before we pass beyond the vail. I do not think that any of those who murmur are going to have any pennies in the sense of eternal life and immortality. The Lord is not going to have any murmurers in his bride class; if I understand it right, they will all be so thankful they will appreciate the fact they have got more than they deserve, and so glad to get what the Lord will give.

ELIJAH CLASS—Vs. Elisha.

Q259:1 QUESTION (1907)—l—How may we distinguish the Elisha class from the Elijah class?

ANSWER—We have pointed out that Elijah was very distinctly a type of the overcoming Church. But as for Elisha, we have no positive proof in the Scriptures that he was a type at all. Some might infer that he was a type, and others might infer that he was not, but since the matter is one of doubt, it behooves us not to fasten very much weight to it.

ELIJAH—A Typical Character.

Q259:2 QUESTION (1909)—2—How about Elijah?

ANSWER—Well, Elijah was a typical character, for the Scriptures say he was. The transfiguration of Elijah was a picture or vision of the change of the Church at the end of this age, and the carrying away of Elijah in a whirlwind, and chariot of fire, represents the Church's experiences, in which we will pass beyond the vail—a whirlwind of trouble and fiery trials. Again you remember John the Baptist, who was beheaded. So far as life is concerned, we remember that God buried Moses, and so I presume God likewise buried Elijah. So far as the Jews were concerned he was taken up into heaven, and they saw him no more. But the Apostle says, "They all died in faith." We presume he afterwards died and was buried like other men.

ELIJAH—Re Moses on Mount.

Q259:3 QUESTION (1909)—3—Is it not a fact that Elijah was glorified with Moses on the Mount?

ANSWER—We answer, No. The record is that Moses died and was buried. It is not, therefore, in the authority for anybody to say that Moses did not die and was not buried, and he cannot have life or knowledge until after the Church shall have first received her resurrection, because Moses was of the household of servants, and they without us cannot be made perfect.

Well, what about Moses and Elijah appearing upon the Mount of Transfiguration? Well, I was not there, but I had a representative, a reporter present, right on the spot, and he told us of the matter. What did he tell us? We read that, as they came down from the Mount, Jesus talking to His disciples—and He knew all about it, you and I do not—told them that they had seen a vision, saying: "See that ye tell the vision to no man until after the Son of Man is risen from the dead." And similarly John, who was there on the Mount, afterwards described it in the book of Revelation, the book of visions. He tells us of this beast and that beast, with heads, horns, etc., and of the woman sitting on the throne, etc. Did he see these actually? He said, I saw, and I saw, and I heard and I saw—and he saw them all in vision, because those beasts never pranced around at all. God could have had a menagerie there but it **[Page Q260]** was not necessary. John tells us in the opening chapter that these were visions, saying that these were signified—made known by signs, and as He saw in visions *there*, so He saw in vision *on the Mount*.

There was another on the Mount who gave us his testimony. "You remember," Peter said, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my Beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, *when we were with him in the holy mount*." That was what the vision was to illustrate. Moses represented the class living, on the earth, if you please, for he was the mediator or representative of Israel, and he would very properly represent them in that tableau. Elijah was there used to illustrate the Church. Christ is the Head of the antitypical Elijah, and you and I are members of the Body of that antitypical Elijah, and that great Prophet is the one that God is raising up from among the people, and this Elijah will be the one in the Millennial Age to restore all.

ELISHA—Composed of Whom?

Q260:1 QUESTION (1909)—1—Who will compose the Elisha class?

ANSWER—In the first place we do not know that there is to be an Elisha class, because the Bible doesn't say strictly that there will be. Do we infer it? Yes. Upon what basis? Because there is an Elijah class and the Scriptures imply that there is an Elisha class referred to by our Lord and mentioned in Revelation. Elisha was one who joined himself to Elijah toward the close of the ministry of Elijah—joined himself as a servant and got a great blessing finally. If we shall suppose he is a type of a class then he would be a type of two classes. First, of the great company because the mantle of Elijah fell to him, which would seem to imply that the power or work of Elijah would fall upon the Elisha class, after the Elijah class is taken away. The only thing that Elisha did with the mantle was that he went to the river Jordan, smote the waters and passed over. It would simply mean that the Elisha class would pass through death in much the same way as the Elijah class—Jordan representing death. After passing the Jordan he began to do a certain revolutionary work. This would not represent the great company but would seem to represent another class—the work of the Ancient Worthies which they will begin and carry on during the Millennial Age. We believe the Scriptures show that the Ancient Worthies will eventually be on the same plane as the Great Company and will have the same glory.

ENEMIES—Love Your Own.

Q260:2 QUESTION (1905)—2—Who are the enemies that we are to love?

ANSWER—Your enemies. You need not love my enemies. I will do that myself.

ENEMY—Last to be Destroyed.

Q260:3 QUESTION (1911)—3—It says the last enemy that shall be destroyed is death. How would that be, the Adamic death, or how? **[Page Q261]**

ANSWER—The last enemy that shall be destroyed—what does that mean? That means that death, which is an enemy, will be destroyed. Now the second death is not an enemy to God, nor an enemy to any who are in harmony with God. The second death will be for the destruction of those who cannot be reconciled to God. Instead of being an injury, it will be a blessing to the whole creation; but the Adamic death is an enemy. It has been an enemy, because all down through the age, people have been suffering under the Adamic death who really, if they had had the opportunity, knowledge, etc., would have liked to serve God and be in harmony with him. Adam himself, no doubt, if after he had sinned, would have been glad if God had said, "Well now, Adam, I will give you another trial; go back into Eden; but if you do it again it will be the second death and that will be the end of it." Of course he would have been glad of that.

ENOCH—Where Taken?

Q261:1 QUESTION (1908)—1—By faith Enoch was translated that he should not see death, etc. Is it known whether he was taken from this earth and what class does he typify?

ANSWER—I answer that all we know about Enoch is stated, first of all, in Genesis, and, secondly, in the Apostle's statement in Hebrews, and, thirdly, in the statement of Jude, that Enoch prophesied of the coming of the Lord, saying, the Lord cometh with myriads of His holy ones. But in Genesis, it is stated that he was not found, he was missed, for God took him; and the Apostle in Hebrews tells us that he was translated, taken away—lifted over, is the thought, from one state or place to another; he was translated that he should not see or experience death. Not that he should not see it with his eyes, but that he should not see it in the sense of experiencing death. He did no doubt see death with his eyes for there was death in the world at that time, but he did not experience death; he was translated so that he might not experience death. This then leads us to understand that Enoch did not die. Now the Scriptures are silent as to what God did with him or where he took him, and that leaves us, therefore, without any basis or any positive statement as to where he is. We can state as to where he is NOT. We can state that he is not in heaven; because our Lord said that "no man hath ascended up to heaven, save he that came down from

heaven." Therefore Enoch did not go to heaven in that sense of the word. Where did he go? Why, the Lord may have taken him to some other planet for all I know. I don't know; it would be merely a guess. I merely take the Word of the Lord as it reads, that he was translated so that he should not see death and that he did not die. The Apostle makes that clear later on in the same chapter. He says, "All these died in faith," yet evidently he understands that he previously had made an exception of Enoch and therefore he would not be included with the others. Where he is God only knows; I do not; no one else knows. So you and I and all the rest are on a par. We have such confidence in the Word of God, however, that we believe Enoch lives somewhere and that in God's due time we will find out why he was made an exception in this manner.

Now, is he a type? He may be. We are not told that he is a type and therefore it would be rash for us to say **[Page Q262]** he was a type. We are not inspired to say this is a type, and this is not a type. If we could find anything in the Scriptures to say Enoch was a type, then we would be justified in saying he was a type. But anything in the Scriptures not specified to be a type we do well to be careful how we turn it into a type and make something out of it that might trouble us. There is one statement respecting this that gives a suggestion, a bare suggestion, that he was a type and that is a statement to the effect that Enoch was seventh from Adam. There the "seventh from Adam" is made prominent—seven, of the seventh generation. Now there is just a bare chance of building a little bit of speculation upon that. I call it by its plain name—"speculation." Since seven is always in the Scriptures recognized as a perfect number and indicative of perfection, we might understand that Enoch, the seventh from Adam, would represent that perfect man—the perfection of man, or man in his future state when he will be perfect and when he will not die. And in this sense of the word, Enoch may be considered as representative of that class of mankind which in the future will be in harmony with God and have eternal life—the ones who will be brought to perfection during the Millennial Age.

ENOCH—Translated, When, Where, Why?

Q262:1 QUESTION (1913)—1—Enoch was translated. What did it mean? What did it represent?

ANSWER—The Bible does not explain; I will not do so either. I do not know.

ETERNAL—Applied to the Sodomites.

Q262:2 QUESTION (1907)—2—In Jude 7, referring to the Sodomites, does the word "eternal" properly qualify fire, or vengeance, or suffering, for example?

ANSWER—I would answer, it qualifies fire—eternal fire; suffering the vengeance of eternal fire; that is the way the translation gives it. I think it is all right. What kind of eternal fire was it? Did it keep on burning there, and if you could go to where Sodom was would you see it burning now? No. Well what kind of an eternal fire was it? It was a fire whose effects were eternal; it was not a fire that merely burned a little while and then went out, but it burned until it burned everything up. And so, when the Lord is going to destroy the wicked, He will destroy them with an eternal fire, that is, a fire that will be complete, and finish the work. It will not be destruction for a little while from which they will be recovered, but it will be the vengeance of utter, complete destruction. In your talk every day, if you will only think about it, you use a great many figures of speech. Every person who can talk uses a great many figures of speech; and in olden times, they seem to have used these more than we do today. They made all languages in pictures. Some of the very old languages were all pictures, and all the spelling even was in pictures. Some of those old hieroglyphics that have been found in Egypt and elsewhere are all pictures. So our words are all pictures.

ETERNAL LIFE—Now, Actually or Reckoned?

Q262:3 QUESTION (1906)—3—Do consecrated believers have an eternal life now, or only a reckoned one? If a reckoned one, explain John 5:24, which says: "He that heareth my **[Page Q263]** word, and

believeth on him that sent me hath everlasting life."

ANSWER—This is a very similar question, as you will perceive, to the previous one, and would be answerable in the same way. It is more to get the right thought than to dispute as to which would be the best way of stating that truth. Both ways of stating the thought are really right. You may say that we have eternal life now, and proceed to prove it in this way: That the Lord has promised eternal life to them that love him, and God's word is sure, and since he has promised it, speaking by faith from that standpoint of God's promise, I could say, Yes I have eternal life. And yet it is very much like the matter I have sometimes illustrated by a check. Suppose you had handed me, or I had somewhere received a check, and that check were in my pocket. Suppose that check was for one hundred dollars, and that was the only money I had, and some one should come up and say, "Have you any money, Brother Russell?" You see I could say yes or no, because a check is not money, but I have a check that is worth money. Just so God has given us eternal life, and this life is in His Son. That is a plain statement. That is the record, he has given us eternal life, and this life is in his Son. And when He who is our life shall appear, then shall we also appear with Him in glory. So you see we have eternal life in the same sense that we have the check in our pocket. It is worth all it calls for, yet it is not the life itself. As far as the life itself is concerned, that is the salvation to be brought unto us at the revelation of our Lord and Savior Jesus Christ.

EUPHRATES—Re Second Death.

Q263:1 QUESTION (1911)—1—"And the fourth river is Euphrates." Does this river represent the second death in this verse?

ANSWER—Not that I know of.

EVE—Ransom of.

Q263:2 QUESTION (1910)—2—If it will not take too long, please explain the ransom of Eve?

ANSWER—It won't take very long. Eve belonged to Adam, just the same as all of Adam's race belonged to Adam. God gave Eve to Adam after he took her from Adam. It is very easy to see, then, dear friends, that if Christ redeemed Adam and all that Adam had, he redeemed Eve.

EVE—Re All in Adam.

Q263:3 QUESTION (1910)—3—"For as in Adam all die"—are we to understand this means Mother Eve?

ANSWER—Yes, I answer we understand this includes mother Eve; she was in Adam in the sense that she was a part of Adam's family; that the whole thing was centered in Adam; that God arranged it so, and that Adam's sin brought the death condition. If Adam had sinned and mother Eve had not sinned, of course it would be hardly proper for us to offer a suggestion, but my thought would be that if Adam had sinned he would have been put out of the Garden, and she would have been put out with him, as he was the representative of the race, and his transgression would mean the transgression by the twain; that she would be held as being a party with him in the transgression. **[Page Q264]**

EVE—Her Standing with God.

Q264:1 QUESTION (1915-Z)—l—What standing did Eve have with God?

ANSWER—Mother Eve had no standing with God except as a part of the body of Adam, for she was taken from his side. We understand that this represents that the Church has no standing with God of herself, that to produce her required the sacrifice of Jesus her Lord. In other words, she came from His side. The Second Adam is the Heavenly Lord—the First-born from the dead, the Justifier, the Life-giver to the world. During this Gospel Age, God has been selecting the Church to be the Bride of Christ, and she has been in process of development. As the Bride, the Lamb's Wife, she may be considered to be the

second Eve; and her work is to be during the incoming Age, the mothering or caring for the race of Adam, begotten again by "the Lord from Heaven," the Second Adam.—1 Cor. 15:45-47.

The whole picture shows us that the responsibility of the fall was in Adam. St. Paul points out that Mother Eve was the one who was deceived and was first in the transgression, but also points out that it was through Adam's disobedience that sin entered the world; and thus death passed upon all men, "for all have sinned" (Rom. 5:12)—showing the effect of Adam's fall upon his offspring, through heredity. As "the wages of sin is death," and as the sin that brought the death was *Adam's* sin and not Eve's sin, it follows that the Redemption-price would be that which corresponds to Adam, and not that which corresponds to Eve.

THE BODY OF SACRIFICE

When we read, "A body hast Thou prepared Me," as a sacrifice, we are not to understand this to mean the Church, the Body of Christ, prepared for sacrifice. The body prepared for sacrifice was the *human body* of Jesus. It was *prepared* in the sense that it was provided Him miraculously and was holy, harmless, undefiled, separate from sinners. Jesus alone had such a body prepared for Him. The Church had no such body.

Our Lord Jesus was ordained of God a Priest after the Order of Melchizedek; but *sacrificially* He was the anti-type of Aaron, and was first to offer up Himself, and subsequently to accept His disciples, justify them through His sacrifice, and then constitute them members, or parts, of His own sacrifice. It is evident that in the type only the high priest was ordained to offer up the sin-offering of the Day of Atonement. None of the under-priests had such a right. So none of the antitypical under-priests, the followers of Christ, are competent to offer up themselves. All that we can do is to present ourselves unto death. He accepts us, imputes His merit to us, and counts us members of His fleshly Body; and then by His Holy Spirit, through Christ, God operates in us "to will and to do His good pleasure," which is to carry out the work of self-sacrifice even unto death. But all this while the Church is not sacrificed as was the High Priest, nor presented to the Father in our name. The Father's dealing is only with our Advocate, and we are accepted merely because we are His.

All this is shown in the Atonement Day type of the sin-offering. The high priest offered the bullock first, as **[Page Q265]** his own sacrifice—representing himself individually. Then the high priest, not the under-priests, afterwards offered the Lord's goat—*one goat*, not many goats. This goat was offered, *not* as a sacrifice of the under-priests, but as the sacrifice of the high priest. So in the antitype. Our consecration is acceptable to the Father only because of the merit of Jesus imputed to us as His members when He adopts us as a part of His own flesh.

EVIL—Some Evils of Man's Fallen Condition.

Q265:1 QUESTION (1915)—1—If all life is from God, how can you explain disease germs, pests, etc.?

ANSWER—There could be no life except from the great Life-Giver and His arrangements. The conditions as we have them in the world today are not the arrangements that God had in Eden. When He created man in His own image, He made everything favorable for him, and Eden was a place in which there were no pests. There is not a word in the Bible about Adam having been bitten by mosquitos. So with other pests—no weeds there. The weeds were a part of the curse, you see, and all these things are said to be permitted of the Lord now for man's good, no doubt—"for thy sake," in thy interest. We can see very readily, my dear brethren, that all these various difficulties of the present time are tending to carry out the great curse of death, and make them realize what it is to be out of fellowship with God, out from under His protecting care. The world is not now under God's protection, whereas man was originally under His especial care. We are to understand, therefore, that as Messiah's Kingdom shall take control of the world, all these various pests of every kind will be removed. All that is undesirable will be swept away

Now as to where these pests come from: I am not able to give a full, definite answer, but will give some suggestions. There was a condition of things prevailing before the great Flood that was changed after the Flood. You see the illustration in the Photo-Drama of Creation: Take the case of Noah's intoxication. Before the Flood grapes had never fermented. Climatic conditions had been very different because of earth's enveloping canopy. Therefore Noah, not realizing that such a change had taken place, though the juice of the grape had a pungent flavor, was made drunk. There had been no such condition as this before the great Deluge. Noah was overtaken by something that he did not understand. Now alcoholic fermentation and acidity came through the new atmospheric conditions, and produced this effect upon the juice of the grape. Certain conditions of the weather or the atmosphere affect your own flesh, as, for instance: If you have a wound in your flesh, under certain conditions the tendency will be to fester, and that will bring forth poisonous life-germs.

Satan and the other fallen angels may be permitted some power in creating pests and disease germs. See our Spiritism pamphlet, p.79, and also Exod. 8:6,7. I presume that many of the diseases that we have today did not exist before the Deluge. And surely there were no pests nor disease germs in Eden. I do not know how the Lord will overcome all these things, but we believe that all Satanic power will soon be taken away, and we have confidence that whatever is injurious the Lord will destroy.

From the back of the Question Book:

EARTH—Was Motion Reversed?—Dial of King Ahaz.

Q770:2 QUESTION—In 2 Kings 20:11, we read that Isaiah the Prophet cried unto the Lord; and He brought the shadow of the sun ten degrees backwards, by which it had gone down on the dial of Ahaz. Does this record teach that the Lord reversed the earth's motion upon its axis? (A.)

ANSWER—The possibility of such a miracle has been questioned by many, who have insisted that it would involve not only stoppage of the motion of the earth upon its axis, but an impossible retrograde movement, to be accomplished in a moment of time. However, Professor Garbett, writing for a magazine called Knowledge, declares that he knew of an afternoon some years ago when, on many sun-dials in Southern England, there occurred exactly the wonder described in the book of Kings. Asked by Astronomer R.A. Proctor to describe it, he writes as follows: "The shiftings of the shadows on the dials, that Isaiah predicted to sick Hezekiah, are liable to occur at any place, when these two circumstances occur: (1) That the upper atmosphere is in that condition which causes two bright parhelion or mock suns to appear on opposite sides of the sun; and (2) that the lower air contains drifting clouds, massive enough to hide often two of the three (apparent suns). When the real sun and eastern mock sun are hidden, there is only the western (mock sun) to cast shadows, which then coincides with what the sun would cast an hour and a half later; but if the clouds shift so as to hide the west parhelion, and disclose the eastern, the shadows instantly become such as **[Page Q771]** the sun cast an hour and a half earlier. ... On March 29, 1858, these effects occurred, had any one been looking, on every dial of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 a.m. and still better at 1 p.m."

EARTH—Scriptural vs. Scientific View of Future

Q771:1 QUESTION—The Bible says "The earth abideth forever" (Ecc. 1:4). How do we harmonize this with the conclusions reached by scientists that the solar system is gradually running down and that eventually the earth will become cold and lifeless?

ANSWER—Even if the conclusions of scientists were realized as suggested above, it would not be out of harmony with the Bible statement, for the earth would still be "abiding" although in a lifeless form. Various have been the speculations as to the ultimate fate of the earth. Some have conjectured that the

earth would eventually drop into the sun and thus be consumed. Others have suggested that a collision would occur with some comet or with another planet, and in this way, the earth would be disposed of. The suppositions of scientists have served to amuse a not too credulous public and, we believe, not many have taken them seriously as to their wild guesses. How reasonable and consistent the Bible teaching to the effect that the Creator formed the earth to be inhabited, and that while it is still in an imperfect condition as a habitation for mankind, yet it is to be made glorious and perfect and in its beautified state will form an everlasting dwelling place for the regenerated human race! See Isa. 14:18.

EARTH—Will it be Burned Up?

Q771:2 QUESTION—Are we to understand from the words of St. Peter (2 Pet. 3:10) that the earth is to be burned up at some time or other? And what is the meaning of the expression—"the elements shall melt with fervent heat?"

ANSWER—The symbolical earth of St. Peter's prophecy doubtless refers to the social order of things or organized society, represented in the various forms of government now existing. In referring to the last times or the last days, our Lord foretold a time of trouble such as was not since there was a nation—Mat. 24:21 and the scriptures in general show how this "trouble" will be developed, and that it will be so destructive in character that it will result in the dissolution of the present evil, selfish, social structure, preparatory to the establishment of the "new earth"—verse 13—founded upon principles of equity, justice and love. The "elements" which constitute the present "earth" or social order, are the socialistic element, the capitalistic element, the labor element, etc. Who can not see that the friction existing between the various elements is constantly increasing, and that it is a question of but short time when the friction will become so intense that the elements, bursting forth into open flame, "will melt (be dissolved) with fervent heat," and thus the entire social fabric will be destroyed? As showing that the "fire" is not literal, we have in mind the Prophet's description of this same destructive time of trouble, in which it is stated that after **[Page Q772]** the "fire" has done its work, the Lord will "then" turn to the people a pure language. Zeph. 3:8,9.

EARTH—Will Present Resources Last Forever?

Q772:1 QUESTION—The scriptures state that God created the Earth not in vain, he formed it to be inhabited. (Isa. 14:18.) And also that the earth abideth forever. (Ecc. 1:4.) This seems to imply that the earth will be populated forever. If this be true, where will they get their supplies from, such as coal, minerals, timber, etc. when the present sources are exhausted? (E.M.)

ANSWER—The earth is composed of different elements. These elements, while they may change their forms and disappear from mortal vision, always remain the same elements. No instance has ever been known of where one element changed into another. But there is constant change taking place throughout all of the realms of nature. Yet, nothing is gained, and nothing is lost. Water changes from a solid (ice) into vapor (steam) and then into its elementary gases—H2O. Then the operation is reversed. The gases change to vapor—the vapor to liquids, and the liquids to solids. We may reason from this that when the coal, minerals, timber, etc., have all been used in their present form, and having been transformed into some other state, they will be utilized in that state or condition. And this process could go on throughout eternity without exhausting in the slightest degree the original elements. The process of change is always in a circle, and all that mankind will need to do will be to follow the circle around to its initial starting point and then repeat the process throughout all the years of eternity.

ELIJAH—Re John the Baptist.

Q772:2 QUESTION—What did Christ mean when he referred to John the Baptist as Elijah? (Matt. 17:2,12). Is this an evidence that he recognized re-incarnation as the truth?

ANSWER—The theory of re-incarnation is nowhere taught in the scriptures. Our Lord Jesus and the

Apostles never, in all their teachings, said a word about re-incarnation. As to the meaning of the Savior's words referred to in the question, we recognize that He was calling to mind the prophecy of Mal. 4:5,6. John the Baptist was one of the greatest of the prophets, and it was his mission to prepare the way of the Messiah, the Christ, by performing a reformation work in preaching repentance and baptism for the remission of sins, and declaring the kingdom of heaven at hand. This message was to the Jews and to them only, as they had been the Lord's chosen people for many centuries. But now a new dispensation was about to be ushered in. The kingdom of heaven was at hand. And it was John's mission to prepare the people for the new order of things. This He did in the power and spirit of Elijah. (Luke 1:16,17.) We know positively that John was not Elijah for we have his own testimony on the subject. "And they asked him, what then? Art thou Elijah? And he saith, I am not. Art thou that prophet? And he answered, No." (John 1:21.)

[Page Q773]

ENOCH—Translated—How Harmonized / All Died in Faith.

Q773:1 QUESTION—Heb. 11:5, we read that Enoch was translated that he should not see death. Then in the 13th verse we read that these all DIED in faith, referring to those mentioned in the preceding verses. Would this include Enoch among those mentioned? And if so please harmonize the two statements. (F.G.)

ANSWER—From the Genesis statement (Gen. 5:22-24) and the Apostles' words in the 5th verse of this 11th chapter of Hebrews, (Heb. 11:5) we are inclined to believe that the Lord translated Enoch that he should not see death; that in some way Enoch's life was preserved. As the scriptures do not say where the Lord placed Enoch that he should not see death, it would be idle speculation on our part to attempt to set forth just where to look for him. If Enoch, then, is alive somewhere as the 5th verse indicates, the expression of the 13th verse—"these all died in faith"—would have no reference to him. The Apostle was evidently referring to those mentioned in the 12th verse, and not to those mentioned in the preceding verses. "Therefore sprang from one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith."

EVIL—Origin.

Q773:2 QUESTION—Where did evil originate? Is God the author of evil? (Isa. 14:7; Amos 3:6.)

ANSWER—The word evil in the texts cited has the meaning in the Hebrew language of adversity. These evils or calamities were sent upon the Jews as chastisements for their violation of the terms of the covenant which they had made with the Lord. The evil here referred to was not evil in the sense of its being a wrong or a sin. Right and wrong, good and evil as principles have always existed and always will. Principles are eternal. Sin was produced by the evil principle becoming active, and began with Satan who permitted evil to control and dominate his course of action. Sin and evil were introduced into the world by Satan when he induced our first parents to disobey the Divine command. Thus the race has come under the dominion of sin and death supervised by Satan, the God (ruler) of this "present evil world." (2 Cor. 4:4.) At the appointed time when the Lord shall again control earth's affairs, establishing his own kingdom in the earth, Satan is to be bound and eventually will be destroyed, while evil will gradually cease to be active until at the close of Christ's reign, when sin and evil in their various forms, suffering, and death, shall be no more. (Rev. 21:3-5.)

EVIL—Why Does God Permit?

Q773:3 QUESTION—Why does God the great creator who has all power and wisdom permit the reign of sin and evil in the earth? When we see all of the sorrow and misery existing in the world because of the evil we wonder that a just and loving creator would permit these things when he has the ability to put an end to them at any time? **[Page Q774]**

ANSWER—This is a very important question and one that thinking minds have pondered by using a fact

of history to illustrate the matter. In ancient times during the reign of a just and wise ruler over a large part of the earth, a rebellion occurred in a certain portion of the empire. A usurper arose and, misrepresenting the character of the emperor, succeeded in inducing the people of this particular province to no longer render obedience to their rightful sovereign. Although the emperor had the power to suppress the rebellion at once, he permitted the tyrant to rule over the province, and in this way let the people experience the hardships and evils of misrule, that they might the better appreciate the advantages of the wise and beneficent reign of the monarch. Also it would furnish an object lesson to the people of the other provinces. And thus it turned out. The people in time grew exceedingly weary of the woe and sorrows inflicted by the usurper, and when the opportunity finally presented itself to escape from his dominion, they gladly returned to complete harmony with their emperor, expressing their allegiance and full submission to his just commands. Satan, "The God (ruler) of this present evil world," is to be bound eventually and the people, liberated from his dominion and tyranny, and instructed in righteousness, for, when "the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness," will then appreciate the wise and just commands of their creator, their rightful sovereign.

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[Page Q266]

FAITH—Exercise of By the World in the Millennial Age.

Q266:1 QUESTION (1907)—1—In what respect will faith be required of the world in the Millennial Age?

ANSWER.—Well, it is very difficult to explain that, because there are so many different ideas as to what faith is. Now, if you are referring to faith as meaning a belief in the things that you do not see, and the things that you do not know, and the things that God has merely revealed to us in His Word, that kind of faith will be very limited indeed in the Millennial Age. Why? Because everything will be made so clear and manifest that it will not belong to faith, but it will then be sight. It is faith now because God is choosing a peculiar people, and He is testing those who have the hearing ear and the eye of faith, who can walk by faith and not by sight. And so He represents that we are walking in the narrow way, and the light is on our pathway, and by and by, instead of having a pathway that is dark, and merely lighted as we take these steps, the Son of Righteousness will arise with healing in His beams. A man will not need to carry a lantern when the sun-light is shining. Just now, the lantern of God's Word, and the carrying of it, represents our faith coming from it, but they will not need that in the Millennial Age, because knowledge will be everywhere, and instead of faith, knowledge will be required, and it will be possible for people to come to know all about God and about His plan. Is knowledge better than faith? Yes, indeed. Wouldn't you want absolute knowledge if you could get it? Yes, indeed. But you are now walking by faith, are you not? Yes. God says that is the way He wants us to do now, and He does not furnish any more than that now. He gives us enough knowledge to have a basis for our faith and does not give us anything stronger than would be a basis for faith.

FAITH—Gift of God.

Q266:2 QUESTION (1910-Z)—2—Is faith the gift of God?

ANSWER.—"By grace are ye saved through faith, and that not of yourselves; it is the gift of God." The Apostle seems to intimate that grace is God's favor: in fact, the word "grace" has the signification of *gift*, or that which is favor. Our salvation is of Divine favor—not of any necessity on God's part, not because Justice required it, not because anyone could have demanded it from him, but it is his own merciful, gracious provision, and this salvation in our case is through faith. And the faith is not of ourselves, as a matter of course. Hence we think that when the Apostle says "it is not of ourselves," he must refer to faith. However, faith, in a very important sense, is of the individual; we are urged to "have faith unto

God." One cannot have faith for another. The individual must exercise his own faith in God; and yet in this text we are told that our faith is of God.

In what sense could this be of God? We answer that it is of God in the sense that every good and every perfect gift comes down from the Father. Our faith must have a foundation, must have a basis. We must have knowledge of a matter in order to have faith in it. We have knowledge of God, and this knowledge which is **[Page Q267]** granted us as a grace or favor brings us to the place where we are enabled to exercise the faith. The faith in a great measure rests upon the knowledge. The knowledge reveals God's character; the Divine Revelation makes known to us certain facts respecting God's purposes, and we see the purposes thus outlined to be in harmony with the character of God, and this enables one to believe the promises; and believing them, we are enabled to act upon them; and this is faith.

So, then, our faith, while it is of ourselves in the sense that we must exercise it, is of God in the sense that he supplies the necessary elements from which that faith is to be compounded.

FAITH—Discerning the Lord's Will.

Q267:1 QUESTION (1912)—1—I cannot always discern the Lord's will under all circumstances. (Pastor Russell, neither can anybody else.) Is this an indication of something wrong in my heart condition?

ANSWER.—No. The Lord does not wish us to walk by sight and have no difficulty in discerning His will. He wishes to put the matter in such a way that there will be a test of our obedience and perseverance—we are to walk by faith and not by sight. How?

I will tell you how to do it. Every day, of course, and in all particular matters, I try to take everything to the Lord, I would not wish to undertake anything, without seeking to know the Lord's will respecting it. But, I am not always able to know the Lord's will. I have no miraculous insight to know God's will. My judgment is not sufficient, I am not to tax my mind that way, it is out of the power of my mind. I will leave it to the Lord. If He wishes me to go this way or that way, He can direct the course. So, my mind and heart are satisfied, if, at the beginning of the day, I say, Lord, here am I; I thank Thee for the privilege of another day and what I hope will be full of opportunities for serving the Truth and the brethren. I ask you to direct all of my thoughts, words and conduct, that I may serve Thee. Then I go forth and use my best judgment. If the Lord wants to lead me in one way or another, that is His part, not my part. I have solicited His guidance. My eye is alert to know and to do His will at any cost. I rest easy in this yoke, knowing that God is able and willing to overrule all things for His glory and for my profit.

When a child I noticed that some people had a certain way of going to the Lord with their affairs. They would open their Bibles at random, and whatever verse their thumb happened to be next they would say was the Lord's message and they would follow it, too. That was not for me to find fault with. It seemed remarkable to what texts they would sometimes open and they should have such remarkable answers to prayers. But, I said, Lord I am really afraid, and if it pleases You, I would rather be directed by my judgment than by this method, for my mind does not seem capable of accepting it. The Lord seems to have taken me at that prayer. I do seek the Lord's guidance in studying the Word, taking all of the verses, trying to find the principles of God's dealings and teachings on every subject. There is surely a reason why right is right in every matter, and I desire to know it. I desire to know the reason why **[Page Q268]** God wishes a matter this way or that way—not that I doubt His wisdom, but so that I may enter into the spirit of the Divine regulations. I have much more happiness than I would otherwise have. Could I know whether God, the devil or chance would open the Bible for me in that other way? I much prefer and believe it the Bible's teaching that I commit all to God, ask Him to guide my judgment and reason and then go out and use that judgment and reason the best I know how. The Lord may allow me to use my judgment in some way that afterward appeared not the best; but if so, He may use it to bring some great blessing or instruction anyway. Our judgment, of course, means our understanding of our Father's Word and of His providential leadings. Thus doing we know that all things shall work together for our good.

FALLEN MEN—Cannot Covenant With Jehovah.

Q268:1 QUESTION (1913)—1—You say fallen man cannot enter into a covenant with God. Upon what basis did God make a covenant with Israel? Would such restriction apply to Moses, he being fallen also?

ANSWER.—Moses was imperfect, because the Bible tells us there is none perfect, no not one. When we say God could not make a covenant with fallen man, the thought is not that He could not, but He would not. It would be a useless matter to make a covenant with fallen man, because they could not keep it. In the case of Israel, God said I am going to bless the seed of Abraham, and you, the natural heirs of Abraham. Would you like to have Me take you to be My people? Then if you would, if you think so I will give you a chance to try it. I will give you a law, and if you can keep that law I will agree that by virtue of keeping it you are perfect, and if perfect you will be able to go on keeping it and live forever, but if you fail you will die. So there was a tentative agreement, a provisional agreement. God had a right to do that. Not that Moses was perfect. God said if you would like to try I will treat you as though you were perfect. I will give you sacrifices to represent the true sacrifices, and these offered year by year will cover you typically; you will be counted as though you were righteous for one year and in that year you may show Me how you can keep My law. If you can keep the law I will fix all the rest.

FALLING AWAY—After Once Enlightened.

Q268:2 QUESTION (1910)—2—If any fall away, who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, will their failure to receive the crown lead to the second death? Or is there a chance that a place may be found for them among the Great Company?

ANSWER.—I do not think that anyone is competent to answer that question. It is beyond our depth. We ought to fear to pass judgment on anyone who gives evidence of still having love for God or for righteousness. We do not mean that we might not fear for some, as the Apostle says we should fear, and that we should strive to pull them out of the fire—pull them out of places of temptations, and trials, and strive to recover them from the snare of the adversary. That fear is proper enough, but for us to decide that such a one has been given up of the Lord, and that **[Page Q269]** he has been sentenced to the second death, is not ours to judge, and we do well to seek to avoid passing judgment upon others.

FAMINE—Application of Amos 8:11,12.

Q269:1 QUESTION (1909)—l—"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Please explain and apply these words.

ANSWER.—Well, these words in the first place were written especially to the Jews, and there was quite a period of time when they were without a prophet or teacher and a great many Jews were seeking the Lord but were so blinded that they could not see Him as the Lord, and as represented in the parable where the rich man begged for the cup of water. They are kept in that condition that the mighty works of God might be fulfilled. The nation of Israel itself is a most wonderful thing. To think that there are some who are of the seed and stock of Abraham still in the world is a most wonderful thing; all other nations are mixed up. But the Jews have an independent nature, so that God could show in His dealings with them what He would do later. How long they shall thirst and hunger I do not know.

I must tell you that I have recently had some experiences with the Jews. I bought a coat not a great while ago, and the man who sold it to me was a Jew, and after I purchased it, he said, "I read your sermons every Monday morning and I am pleased with them, I have been reading them for over a year."

Later on, I met a gentleman on the street in Pittsburgh; he was a Hebrew, and he said, "Mr. Russell, I keep track of you, I read your sermons in the paper." The Jews are hungering and nibbling around the edge, but they will have to wait a little longer.

FAMINE—May Have Two Applications.

Q269:2 QUESTION (1912-Z)—2—"For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." (Isa. 3:1.) What does this mean?

ANSWER.—There was a famine which came upon Judea. The people did not have enough to eat or to drink. They are still in very much the condition of Ishmael at the time when Hagar laid him down to die. During the Gospel Age the poor Jews have been famishing. They have been without any communication whatever with God.

The same Prophet, from whose inspired writings the above text is taken, tells us of another class whose "bread shall be given them, whose water shall be sure." (Isa. 33:16.) They will be well cared for, well protected, and will have both bread and water. This text may have applied to the Jews at the time of the destruction of Jerusalem and may apply to any Jews and others who, since that time, have put their trust in the Lord and to whom He has supplied what was needed for the strengthening of their lives. As we look about us today we find many of nominal Israel **[Page Q270]** hungry, thirsty. They endeavor to make themselves think that they are well fed; and the majority of them do not realize that they are poor and naked and unfed and blind. In the meantime the Church of Christ is in the protected place. Everything is working together for good to them. Their bread and water *is sure*. "No good thing will He withhold from them that walk uprightly"; "the meek will He guide in judgment; the meek will He teach His way."

FATHER—The Heavenly Father's Care of His Children.

Q270:1 QUESTION (1909)—1—Kindly explain Matt. 18:10: "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

ANSWER.—I presume that the conditions beyond the vail are so different from the conditions this side the vail that it is difficult to explain the conditions there. Our Lord said to Nicodemus, if I tell you of earthly things and you do not understand, how will you understand if I tell you of heavenly things? He did not tell him much about heavenly things.

In this I would understand the thought suggested to be that when we pray to our heavenly Father we are to realize His careful attention to all the affairs of the weakest and most ignorant of His children. If they are His, that means that His providential care is over every one of them.

The suggestion that His angels do always behold His face, is that He is always ready to receive their messages. He is ever ready to hear, to give attention, and it pertains to every one of His little ones. On this Scripture has been built the thought that each individual child of God has an individual guardian angel, which specially takes care of him. Now I say that is a theory, and I do not know that it is right, but whether it is a living spirit being that interposes for us and guards us, or whether influences or powers of God, it makes no difference to you or to me, because whatever God is pleased to use to protect us, what difference does it make to us, so long as we are assured that we have protection and that we have communion with Him?

FEAR—What Kind Does Love Cast Out.

Q270:2 QUESTION (1912)—2—"There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." What fear is here referred to, and how does perfect love cast out fear?

ANSWER.—Fear is a quality of the mind that is begotten generally of uncertainty. There are certain things which we ought to fear, and certain things that we need not fear. The Adversary would seem to take advantage of our fallen condition, the condition of sin, and cause us to fear our heavenly Father; because

whoever we fear we keep away from. We all realize that by nature we are sinners, and that there must be some penalty for sin. We seem to know this instinctively and naturally have a fear. We are told, You are a sinner, You are a sinner and there is a penalty for sin. A fear comes—of what kind and how severe will the penalty be? Satan would try to give us, through his various theories, a dread or fear of God, and of torture. He pictures before our imperfect minds a God unjust, over-severe in His dealings with sin and the sinner.

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As we come, gradually, to a clearer knowledge of God and His principles for the regulation of His universe, we have that fear cast out. Instead we have a love for God, and realize that He has a love for us. We love Him, and in proportion as we realize that He loves the world and has made provision for us and the world. By and by, when we get to the place where we love God perfectly, all fear is cast out.

But this knowledge and love would not cast out the fear of displeasing God; because that is a proper reverence, and that is never to be cast out. The more reverential love we have, the more of that fear we will have—who would not fear to offend a brother or neighbor whom he loved and appreciated. This is the same principle that exists, more or less, between father and children, husband and wife. The wife who would fear her husband would not be in as happy a condition as if there were perfect love, and vice versa; also with children. Yet each should the more fear to wound or offend the other.

FEAR—Is it Wrong to Fear Death?

Q271:1 QUESTION (1915)—l—Does it denote a lack of faith, or is one in a condition not pleasing to Jehovah, when we look forward to death fearfully?

ANSWER.—We are to remember that our physical condition has much to do with our feelings, and one might be in such a nervous condition that a trifling noise would affect the nerves. Perhaps you have been in the condition that even a slight thing would jar your nerves and make you very uncomfortable. You can see that some persons might thus have a great fear. But that super-sensitive condition would not prove that they were not true children of God. So I do not know that we should think it an evil or a sin for some to have a fear of death. Some people naturally have more fear and dread of death than others. The organ of vitativeness—love of life—is much stronger in some than in others.

Some even who have been taught the doctrine of eternal torment seem to have little fear of death. We read the accounts of the soldiers of Europe going down to the trenches, where fully half of them may never come back alive, and yet they go down there with a great deal of courage, apparently fearless of death. I do not quite understand it. I would think that the natural condition of mankind would be to fear death. We find that this was true of our Lord Jesus. He had a fear and dread of death, and this lasted until He had a message from God to the effect that He was acceptable and would have a resurrection.

When He came down to His last night on earth, the night on which he was betrayed and apprehended, you remember that in the Garden of Gethsemane He began to be very sorrowful. He became very, very sad and heavy-hearted, thinking, "Now tomorrow I am to be crucified. It looks, too, as though I am to suffer as an evil-doer. I would be glad if that need not be. It is a terrible thing to die under any conditions, but it is an awful thing, after living a righteous life, to die as a blasphemer against God! O, if it might be possible that this part may pass away from Me!" Then the thought came, "Perhaps I deserve that experience; perhaps I have committed some sin. I do not know anything I have done that is wrong, but perhaps I have transgressed in **[Page Q272]** some manner. If so, I will have no future life!" The thought was terrible to one who knew the perfection of life before He came into the world and who had a full understanding of the possibility of the future glory, honor and immortality.

And so we read of Jesus that "in the days of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, He was heard in that which

He feared" (Heb. 5:7). He did not pray to be saved from *dying*; for He had consecrated His life unto death; but to be saved *out of* death, by a *resurrection. And He was heard*. The Father sent Him some message or assurance that was strengthening to Him, that gave Him to understand that He was fully acceptable. The passage concerning the appearing of the angel to our Lord is not contained in the oldest Greek Manuscripts; but the Scripture cited from Hebrews proves that the Father in some manner heard His petition. As soon as the fear of annihilation was removed, the Master was the calmest and most courageous of all. His quietness of soul returned when He once had the assurance that He was pleasing to the Father.

Now I believe that when we have a fear of death we should seek the Father in prayer, should seek the assurance that we have the Father's approval. The Bible enables us to know when we are acceptable children of God, and as Christians we should seek to drive away our fears, giving heed to God's Word, having it before our minds and considering the precious promises concerning the Lord's love and care and sustaining grace in every time of need. I believe that as we do this we will find in our hearts more and more a loyalty and a willingness at any sacrifice to walk in the footsteps of Jesus unto the end. And we can say, "I will not fear;" God has promised that "all things shall work together for good" to me. Why should I fear? What or whom shall I fear? I will fear nothing, "for Thy rod and Thy staff they comfort me." Rom. 8:28; Psalm 23:4.

FEDERATION—When Established.

Q272:1 QUESTION (1910)—1—When will the Federation of the churches be an established fact, in 1911 or 1913, and become the false prophet?

ANSWER.—I do not know. How could I? I am not a prophet. The very most I try to do, dear friends, is to interpret prophecy, and I know of no prophecy which gives a clue to the question.

So far as my expectation was concerned, I thought it would be years ago. I am surprised that it has been so slow. When I first called attention to the matter, none of the churches were thinking of it, but way back in 1880 we saw it clearly in the Scriptures, and we were naturally inclined to think things would come more rapidly than they do. It has been slowly developing, however, and it is right here now. If it had developed more rapidly, something else would have gone wrong. It is for you and me to learn to trust the Lord to manage his part, and for us to try to manage our part. It is all coming around, dear friends, and will be here at the proper time, but whether next year or two years after that, I would not begin to say.

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I might remark in this connection that to a certain extent this recognition has already been given; viz.: that two years ago the Episcopal church rescinded that feature of their church creed which barred other ministers from speaking from the Episcopal platform. It used to be the case that if any other minister occupied the Episcopal pulpit, it would practically have to be fumigated. Our Episcopal friends now think this is foolish, so they have abandoned that feature as a step toward the union. They have practically recognized all other denominations today, by allowing them to speak from their pulpits.

FEDERATION—In Jesus' Day.

Q273:1 QUESTION (1910-Z)—1—Why were the Pharisees and Sadducees of our Lord's day the leaders of religion?

ANSWER.—They had formed a trust or federation, so to speak, and rarely made an attack upon each other, although their doctrines were directly opposed. The Pharisees acknowledged God and the prophets and the Law, and believed in a future life by a resurrection from the dead, and believed in a coming Messiah to exalt their nation and through it to bless the world. The Sadducees believed nothing of the kind—they were agnostics, Higher Critics. They were making the best of the present life, doubting any future existence. The Pharisees opposed Jesus because He did not acknowledge them but criticized them

and showed the hypocrisies of their claims to be perfect and holy in the keeping of the Law, and reproved them for their lack of sympathy with the poor and less pretentious.

The Sadducees opposed Jesus because, from their stand point of unbelief, he was a fraud. But even as a fraud they would not have bothered themselves to oppose him, only that they perceived that he was gaining an influence with the people—an influence which they feared might, sooner or later, lead to some disturbance of the peace and unfavorably influence the conduct of the Roman Empire towards the Jews. So, while the Sadducees and Pharisees both opposed Jesus, their opposition was for different reasons.

The triumphal entry of Jesus into Jerusalem and the crying of the multitude, "Hosanna to the Son of David," the Messiah! awakened envy in the minds of the Pharisees. But in the Sadducees it produced a fear that the common people should become so aroused as to involve their nation in some strife with the Empire. The Pharisees strove to turn away the sympathy of the people from the Great Teacher, and, to this end sought to catch Him in his words by putting the question, "IS IT LAWFUL TO GIVE TRIBUTE?"

They reasoned that if Jesus would say, It is *not* lawful, they would have little difficulty in having him arrested as a leader of sedition and thus compel Pilate to put him to death. They reasoned further that if Jesus should answer that it *was* lawful to give tribute to Caesar he would thereby alienate the sympathy of the multitude, which cried "Hosanna!" after him; for the Jews held, almost superstitiously, the idea that they, as God's Kingdom, must not pay tithes to any earthly Kingdom—that it would be irreverent to do so, excepting under compulsion. We notice how artfully they endeavored to ensnare the Master by complimenting him upon his truthfulness, saying, "Master, we know that thou art true!" Not only so, but they sought to impress **[Page Q274]** upon him their appreciation of him as a Teacher—that he would teach the light, the Truth, at any cost. And so they said, "Thou teachest the way of God in truth!" And further, they fortified their position by saying, "We know that thou regardest not the person of men!"

These treacherous compliments were intended to ensnare him, but he promptly answered, "Why tempt ye me, ye hypocrites?" Why do you veil your base designs under guise of speaking for the Truth? "Show me the tribute money." This was, literally, the census coin in which the tax was to be paid. They handed him a *denarius*, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Jesus asked, "Whose is this image and superscription?" They answered, "Caesar's." Jesus replied, "Render unto Caesar the things that are Caesars and unto God the things that are God's." No wonder the wily Pharisees were troubled to know how to catch him in his words! On the contrary, they were caught; for all of their complimentary remarks stood to his credit in the minds of the common people.

FIGHT—Fought the Good Fight.

Q274:1 QUESTION (1909)—1—(2 Tim. 4:6,7,8.) "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give to me at that day and not to me only, but unto all them also that love his appearing." At what time in the Christian's experience should he be able to give such a testimony?

ANSWER.—Well, I think, dear friends, we should be able to give a good testimony from the time we reach what we sometimes call the mark. When we speak of the mark we are merely speaking of the mark of character, which is that which the law of God places as the smallest condition which would be acceptable to Him, and the least He will accept of you or me or anybody, now or in the Millennial Age, which is, "Thou shall love the Lord thy God with all thy mind and heart and strength, and thy neighbor as thyself." When you have reached that mark you may properly say you have reached the mark of perfect love. Nothing less than this will do.

You may not have reached this in your body because your body is imperfect. This is a mark of the heart. The Jews under the Law Covenant were obliged to come up to that mark in the flesh, but we who are

spiritual Israelites are required to come up to that law in our minds and hearts. If you find that you have blemishes in your flesh you are to ask the Lord to forgive you, but your heart must always be perfect. Like the needle of a compass, if you swerve, then like the needle when released, it comes back to the pole; so your heart must always be loyal. So regard your neighbor that you would love him as yourself, would do good to him as you would have him do good to you; do justly, generously, righteously to your neighbor. It might be that through some temptation you might not do just as you would wish to be treated, but just as soon as you find out that you have treated him in any manner that was not right it would be your duty to make amends not only to him **[Page Q275]** but to God, for you have injured him to this extent. In the Millennial Age a person will be required to act perfectly, but at this time, during the Gospel Age, the Lord has made a higher requirement for the Church, which is that we should love the brethren as He loved us, that we should lay down our lives for them. Christ has made this requirement upon all who would be His disciples. They must love their enemies also to the extent of being ready to do good to anybody. As soon as you find in your heart that you have that perfect law of love, then you are at the mark of perfect love and in that condition, if you should die, you would have every reason to think that you would be acceptable to God. He may not take you as soon as you reach that condition, for He may leave you here to do good to others and to be tried and tested yourself. But when you are in that condition of heart and mind and someone should say that your life is in jeopardy, you could say, I have reached the mark of perfect love and I am ready to be offered.

This reminds me of a Welsh brother who had a long walk home from meeting one night and on the way met a highway robber who demanded his money or his life, and he replied, Take my life, take my life, I have no money. The robber turned and ran; he was afraid of being near a man who was ready to die. I hope your heart condition and my heart condition is such that if at this very minute something would occur to demand your life that you would be able to say, *"I am ready to be offered."* I should be very pleased if the Lord should want me now to pass beyond the vail. We should live in that condition of heart every day and hour, and should not be satisfied with any thing short of that.

FINANCIAL AID—Limit to Indigent Brethren.

Q275:1 QUESTION (1910)—1—How far should we go in extending financial aid to the indigent brethren? What would be the limit?

ANSWER.—Well, do not go beyond what you have got. That is the first limit.

For instance, a brother in distress has money loaned to him which he does not repay: should we assist him again when he owes us for past favors?

Well, first, the fact that he has been unable to pay, and unable to make good past favors, would not necessarily constitute a ground of objection, because you have had past favors from the Lord and you have not been able to pay, and if he stopped giving you any more it would be pretty hard on you, wouldn't it? However, dear friends, in the matter of giving to the poor brethren, or to anybody, it is an occasion for the exercise of judgment and prayer. To give unwisely might be to encourage somebody in a wrong course, and to give wisely might be the means of helping someone to see a proper course. If you have any advice to give anybody, it is usually pretty good to put it in the "sandwich" form, and to give the advice when you are giving the money, rather than when you are refusing the money. Put the advice in with the money, suggesting, kindly, to the brother or sister. Now I do not like to criticise you, my brother, but it would seem to me that you might do this or you might do that; I am going to help you to such an extent, but I hope you will do thus and so with it, because I feel as though I **[Page Q276]** am a steward over whatever I possess, and that I ought to use it as I feel would be to the Lord's pleasement, and not merely because you would get it. But we are not to forget what St. James says, that if we should see a brother or sister suffering want, it would be an un-Christian course on our part to refuse aid, no matter if they have been foolish in some respects in the past. Perhaps they were not born with as level heads as you have been. But it is true the majority of people do not have level heads on the use of money. That is my

experience—I am in trouble with people all the time. Perhaps my head was made too tight and stingy, I don't know. But I believe it would be entirely wrong for us to permit anyone that we recognize as truly a brother in the Lord to suffer lack of the necessaries of life. Now, how many of the luxuries should be added to that is another question. I have known instances in which I thought the friends had perhaps undertaken to do for some persons more than would have been, in my judgment, the wise course; but I said to myself, it is none of your business, mind your own business, and let them attend to their matters; and perhaps the Lord will be better pleased with their course than with yours. We live in a day, you know, when things are considered necessary that would not have been considered necessary a short time ago. We all have more comforts and blessings temporally than our grandfathers had, I am sure, and these blessings become almost necessities to people—or at least with some. Really a person can live on very little when it comes down to necessity. Potatoes are always cheap; so is salt; so are oats; and really the absolute necessities of life do not cost a great deal. We are to consider matters in as broad a light as we please, and we are to remember in our day civilization has adopted methods for dealing with people that it did not adopt in times past, and I think very good methods. Instead of having the blind beggars sitting by the roadside, as in our Lord's day, civilization says, No, let us take these blind beggars, and put them comfortably in a nice home where they won't have to beg, where they will not have to sit in the sun all day, where they will not have to be without proper nourishment and care; let us put them in a nice suitable asylum. If I were in their place, I believe I would prefer to go to some institution of that kind that had been specially prepared for me, rather than to sit out on the curbstone or any other place to solicit alms. However, this is a matter which each one must decide for himself. The broad principles of the Lord's teaching is, that we should not see anybody go hungry, whether friend or foe. If thine enemy hunger, feed him, and if he is naked, give him something to cover his nakedness. But that does not mean you should give him your best robe, or anything of that kind.

FINGER—Significance of Sprinkling the Blood with His Finger.

Q276:1 QUESTION (1907)—1—Lev. 16:14: "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward." Is there any special typical significance attaching to the finger of the High Priest?

ANSWER.—I do not think of any special significance in this word "finger" as it is used. It would be more convenient to sprinkle with his finger than with his whole hand. There may be some force or significance to the word "finger," **[Page Q277]** but I never thought of it. If any of you think of it, I would be pleased to have you mention it to me.

FINISHED—Not the Divine Plan.

Q277:1 QUESTION (1912)—1—When on Calvary our Lord said, "It is finished!" to what did He refer as being completed?

ANSWER.—This did not mean that our Lord had finished all the work of the Divine Plan, for both the work of calling out the Bride and presenting her blameless and the work of the Millennial Age were yet future. Our Lord had come into the world to do a work of *personal sacrifice*. When He was thirty years of age, He presented Himself in consecration at Jordan. During the three and a half years of His ministry He continued to offer Himself; and this course, figuratively, became a sweet incense ascending before God beyond the veil. This work was one which could not be accomplished in a day. It required three and a half years. To this He referred when He said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke 12:50.) He was anxiously awaiting its completion, which was reached at Calvary.

FIRE—The Significance of Coals from the Altar.

Q277:2 QUESTION (1910)—2—What is signified by the priest's taking coals from the altar and using the same for the offering of the incense in the Holy?

ANSWER—We see that the fire used in all three of these different places represented our Lord's dying, or death process. The fire outside the Camp represented the destructive influences which came against him and caused his death, as viewed from the world's standpoint. The fire in the Court represented the same destructive influences that came against him and caused his death, as viewed from the standpoint of believers. To those outside the Camp the burning of the flesh and hide and hoofs and horns had a very evil odor, bad odor. To those that were inside the Court the burning of the fat—it was practically all fat in the sin-offering that was offered on the altar at this time—represented that which is not a bad odor, as the burning of fat does not give off a bad odor when burned under proper conditions and circumstances, as it is almost pure carbon. As has already been suggested, the fat could represent the love and zeal which would characterize the sacrifice. In a lean animal there is very little fat; in a fat animal there is much fat to be put on the altar and correspondingly could augment the zeal, the flame, with which it would burn. But entirely aside from the burning of the fat and of the animal outside the Camp is the fact that fire was used to start the flame of sacred love and self-sacrifice.

The coals of fire upon the altar, that which caused the burning of the fat, would not seem to represent anything that our Lord had or did, but rather experiences from the ordinary affairs of life. Wood doubtless was used upon the altar, as we read in some places, and the glowing embers from this fire upon the altar were taken inside the vail to constitute the basis of the offering on the Golden Altar, the offering of the incense. This shows, therefore, that the fire was of the same kind in all three of these pictures—wood-fire that burned the animal outside; wood-fire that burned the fat in the Court; and wood-fire or coals of fire, that burned the incense upon the Golden Altar.

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What does fire here represent? We answer that, as usual, fire represents destructive influences. Was there anything peculiar about these destructive influences that would mark them as separate and distinct from many other destructive influences. Our thought is that the fact that they are connected with the altar and were typified by the fire which burned only on the altar, implies that they were destructive influences which were connected with the sacrificing; not the destructive influences which might come against mankind in general, as disease, or war, or famine, or pestilence, or from some other such general source of fire, trouble, destruction, but rather here a sacrificial fire, sacrificial influence, something connected with what was being offered; therefore such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice; as our Lord expressed it, using another figure: "The cup which my Father hath poured for me, shall I not drink it?" It was not the Jews that poured that cup for him, it was not the Pharisees that poured that cup; it was not the Romans; it was not the people nor the hypocrites; it was not the scribes that poured that cup; but it was the Father who provided the cup.

We would understand, then, that all these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and the loyalty and the genuineness of our devotion. Carrying the coals into the Holy would thus seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the Divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation, as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience.

FIRST-BORNS—Church Typified by.

Q278:1 QUESTION (1913)—1—Whom do the first-borns of Egypt typify?

ANSWER.—The first-borns of Egypt represent the Church of the First Born, as the Apostle calls our attention to the matter—the Church of The Firstborn whose names are written in Heaven. Now the Church of the First-born includes two classes, the Little Flock class, the Bride class and the Great Company class—the virgins, her companions. How could they all be in the Church of the First-born? Because this First-born Church is the first fruits unto God of His creatures; it represents all of those begotten of the Holy Spirit during this present time. Everyone now begotten is the first fruit as compared to the world, because the world is to be regenerated by and during Messiah's Kingdom, and all of those who now believe and accept God's terms and receive the begetting of the Holy Spirit, their birth must take place before the world's work can begin. So we are **[Page Q279]** all the little flock and the great company; namely, all of those who come unto the Father through Christ, all who were accepted, all who are begotten of the Spirit belong to this one Church of the First-born. Then there are the two classes, some more than conquerors, and some merely conquerors, but they are all the one church. Just so in the type, the first-borns of Israel were represented by the whole tribe of Levi; the whole tribe was consecrated to God, but out of that tribe was selected the Royal, priestly company, that they should especially minister and have special nearness to God—special service to God. But the whole tribe was a holy tribe, they were all dedicated, and the whole tribe of Levi typified the Church of the First-borns.

FLESH—Eating Jesus' Flesh.

Q279:1 QUESTION (1913)—1—Please explain John 6:53, "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood ye have no life in you."

ANSWER.—We have just one moment, and it is quite a short time for so large a text. Briefly stated we understand that the Lord was addressing here His disciples and that He was there speaking to the class who are to have life in themselves, inherent life, immortality, and that only these who would eat of His flesh, that is, partake of His justification and also drink of His cup, that is, share His sacrifice, only those who would do this would have light in them, and be of the class who would have immortal life and secure the glory and honor as well as the immortality. This refers merely to the Church; the world are not to drink of the cup of the Son of Man; it is given only to the Church. The world will indeed eat of the flesh in the sense that they will be justified and eat of the merit of His sacrifice, and the bread from above will be the food for the world, but none will drink of the cup, except those who drink during this Gospel Age. The Master gave it to His disciples and said, "Drink ye all of it." There will not be any of it left.

FLOOD—Questioning Jehovah's Methods.

Q279:2 QUESTION (1911)—2—Why did God not drown the remaining eight and start over again with a fresh pair?

ANSWER.—I think that question had better be asked of the Almighty. I will tell you, my friends, the person who approaches the Bible in this fighting way is not likely to get any blessing. I know from experience, for I had my experience in fighting with the Bible, trying to make it foolish; but that book is not foolish, and all the wise people of the world have not proven it foolish. If we had plenty of time we could go into all these questions very much in detail, and the questioner would seem more foolish than the book.

FLOOD—Belief in.

Q279:3 QUESTION (1911)—3—Do you believe in the deluge?

ANSWER.—Yes, I believe in the deluge.

FORBIDDING OTHERS—Why Forbid God's Service?

Q279:4 QUESTION (1910-Z)—4—Why did the disciples forbid the man whom they found casting out devils? Why did they not allow him to go on and do the best he could in casting them out? What was the

ground of their objection?.

ANSWER.—Evidently the Apostles when sent forth had very similar sentiments to those which prevail today. Our **[Page Q280]** Catholic friends, for instance, would say, You do not have the Apostolic ordination; therefore, you cannot preach. You cannot serve in any religious capacity. Our Episcopalian friends would seem to say, No, you did not have the holy hands of the Episcopal Bishop laid upon you.

A little disposition of the same nature is manifested by nearly all of the denominations—What authority have *you*? So the disciples, finding a man who was casting out devils in Jesus' name, said, What authority have you to cast out devils? Jesus did not send you out as one of the twelve; he did not send you out as one of the seventy. You have no business in this work.

Our Lord's answer to them showed that they were laboring under a mistaken view. While *they* were specially commissioned to perform miracles, yet if anyone else could do the same things, it was not their province to hinder or object in any sense of the word, but rather they should have taken the broad, sympathetic view, and said, My dear friend, I see you are casting out devils. You are doing a good work. We are glad you can cast them out because of all the poor people you can relieve. The fact that you have not followed with us indicates that you do not know our Master, and we should be glad to have you come and get acquainted with him, too.

And so, we think, it should be with us. Whenever we find anyone doing a good work, helping the world in any sense of the word, whether it be by keeping a mission or helping the heathen or helping a newsboy, or by some other work, to oppose sin or relieve suffering, we should be sympathetic to the extent that we see they have good hearts, good intentions, good desires. Instead of working against them or hindering them in any manner, we should speak an encouraging word and endeavor to lead them to fuller light. This does not mean that we should follow with them and leave our special commission of teaching the Truth which the Lord has given us, but that we should not object to the Lord's using various agencies for accomplishing his work. We should not think that we alone have the privilege of engaging in his work; that we have patent rights on his work, and can hinder others from doing what they may be able to do and take pleasure in doing.

FOREKNOWLEDGE

Q280:1 QUESTION (1913)—l—Does God's Word anywhere say that God knows at the time of anybody's consecration that the one consecrating would not be faithful?

ANSWER.—There is nothing in the Bible to indicate anything of that kind.

FORGIVENESS—How Comprehensive.

Q280:2 QUESTION (1912-Z)—2—"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9.) How comprehensive is the word "all" here used?

ANSWER.—Except sin against the Holy Spirit (Matt. 12:31,32), *all manner of sin* amongst the sons of men shall be forgiven, either in this Age or in the Age to come. The Holy Spirit here denotes a light, an intelligence, respecting God's purpose. Whoever wilfully and intelligently would sin against Jesus, would be guilty of **[Page Q281]** blasphemy against the Holy Spirit. But if he blaspheme the name of Jesus, being deceived in some way, then the sin is not blasphemy against the Holy Spirit and may be forgiven. In the case of the Church, these forgivable sins will be forgiven through the Advocate, who has appeared for us in the Heavenly Court and can restore us to favor with the Father, unless we sin against full light and knowledge. To do this would be to take ourselves out of His hands.

But there might be a sin partly wilful—a sin in which both superstition or weakness and a certain amount of wilfulness had a part. As to how this would be possible we answer that there is a difference between

the forgiveness of the moral obliquity and the sin. For instance, a child has committed some trespass and the parent says, "I will punish you for what you have done." There might be two parts of the punishment, one corporal punishment, the other the displeasure of the parent.

With some children the latter part of the punishment, the cloud between the child and parent, would be unbearable. Then the parent might say, "Since you tell me that you are sorry and that you will never do it again, I forgive you. But I told you that there would be a penalty attaching to disobedience. I will make the penalty as light as would seem best in my judgment, but you must still bear punishment." And that which would be proper for an earthly parent we may consider might be done by the Heavenly Father.

In the case of the Prophet David: he committed two very serious, grievous sins—one in respect to Uriah and Uriah's wife, and the other in respect to Uriah's death. But we remember with what perseverance David pleaded with the Lord; and though the Lord indicated His forgiveness, yet there must be a punishment. David's child died.—2 Sam. 12:15-22.

Again, Satan provoked David to number Israel, contrary to the command of the Lord: God was displeased and smote Israel. Again David repented and prayed earnestly for forgiveness. The Lord offered him three things, one of which be must choose as the punishment for his sin. "Thus," said the Lord, "Choose thee either three years' famine; or three months to be destroyed before thy foes, or else three days the sword of the Lord, even the pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel." (1 Chron. 21:10-14.) Realizing his own weakness, David, in humility declined to make a choice. The three days' pestilence was sent upon Israel, and there fell seventy thousand men; but in the meantime before the punishment reached David, he had received the Lord's forgiveness for his sin.

So with the sins of the Lord's people. If there is more or less of ignorance, then the punishment is in proportion to the amount of wilfulness. Temptations come to us and to all mankind. Christ died for man's sin, from which He freely absolves the whole human family—the Church now, and the world in their day of trial.

FREE GRACE—Re Any Taking Up Cross to Follow Jesus.

Q281:1 QUESTION (1911)—1—If "free grace" is not in the Gospel **[Page Q282]** age, why did Jesus say, "If any man will be my disciple, let him deny himself and take up his cross and follow me?"

ANSWER.—Jesus said, "If any man will be my disciple." He was inviting a special class. The Gospel at the present time is good tidings, the very best tidings that could come to the elect class that is being called out. God is not forcing anybody, He is merely inviting them. When Jesus said, "Let him deny himself, take up his cross and follow me," which is the narrow way, he was inviting whoever wanted to be his disciple, his follower, to walk in this narrow way, and said, "Where I am, there will that disciple be." Jesus, you remember, took up his cross, he laid aside every weight and faithfully laid down his life, and the Father raised him up to glory, honor and immortality. And so, Jesus said that any of us coming along who desired to do these things might do so, but no man can do them unless he first hear them. "No man can come unto me except the Father which sent me draw him," said Jesus. You see the drawing is of God, and through his word. Those of mankind who have no ear to hear, or who never hear the message, are not drawn, they are not called; not any more than if there were twenty people outside the door there, and I went to the door and suppose that of the twenty, ten were deaf, and I shouted aloud, "Every one of you that will come in I will give a ten dollar bill!" How many did I call? Only those that had the ear. The other men that had no ear, that were deaf, were not called. It would be foolish for me to say they were all called. Only those that had the ear were called. Now, as a matter of fact not one-half of the people have an ear to hear. There are various things which fill the ears of mankind. With some it is pleasure; with some, money; with some, weakness of the flesh, etc., everything else than the voice of God. But the voice of God is inviting a little flock to walk with God and be joint-heirs with Christ, associated with him in his glorious kingdom.

The Jews, you know, are a very intelligent people, the very highest at that time in religious attainment. No other nation was so well advanced. The law that God had given them for several hundred years had brought the Jewish people up to a very high development, and I should not wonder if there are more Jews proportionately in the little flock than of any other class. But now they got the first call—to the Jew first—so in the next age, then comes the restitution, and it is the Jew first. The Scriptures clearly intimate that the blessings will come to the Jews immediately after this Gospel age ends; that the blessings from Messiah will come first to natural Israel, all that God promised them. He never promised Israel spiritual things. If you will read all through the Bible from Genesis to Malachi, you will see God never made a suggestion to the Jew of anything of a heavenly kind. To the contrary, the blessings promised to them were all earthly. For instance, after telling about the renewed earth, after Messiah's reign would commence, God said through the prophet, "Ye shall build houses and inhabit them, and shall plant vineyards and eat the fruit of them, and you shall long enjoy the work of your hands." These are earthly blessings, and do not belong to us at all. They belong to the restitution times when the blessings of the Lord will be to all mankind, beginning with the Jew and extending to all nations and kindreds and tongues.

[Page Q283]

FRUIT—Jehovah and Garden of Eden.

Q283:1 QUESTION (1905)—1—Did Jehovah taste of the fruits of the garden when he beheld that they were good?

ANSWER.—That is too deep for me. I will not tell what the Lord did; the Bible does not.

From the back of the Question Book:

FAITH—Can it Remove a Literal Mountain?

Q774:1 QUESTION—In Matt. 17:20, Jesus said to his disciples "if you have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Could one have faith to remove a literal mountain? (A.C.D.)

ANSWER—The question would seem to be a preposterous one, but when we reflect upon the meaning of the word faith; that it is not imagination or blind credulity, but, as defined by the Apostle, "Faith is a basis of things hoped for; a conviction of things unseen." (Heb. 11:1.) We can see that our Lord's teaching here is in agreement with what he taught on another occasion (John 15:7) where he set forth that the request must be in harmony with the Divine will. But since there is no basis of evidence for faith that the will of God is to remove literal mountains in answer to any idle or self-willed, or ignorant commands of men to do so, a genuine faith in his willingness to do it now is an impossibility. But regarding the mountain as a symbol of difficulty and obstruction in our individual Christian course, or in the course of God's work, we know that "Miracles" are wrought for those who exercise faith; and they going forward in the strength of the Lord, are permitted to overcome difficulties and to work righteousness otherwise impossible.

FAITH—How Cultivated?

Q774:2 QUESTION—How can I get faith when I don't have it naturally?

ANSWER—Faith may be cultivated as any other mental **[Page Q775]** quality, and is increased in proportion to knowledge and reliance upon that knowledge. To have faith in God we must learn His character, plans, and purposes. This we acquire by a study of His word and relying upon the promises and truths therein stated. False doctrines have made God's character appear hideous. "Fear (dread) of him is taught by the precepts of men." A true knowledge of his character and plan greatly increase our faith in and love for him. Faith is scripturally defined as "the understanding of things hoped far, the proof of

things unseen." Man hopes for eternal life in happiness. A basis for that hope is found in the word of God. A doubter may become a most earnest and tenacious believer upon receiving proper evidence. "Life is the gift of God through Jesus Christ." (Rom. 6:23.) His word is the only evidence pointing out clearly the way of obtaining that gift. To increase our faith we must, therefore, study God's word in a humble and prayerful manner, with the desire to know and do His will, and to rely upon His word. One who knows the letter of His word and fails to rely upon it has little faith. Another both knows the word and relies upon it and strong faith results. This is illustrated by the following incident; A man doubting the strength of the ice to bear his weight crawled across the river on his hands and knees, and just as he reached the opposite shore he was overtaken by a man, who had confidence in the strength of the ice, gaily driving a team of horses hitched to a sled loaded with pig iron.

FAITH—When Son of Man Cometh—Shall He Find?

Q775:1 QUESTION—Luke 18:8, "Nevertheless when the Son of Man cometh shall He find faith on the earth?" Is it the mountain-moving faith that will be lacking? Please explain. (A.C.D.)

ANSWER—A word for word rendering from the oldest Greek manuscripts of the quotation given above is as follows: "But the Son of Man coming, indeed, will He find the faith on the earth?" The "faith" in the text would have the meaning of system of belief or doctrines, as expressed in the Bible statement, "The faith once delivered to the saints." The Master's words imply that the existence of the true faith at the time of His second coming would be somewhat doubtful. The Lord's words are remarkably fulfilled in the conditions of the present day. We see that, owing to the hundreds of conflicting creeds and doctrinal systems; the many "isms," and the strong delusions and multiplied errors; so that if it were possible the very elect would be deceived; not many are holding to the true faith—only the "very elect." (Matt. 24:24.) The object of the Lord's return is to put aside all of the evil and the error, and to fill the whole earth with the true faith and knowledge of God and thus to bring about the blessing of all mankind.—Habakkuk 2:14.

FATHER'S HOUSE—Many Mansions

Q775:2 QUESTION—What did Jesus mean when he said, "In my Father's house are many mansions"?

ANSWER—In the larger sense, the Universe is God's home or house, and this earth is His footstool. We know not **[Page Q776]** how many angelic orders there are, but the Scriptures intimate that there are spirit beings of various grades, of different nature, each perfect, but differing one from the other. The Divine Plan, in connection with their creation, made full arrangement for their comfort and happiness to all eternity. Similarly, when God created man He provided for his welfare to all eternity, giving him an earthly home, mansion, or apartment in the great House. Our Lord, in calling His Church, invited them to become God's "New Creation." He promised those who would become His footstep followers, bearing their cross after Him, that eventually they should be with Him, sharing His glory on the heavenly plane. They should be like unto the angels, but higher than the angels—His Bride. There is no place yet for this "New Creation," except in the Father's purpose, or plan, in which provision for the Church, as the Bride of Christ, had already been made. But it needed to be prepared for them, and they needed to be prepared for it. This preparation has gone on from the time our Lord said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2,3).

FIRE—Re Burning Up Earth.

Q776:1 QUESTION—What kind of fire must that be which is to burn up the earth at the end of the world, when it is written of that very time, "THERE SHALL NOT BE A COAL TO WARM AT, NOR FIRE TO SIT BEFORE?" See Isa. 47:14.

ANSWER—The Scriptures in many places refer to the time of destruction in the end of the present order

of things under various symbols or illustrations such as "fire," "earthquake," "whirlwind," etc. The literal earth or planet on which we dwell is not referred to in connection with these statements, but the present social order, with all of its selfishness and evil, is to be destroyed in a destructive time of trouble "such as was not since there was a nation." The earth itself will never pass away, for the Bible declares the Lord formed it to be inhabited and will eventually "make the place of His feet (His footstool—the earth) glorious." The expression of the Prophet, "there shall not be a coal to warm at, nor fire to sit before," we understand to signify that during the time of trouble and distress that shall come upon the nations in the last days, there will be no place or source of comfort and consolation for the class of false prophets or prognosticators of the preceding verse.

FIRE—Will Earth be Destroyed by Actual?

Q776:2 QUESTION—We hear of so many great fires these days, I wonder if the Bible shows that the earth will be destroyed by actual fire?

ANSWER—An improper conception of the Scriptures has led to many ludicrous conclusions concerning the destruction of the earth by fire. A man in western Pennsylvania became so thoroughly imbued with the thought that the world will be burned up by the Lord in the last days, that he vigorously protested against the great consumption of coal, **[Page Q777]** gas and oil now being mined and removed from below the earth's surface, declaring, "that the Lord will not have enough fuel with which to burn up the world when the time comes to do so, if this thing keeps up." Others have had the thought that even the literal heavens will be consumed in that dreadful conflagration. If the heaven is to be destroyed, where would even the Lord find a habitation?

The Apostle's words in 2 Pet. 3 are cited as authority by those who hold the theory of a literal destruction of heaven and earth. But let us observe that the Apostle is using figurative language. He mentions three worlds and three heavens, clearly meaning dispensation or ages each relating to a different social order and a spiritual rule. One of these ended with a great flood and the present is to pass away with a "great time of trouble" (Dan. 12:1). The prophet (Zep. 3:8,9) points out that after the present order of things passes away "then the Lord will turn to the people a pure message that they may all call upon the Lord," thus showing that the people remain. The Lord "made the earth to be inhabited" (Isa. 14:18) (Isa. 45:18). "The earth abideth forever" (Eccl. 1:4). It shall yet be a fit habitation for man. (Psa. 67:6.)

FLOOD—After, and Noah's Intoxication

Q777:1 QUESTION—If Noah was a just and respectable old gentleman of some six hundred years of age, how is it that we find him getting intoxicated—becoming drunk—as recorded in (Gen. 9:20).

ANSWER—How true are the words of the poet—

"The evil that men do live after them;

The good is oft interred with their bones."

But one instance of straying from the path of rectitude and sobriety in a long life of fidelity to the principles of righteousness will stand out with startling distinctness and will be the subject of more consideration than all of the individual's noble acts and traits combined. However, we shall not leave Noah defenseless, but will call attention to the fact that his intoxication was after the flood and was wholly unintentional. The flood wrought great changes in the atmospheric conditions of our earth; to our understanding the deluge was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy. The dissolution of this canopy or envelope of water not only produced the flood, but altered the conditions of nature so that storms, rains, etc., resulted, things which had never been before. (Gen. 2:5,6.) Another result, we believe, was the development of an acidulous condition of the atmosphere tending to produce ferment, which directly affected human longevity, so that according to the Scriptures the average of human life decreased

from eight and nine hundred years to one hundred. This ferment from the changed atmosphere, affecting the grape, generated "mold," and hence the alcoholic condition which produces drunkenness. According to the record, Noah's drunkenness was the result of the first vintage of grapes after the flood, and it evidently was contrary to all of his experiences preceding the flood. We are justified, therefore, in supposing that this one instance of Noah's having been intoxicated was the **[Page Q778]** result of ignorance respecting the changed character of the grape product fermented.

FLOOD—Description Noah's Ark

Q778:1 QUESTION—How large was Noah's Ark, and how did it compare with modern vessels as to size and capacity?

ANSWER—The Bible (Gen. 6:15) gives the dimensions as follows: Three hundred cubits long, fifty cubits broad and thirty cubits high. The length of the cubit is variously estimated. The modern cubit is 18 inches, linear measure; the sacred cubit of the Jews is 21.88 inches. According to the latter the ark was 547.3 feet long, 91.2 feet wide and 54 feet high. The capacity, 2,730,782 cubic feet. Tonnage, 81,042. It is impossible however, to do more than merely to estimate the dimensions as no one can be absolutely sure as to the length of the cubit according to which the ark was constructed. There are some modern vessels of greater length than the ark, but the capacity of the ark was three times as great as any vessel afloat. It provided plenty of room for Noah and his family and pairs of all the 244 species of animals, taken in, as scheduled by the Buffon, together with all supplies needed for the long voyage. The design has been found in actual practice to yield the best results for safety and stowage.

FLOOD—Literal or Spiritual?

Q778:2 QUESTION—Are we to accept a literal flood, or does Gen. 6, 7, 8, give an account of a spiritual flood? (R.E.)

ANSWER—Scientific thought is coming more and more into harmony with the Scripture teachings as to the occurrence of an actual flood at about the time indicated in the Genesis account. From the latest investigations and researches, the conclusion has been formed that this earth was, in times remote, a part of the sun, and that it was thrown off, or detached from the central orb in the form of gas. In course of time, this whirling mass would cool and condense, and resolve itself into solids and liquids with the central mass as a nucleus around which several canopies or rings, similar to the rings of the planet Saturn, were developed. These would condense and in turn would eventually be precipitated to the earth one by one. Science and the Bible agree that there were six of these "canopies," and these, coming to the earth in their regular order, formed the six creative "days" or epochs as narrated in the first chapter of Genesis; the last one, being of water, brought about the deluge, or Noah's flood.

FOOLS—For Christ's Sake

Q778:3 QUESTION—The Apostle says—"We are fools for Christ's sake!"—what did he mean by this expression? How are Christians made fools? See 1 Cor. 4:10.

ANSWER—The Apostle Paul, because of his zeal and earnestness in the cause of Christ, had suffered opposition and persecution of various kinds and had even endured hunger and thirst and hardships, as he proceeds to narrate in this same chapter. To those without faith in Christ and His teachings this was all foolishness on the part of the Apostle. To them he seemed to be a religious fanatic—a **[Page Q779]** fool. And evidently some of the Christian brethren at Corinth got this same idea, deeming it needless to endure so much contempt and hardships for the Master's cause. These conditions have prevailed all down throughout the Christian Era, the consecrated, devoted people of the Lord, who have given their all, sacrificing ease, comfort and worldly fame and riches in their desire to serve Him who endured so much for their sakes, have ever been ridiculed and despised by the common lot who, because of their diminutive mental and moral caliber, could not appreciate the grandeur and the nobility of the characters and

teachings of these who truly deserve the name of Christian. Well has one expressed the matter in the following lines—

"The few by whom high truth was recognized

Who foolishly their full hearts left unguarded

Revealing to the crowd their noble vision

Have always banished been crucified."

G

GARMENTS—Keeping Garments Unspotted.

Q283:2 QUESTION (1908)—2—"Keep your garments unspotted from the world." What does this signify?

ANSWER—This, I think: The Lord's people in the third chapter of Revelation are exhorted to keep their garments lest they walk naked. The garment that the Lord gives us does not refer to our earthly garment, it refers to the garment of His righteousness, our robe of righteousness, that which, if we keep it and embroider it, becomes our wedding garment; this is the garment we receive of the Lord, the wedding garment of Christ's righteousness; the imputed righteousness of Christ, covering our blemishes, our justification. Now, we are to keep our garment unspotted from the world; that is to say, we are to do all in our power to maintain this attitude of heart and this relationship with the Lord that will keep us in this pure and holy relationship with the Father and with the Son, not in our righteousness, but in the righteousness of Christ. We are to keep this from becoming contaminated with the world. We are in the world but we are not of the world, and we are to watch our garment, and the statement is, if they are not careful of their garments they will get them spotted and they will have to wash their robes and make them white in the blood of the Lamb. The exhortation to you and me is that there might be danger that we, through contact with the world, might in some careless moment become contaminated with sin, by word, or thought, or action, and that this would constitute a spot or blemish on the garment. How could any of us be without spot or wrinkle or any such thing as respects our garment? How could any Christian live for years in the world, where there are all kinds of evil—pitch-black evil—and keep his garment unspotted? I answer: It is not the thought of the Scriptures that any will ever be able to pass through this world without a spot or wrinkle upon his garments. But, suppose we find we have gotten a spot? Then those who are in the right attitude of heart, those who find they have transgressed the divine law, will hasten to the blood again which makes them clean. If you have ever made a mistake, go to the Lord in prayer, confess it and seek to undo that which was wrong and you have the assurance of the Lord's Word that He is pleased to have you come in this attitude, and that He will cleanse you from all sin. These sins should be less numerous as we go on. Years should bring wisdom as to how to avoid evil in the world, so that the Christian of years could find fewer spots on the garment, and have fewer needs of going to the Lord to confess his faults and to ask their forgiveness and to be cleansed. But, dear friends whether you have had many or few, the only right position for any of us to be in is this: to remember that with these spots on our garments, with these responsibilities for some wrong doing, or wrong thinking, or what not, we cannot have the proper fellowship with God. They will serve to come between **[Page Q284]** you and the Lord. There are those who become careless. First of all, it would be one spot and they would say, "Oh, I have gotten a spot on my robe," and they feel much hurt about it; but when there are thirty, forty, fifty or sixty, they say, "Oh, I know they are there; I do not like them, they will come, you know." They get used to it, dear friends. You do not want to do that. You want to be on guard against that very spirit. Those who have this spirit will be the ones who will constitute the great company who will be obliged to go through the time of trouble and wash their robes and make them white in the blood of the Lamb. If we are in the right attitude of heart, the very first spot would cause us pain and sorrow, and we should go to the Lord,

and nothing should keep us from going to Him—go the same day, do not let sleep come across your eyes until you have made the whole matter right with the Lord, until He has cleansed you from the responsibility of the matter, and start each new day with fresh resolutions that, by the grace of God, you will watch and keep your garments unspotted from the world—un-spotted from its selfishness, from its meanness, from its lying spirit; unspotted from all the contaminating influences of the world, the flesh and the adversary, that you may thus be more pleasing to the Lord and walk closer to Him. The more you look, the more you will find that with any sin there will be a disposition on the part of anyone, everyone, not to go to the Lord in the matter. "I cannot go to the Lord tonight in prayer; I feel there is a cloud coming between the Lord and me, and I cannot go tonight." Well, you had better watch out; if you cannot go that night, it will be worse the next night, and it will be still worse the night after. It will keep on getting worse, and the spots will keep on increasing in number until bye and bye you will find yourself far away from the Lord. My advice to all of the Lord's people is, to watch, keep your garments. Do it intently every day. See at the conclusion of each day what you have to say to the Lord on the subject; see how your account stands, and keep close account. He is willing to forgive us our sins and to cleanse us from all unrighteousness. You see that does not refer to the original sin. He has indeed done that; it is referring to those sins that have come to us after we were cleansed, and after we become His. He is willing to cleanse us from all unrighteousness, from everything that you did that was not just right. Mark again, He may cause that you have some pain, or trouble, or some difficulty in getting rid of the matter; if you have been careless, you will probably have His face withdrawn from you in order that you may have the more care in respect to the matter on another occasion. Do not think that you may sin with impunity and go to the priest and have it all blotted out instantly, and go out and sin again? That is not the style. Our Lord's method of cleansing from sin is different from that. You will find that with the sin would come alienation. According to the poet, and in harmony with all your sentiments, I trust, and mine:

"O let no earthborn cloud arise

To hide thee from thy servants eyes."

[Page Q285]

GARMENTS—Significance of the Garments of Glory and Beauty.

Q285:1 QUESTION (1910-Z)—1—Was there any significance in the fact that the High Priest, after having performed the services of the Day of Atonement, took off his linen garments in the Holy and left them there and put on garments of glory and beauty when he came forth to bless the people?

ANSWER—The High Priest all through this Gospel Age is carrying on the work of sacrifice; it was not only when He offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood of his Body, which is the Church, at the close of this antitypical Atonement Day, when the Church shall have filled up its share of the sacrifice of Christ. Our Lord, the high Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying his merit on "behalf of all the people."

Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel Age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty—in "the glorious garments." Not that they will see these with their natural eye; but his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world, and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial Age—the various robes, the ephod, etc., will all have their fulfillment then in the

glorious work of the Anointed One.

The beginning of this manifestation in glory will be in the time of trouble, of which time we read: "All shall wail because of him." It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble that the Scriptures announce will be the conclusion of this Age and the inauguration of the Millennial Age. Thus the appearing in glory will have various stages, but all will be on the glorious plane; none will be again on the sacrificial plane of the present age.

In this picture of the robes of the Priest, we understand that the High Priest typified the entire Priesthood, the Under-Priests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his Body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest going forth in glory typifies in large measure the glory of the Church in connection with her Head, as we read: "It doth not yet appear what we shall be, but we know that **[Page Q286]** when he shall appear, we shall be like him, for we shall see him as he is." Another Scripture declares that we shall be his glorious Body, or his Body in glory, and that "we shall be glorified together with him."

GENTILES—Vs. Jews.

Q286:1 QUESTION (1911)—1—If a Gentile became a Jew under the Mosaic law, would he then be freed from the Adamic condemnation? If so, how would he be under the two condemnations, after transgressing the Mosaic law?

ANSWER—I do not understand the question, but I will make another question in my mind and answer it. Any Gentile might under the law, become a Jew. There was a specified way in which they became Jews. There were some Gentiles who did become Jews. There is a record of them in the Scriptures—numerous places. When they became Jews, they had all the rights and privileges of Jews, as far as we have any knowledge.

GOD-LIKENESS—In Fallen Man.

Q286:2 QUESTION (1909)—2—Is there any of the original God-likeness in fallen men? If so, is this what the Holy Spirit works upon and causes us to see the Truth?

ANSWER—I think there is. There are many elements of God-likeness, but the one particular element of character, so far as I am able to discern, that God operates upon when He draws us is first of all, that of HONESTY. If a man is not honest with himself, he is not to be called at all, to my understanding, and if perchance he hears a little, he will not stay very long under the influence. Whoever has an honest heart or mind has much advantage every way in the drawing and influencing of this present time.

GOLDEN RULE—Wrong Construction.

Q286:3 QUESTION (1909)—3—Can the Golden Rule be construed that one ought not to do for a brother what he would not ask a brother to do for him?

ANSWER—No, I do not think that the Golden Rule hinders you from doing more than the rule requires. If you are a Christian, you ought to do more. The Golden Rule applies to everybody, but the Christian has another rule. As Jesus said, "A new commandment I give unto you," not to the world, nor to the Jews, but to His disciples, "That you love one another as I have loved you." If Jesus had loved us just according to the Golden Rule, He would not have died for us, but He did more, and He requires that you and I as His followers should do more for each other.

GOODS—Ruler Over All His.

Q286:4 QUESTION (1916)—4—What are the "Goods" referred to by our Lord Jesus in Mat. 24:47 when He says, "Verily I say unto you that he shall make him ruler over all his goods?"

ANSWER—I think this would depend a little bit upon each individual's judgment. The Lord has not said what goods He refers to, and therefore leaves it with you and me for each one of the Lord's people, for the church to decide what kind of goods is meant. If the Lord had said, we would have no liberty in the matter; that would settle it. But since He has not told us, we have a good chance to speculate on what we think about it. Each one is entitled to his own opinion about the matter.

[Page Q287]

GOSPEL—How Many Heard?

Q287:1 QUESTION (1909)—1—Col. 1:23,24. Explain—In the first part does the Apostle mean every man under heaven had heard the gospel in his day?

ANSWER—For 1600 or more years the Lord had a message for the Jews—this gospel or message was declared only to the Jews. After our Lord's first advent there came a time when He said to the Jewish nation: "Your house is left unto you desolate." After the conversion of Cornelius, this message was no longer restricted to the Jews—it was preached for "every creature"—whoever has an ear to hear. Will the others never have a chance? Oh, yes. Will they ever see and hear? Oh, yes. All the blind eyes will be opened and all the deaf ears unstopped. Paul was a minister of this gospel. "Who now rejoice in my sufferings for you"—Paul was glad that he was a minister of this gospel message. He knew that only those who were favored of the Lord were thus privileged. He said: "I am glad to fill up some of the afflictions of Christ." You and I have the same privilege. We have not the high position the Apostle Paul had. Today we read his words. The example and words of Paul bring great consolation to us. Unless we drink of this cup we cannot be His disciple. You and I will be glad to do all we can.

GOSPEL—Preached First to the Dead.

Q287:2 QUESTION (1911)—2—"For this cause was the Gospel also preached to those who are dead, that they might be judged according to man in the flesh, but live according to God in the spirit?" Please explain?

ANSWER—Who are the dead referred to in the question? They are the same kind of dead ones that Jesus referred to when one came to him and said, "When my father is dead I will become your disciple." Jesus said, "Let the dead bury the dead; go thou and preach the Gospel." What does that mean? That means that all mankind, from God's standpoint, being under the sentence of death, are counted as dead. Unless you have the Son of God you have no life in you. No one has even reckoned life unless he is in conjunction with the Lord Jesus as the great giver of life. "He that hath the Son hath life, and he that hath not the Son hath not life." So then, the whole world is dead in this way, and the Apostle says, For this cause was the Gospel preached to those dead ones that they might be judged according to men in the flesh, but live according to God in the spirit. That is to say! that you and I, although we are dead with the world by nature, are counted alive, reckoned as having passed from death unto life, and then have our trial here for life everlasting. How would we have a trial? According to men, they would think we were still in the flesh, but according to God, we would be considered as new creatures. And so we recognize each other. But the world knows us not, and the world still thinks of us as a part of the world, and still judge us according to the flesh, but we are judged by the Lord according to the spirit. Now, says the Apostle, that is the reason the Gospel is preached to those dead ones that they might be judged according to men in the flesh, but live according to God in the spirit.

[Page Q288]

GRACE—Received in Vain.

Q288:1 QUESTION (1911)—1—2 Cor. 6:1: "We, then, as workers together with him, beseech you also, that ye receive not the grace of God in vain." What grace or favor is meant, and how could it be received in vain?

ANSWER—Since the apostle is here addressing Christians, we would understand he meant that some who had already made their consecration and had been begotten of the Holy Spirit, might still receive God's grace in vain.

Now the grace of God was with a view to this high calling, and whoever goes into second death under present conditions surely has received God's favor, or grace, in vain; and it would also be true that any who fail to run as they should do, would be receiving the favor, or privilege, of joint-heirship with Christ in vain; because they would fail to get that great blessing; even though they get a secondary blessing, they have failed to get the blessing to which they were called. Of course, it would also be true that those who have heard anything at all, received that degree of knowledge, or faith, or favor, of God, in vain. Any who are drawn or called of God and who do not accept him, receive it in vain, since they get no fruitage from it; no results or blessings from it they merely come in with the remainder of the world and get no special blessings in the present time.

GRACE—Once in Grace, Always in Grace, Contradicted.

Q288:2 QUESTION (1912-Z)—2—What is meant by the Scripture which says that if one who has been righteous shall depart from his righteousness, his former righteousness shall not count, but that he shall die for his sin? And also the statement that one who was unrighteous and turned from his unrighteousness shall be saved?—Ezek. 33:13-16.

ANSWER—This Scripture emphatically contradicts a doctrine held by some Christian people, "Once in grace, always in grace"; or that one who has been favored of God can never lose His favor. The *principle* of this Scripture applies, at the present time, to those who pass from death unto life as New Creatures. They are on trial for life or death. Adamic sin no longer counts in their cases. If they remain faithful to the Lord they will get the blessing of eternal life if unfaithful, they will die. If one should make a covenant with God and then fail to keep that covenant, he would lose his covenant-relationship with God as soon as he abrogated the contract. If we are faithful, He will be faithful in giving us life eternal.

But this Scripture specially applies to the Millennial Age; for at that time all are to be brought to an opportunity for life everlasting. People will then realize that "the wages of sin is death." Then it will no longer be a proverb that the parents have eaten a sour grape and the children's teeth are set on edge, but each "shall die for his own iniquity." (Jer. 31:29; Ezek. 18:2.) There will be a test for life or death, just as there is now with the Church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death.

[Page Q289]

GRAVES OPENED—Was it First Resurrection?

Q289:1 QUESTION (1911)—l—"And the graves were opened and many of the bodies of the saints which slept arose." Was this the first resurrection?

ANSWER—No, we answer, it was not the first resurrection. Why? The words here used are used in this connection: We read there was a great earthquake, and many of the bodies of the saints that slept arose and came into the holy city after Christ's resurrection. The account is not very explicit, but any who arose there could not have experienced the first resurrection for several reasons: First, that Christ himself was the first that should arise from the dead; no one had a resurrection before Jesus. He was the first-born from the dead. Why, did not Jesus raise Lazarus from the dead? Oh, no. Lazarus was still in the condition of death after he was awakened. None were raised completely out of death. They were awakened for a little time, and again lapsed into death. They did not have a resurrection. A resurrection is a complete

lifting out of death, and Jesus was the first that should arise; he was the first one lifted out of death to the perfection of life. Those, then, that were awakened at this time could not have been such, because the earthquake took place at the time of our Lord's death, and it was not for nearly three days after that Jesus arose from the dead. But anyway, the second ones that are to have a resurrection from the dead are the church. Jesus' resurrection to the spirit plane was the beginning of the church's resurrection. The apostle says, it was his resurrection, and says, "That I may know him and the power of his resurrection, being made conformable to his death." In other words, the resurrection of Jesus is the only resurrection for all of these 1800 years. But the church, the Body of Christ, is to share his resurrection, and there can be no blessings come to anybody except after that. So in the eleventh chapter of Hebrews we read of the ancient worthies, who died in faith not having received the things promised them, God having provided some better thing for us—the church—that they without us should not be made perfect; they cannot get their resurrection until we get ours. So the very most that could have taken place at that time would have been that some might have been awakened in just the same sense that Lazarus was awakened, and not in any other sense.

GREAT COMPANY—Overcomes by Compulsion.

Q289:2 QUESTION (1905)—2—If the great company is composed of "overcomers" does Rev. 3:21 apply to them?

ANSWER—No, because the limitation is here stated. It is not he that overcometh under compulsion, but "even as I overcame." Those who overcome, even as he overcame, are the ones to be in the throne.

GREAT COMPANY—Re the Marriage Supper of the Lamb.

Q289:3 QUESTION (1907)—3—When will the Great Company suffer the Great Tribulation, and will they be at the marriage supper of the Lamb?

ANSWER—I answer that nearly all the Scriptural pictures with reference to the Great Company would indicate that the special time for their tribulation would be at the close of this age—apparently just after the Church will all be **[Page Q290]** gathered,—as, for instance, the parable of the wise and foolish virgins. We remember that when the wise virgins, saying, Lord, Lord, open unto us, and the wise virgins had all gone in, then came also the foolish virgins, saying, Lord, Lord, open unto us, and they were told that the Lord would not recognize them as the Bride Class, and that they would go into tribulation. That seems to indicate that the special tribulation upon the Great Company class will be after all the Little Flock have gone in beyond the vail into the Most Holy. Now that is only a parable, of course, and we are building as wisely as we know how on that parable. Then in Leviticus it shows us the place where the Scape-goat is dealt with after the Lord's goat has been dealt with, but that is not proof positive that it will be entirely after the Lord's goat has been slain, and after its blood has been offered, because these types could not all take place at the same time, and there would naturally be an order for it,—this first, and that second, and so on, but the fact that the bullock is dealt with first, and that the Lord's goat is dealt with second, and then the scape-goat is dealt with thirdly, seems to imply that the tribulation of this class will come more specially at the end of the Gospel Age, after all of the elect shall have gone in, notwithstanding we think there is room in the Scriptures to suppose that there have been some of this Great Tribulation class all through the ages, while the great mass of them probably belong in this end, because of the peculiar circumstances now prevailing. Someone perhaps will say, what are the peculiar circumstances now that would cause a larger class of the Great Company living today than at any previous time? The conditions that are favorable to them now are, that Christianity now is in a measure popular, and a great many people have heard of Christ and made a kind of a consecration to the Lord, and there is not that open persecution now which is sharp and distinctive; so that people are more likely to make a full consecration to the Lord now and suppose that it is an easy thing and when they get inside and find that it is not so easy as they thought, some of them are disposed to hold back a little, and these will become of the Great Company, whereas in the past times when things were more turbulent and more

sharply defined, it took more to make a decision. As our Lord mentioned, they sat down and counted the cost. In our day, they are not disposed to count the cost. They hear the preachers telling them that it is an easy thing. They say, in effect, come now, and you can have everything in a few minutes. You will be more prosperous in business, and get rich faster, and have better houses, more respect of your neighbors, etc. So, it is a time of enticing now, and these people are being enticed by these misrepresentations of the narrow way, and after they get in, they find it to be a narrow way, as the Lord will show them by and by, and so there is a larger number of this class today than in the past.

Now as to the marriage supper of the Lamb, we find the Lord picturing the Great Company Class. They say, "Let us be glad and rejoice for the marriage of the Lamb is come and his wife hath made herself ready." She was ready and went in to the marriage, and we are left out, is the **[Page Q291]** thought. Then they say, "Let us be glad and rejoice." Why should they rejoice? Why, by that time, their eyes are really opened, and they see Babylon as they never saw her before, and they see God's Plan as they never saw it before. They were not in the right attitude of heart to have a hearing ear and an appreciative heart, and therefore could not see the deep things, for God only gives us a deeper understanding of His Word as we come into the right condition of heart.

Now then, those of the Great Company in Rev. 19, are pictured as saying, Let us be glad and rejoice for the marriage of the Lamb has come, and his wife hath made herself ready, and they are glad of it all, and then they go on to say, Babylon is fallen, rejoice, rejoice, ye heavens, in her fall, etc. They are glad that Babylon has gone down when they come to see what it really was and how much they were bound by it, and they did not realize how much blinding influence was coming from that source.

I want to say now, because some might not have taken this view yet, or have seen it in this light. So far as my observation and experience would go, the greatest hindrance to the work of God in the present time—now mark you, to the work of God at the present time—is what is known as the "Christian Ministry." Why, someone says, Brother Russell, you do not believe that? Yes, I do believe that. Why, are they not doing thus and so, preaching a good deal of morality? Yes, but that is not the work of God for this present time. The work of God during this age is the taking out of a people for His name; finding the wheat is the particular work of God at the present time. Now they are doing a work that will be good in its way, and I admit that a great many of them are benevolent works, and I appreciate it all just as much as anybody does, and I am glad to see them doing that rather than doing wickedness, and I congratulate them on that. Nevertheless, you will find nearly all the obstructions to present truth is coming from the ministry. If it were not for the ministers in all the denominations over the civilized world, the truth would spread among God's people like wild-fire. It is just as it was at the first advent. Who was it that hindered the people from believing in the Lord Jesus in that day? Why, it was the scribes and Pharisees. Jesus said to them, "You shut up the kingdom against yourselves, and you will neither enter in yourselves, nor permit those who are entering to go in—you have taken away the key of knowledge from the people." So it is with the ministers of today, dear friends. It is just a parallel of 1800 years ago. They are standing in the way. They do not fully realize this, I am glad to say, and they are not as responsible as though they did realize it fully. I do not think they are without responsibility entirely. I do not think that men who have had an education and know about sheol, and hades, and who are allowing the people to sit under their preaching year after year, and suppose that they believe in eternal torment, fire, etc., when they believe nothing of the kind, and allowing these absurd doctrines which hinder the people from rightly worshiping God, are inexcusable. But then, it is with their own consciences and with the Lord, and I have no fight to make against them. I am merely suggesting to you more than I would say to them; **[Page Q292]** because, why should we offend anybody needlessly? I should say to a brother who was in a right condition of heart, "Brother, if you are doing your duty, don't you think you ought to be setting forth the words of truth and righteousness, and the real character of God? Don't you think that is your privilege?" That is the way I would speak to anyone with whom I could speak in that way. But while they hold you at arm's length in their personification of dignity, if you were to ask any questions, you would find they could not answer

the questions. They can hardly answer any Scriptural question properly. You try one and see.

I think of a brother who came to me and said, "Brother Russell, I think I have been doing wrong. I have accepted these doctrines of present truth and believe them, but I did not go to any of the ministers of the churches to ask them about them, and I think I should have done so. I think I have been doing wrong, because I am not a Greek and Hebrew scholar, and have not a great education, and here are these men with whom I am well acquainted, and who are learned and good men; I am well acquainted right here in this city of Pittsburg and Allegheny with some of the leading ministers, especially in the United Presbyterian denomination because I have myself been working in all their different Sunday Schools, organizing temperance armies, and they all know me very well, and I know them to be fine men. Now then, my conscience has been telling me that I did not do right; I should have gone to them and said, Now, Doctor So-and-So, can you tell me about this matter, is it true or not? What do you think, Brother Russell?"

I saw that he wanted to go, and that it would be the better thing for him to do, so I said, "Brother, I would go and do that. If you do it in a proper manner, it will do good."

"What do you mean by proper manner, Brother Russell?"

"I will tell you what I think would be the proper manner; when you go to the residence, for instance, of Dr. A., you ring the bell and ask to see him, and when he comes to the door and you have your usual greetings, you say something like this to him: Doctor, I have some matters of a doctrinal nature that have been perplexing me and I thought I would like to ask your advice about them sometime when you have the time: I do not want to trouble you now, you may be busy, and it will take an hour, and I want to come sometime when you have time to spare. Would you appoint me sometime? He will likely say, come right in, brother, this will do me just as well."

The brother said, "Why, Brother Russell, do you say so particularly that I should mind that?"

I said, "This is the reason: if you do not take that method to get him to say he will give you an hour, you would find that by the time you had told him what your question was, he would say, Well, brother, there is a sick sister that I must go to see, please excuse me and come in some time again."

"Now Brother Russell, you don't know. I mean Doctor So-and-So, and Doctor So-and-So; they are such fine men."

"Yes, I know those gentlemen more or less, and admit that they are above the average, but Brother, you do not **[Page Q293]** know the difficulty they have when you ask one of these questions; they have a proposition before them they have never met before in their lives, and they do not know what to say, and that is the easiest way for them to get out of it. Of course there is in every large congregation one or two sick brothers or sisters at any time and they can truthfully say, I ought to call and see them,—and they know they ought to get away from you, and from your questions. They think they are doing good to you for they know they cannot answer the question, and they think that is the quickest and best way to do it, and they think you will never get a chance again, for they will dodge you every time."

"O, Brother Russell, you do not give them credit—"

"I do, brother, but you do not understand the situation, and I do. But, the minister will say, Yes, I can give you an hour now, come right in and sit down in the study. And you go in and he says, 'Well now, what is your question?'" I said to him, "What were you going to ask them?" And he said, "Well, I thought to ask him one question specially that I was interested in, that one about Restitution, where the Apostle Peter said, Restitution shall come from the presence of the Lord, etc. Now, that is the question I thought I would ask them." I said, "That is a very good question, you just stick to that question. But, when you get in and sit down and he says, What is your question, and you tell him the text of Scripture, you will have to be on your guard, for that man will say to himself, My conscience! That question, why, I do not know any

more about the answer to that question than I would know how to jump over the moon. What will I do? I have told this man that he could have an hour. My conscience! what will I do? Well, what will he do? I will tell you what he will do, brother: He will say to himself, I have just got to mix this man up so that he will not know which end is to. I will razzle-dazzle his mind and confuse him all over—body, soul and spirit, hell, hades, sheol. I can do that. He does not know much, I know he is not an educated man."

"O, Brother Russell, Doctor So-and-So would not do that."

"Brother, I know they will do that because that is the only thing they could do. They would either do that, or else they would come out flat-footed and say Brother that is a Scripture that I do not understand. I wish I did, and if you ever find the interpretation of it, bring it to me. If they were thoroughly honest, that is what they would do. But after some large institution has said to them, 'You are a doctor of divinity, you are fit to doctor even divinity now'—when they have got all of that, then, for a little man to come in and say, here is a plain question to answer, and they cannot do anything with it, it requires a great deal of humility to acknowledge the fact."

I said to him, "Now, when he begins to talk this way, and tries to mix you up and ask you about so and so, and tries to confuse you, you say, 'O doctor, I do not seem to have stated my question properly.' Put the blame on yourself, you can do that honestly, you know, because you are not bound to suppose that he is trying to evade your question; you have just as much right to say to him—I have not stated my question properly. Say to him, 'Doctor, I do not **[Page Q294]** seem to have stated my question properly; that is not the question you are answering. The question I wanted to ask you was about the times of restitution of all things; what does that mean?' You must bring him back to that; and he will try again to get you mixed up. But you say, 'O Doctor, I do not get my question straight; I wish I knew how to state my question properly. I want to know about the times of restitution.' You hold him right down to that, brother, and there is not a doctor of divinity in this country or state that can match you with the knowledge of the Word of God, and you have been only three months in the truth."

"Brother Russell," he said," instead of trying to catch him and hold him for an hour, I thought I would have to try to get loose myself, and prevent them from holding me."

I said, "No, brother, you have not the idea; you will have to try to hold them down to the question, because they cannot answer it, and they know they cannot, and they will try to get you mixed up. And they will not admit that they cannot answer it."

And this reminds me of another gentleman. As I was going down the street near the Bible House, walking a little more rapidly than usual, I passed him. I suppose he recognized me and said, Brother Russell, a moment. And he caught up with me. He was a man that I had never spoken with in my life. He was a very nice-looking gentleman, well dressed. I did not know who he was. He gave me his name, but I have forgotten it. He said, "I wanted to ask you a question about a parable." I thought that was very queer for a man to meet you on the street and ask you that kind of a question. I said, "What parable is it, brother?" He told me—I have forgotten now which one it was—but it was a very simple, plain parable, and I answered the question and explained it very easily, I think, in about two minutes' time. "Why," he said, "that is very simple, very satisfactory," and repeated, "very satisfactory."

I said, "How does it come you are so agitated about so small a matter as this?" He said, "I wonder why it is my preacher cannot tell me that. I belong to Dr. Kennedy's church, just opposite the Bible House—the principal Presbyterian church in Allegheny—and I have gone to him and asked him that very question."

"Now," he said, "you would have thought I was the most stupid man on earth, and he practically told me, why, you have not sense enough to understand it if I were to explain it to you. He made me feel like a very small potato. I have never thought that I was a great man, but I thought I was deserving at least of reasonable treatment, that he might have tried to tell me, and then if I could not understand it, it would have been my fault. He just sat down on me instead of telling me; he did not tell me anything about it.

Now, what do you suppose was the reason for that?"

I said, "Brother, I guess the reason why he did not was because he did not know how to answer it, and thought that was the best way to get out of it."

He said, "I wonder if that was it."

We know, dear friends, those of us who have had such an experience, that that was just the difficulty. Dr. Kennedy **[Page Q295]** is a very able man, a very fine man in many respects; I am not speaking to his discredit as a man, or saying a word against his character; for as far as I know, he is a well educated minister, and he must know about a great many things. He knows what sheol is—at least I cannot suppose that he is stupid and ignorant enough not to know, after all the opportunities he has had to know.

This man went on to say, "Well, I could not help thinking that if I was the most stupid man in the congregation, they should not have selected the most stupid man as an elder."

I said, "Brother, I do not think it is entirely your stupidity."

He said, "I have head enough to understand it when you explained it."

Now, I merely mention these things to illustrate the point.

But coming back to Rev. 19, where it says, "Let us be glad and give honor to God, for the marriage of the Lamb has come, etc." They were glad when they found out the true situation, that God had delivered them, and that the institution was a hindrance to God's plan in many respects. While they do good in the way of building hospitals perhaps, and inculcating some morals, and keeping some people out of the saloons, and sometimes getting up a saloon law, and sometimes an underground saloon so as to keep people from going to a saloon of a worse class, sometimes having a bowling alley to keep people from going to bowling alleys where they get whiskey,—with all of this they are trying to act in a moral way. I give them credit, I think, for all they claim themselves, but as for teaching sanctification of the spirit and faith in the precious blood of Christ, I do not think many of them pretend to be doing that; I do not think many would say that was their true mission, and what they are trying to do. On the contrary, they would say that they must go after the people, save the masses, and in trying to save the masses from something, without having their hearts changed, they are neglecting the true people of God who need to have the feeding, as God tells us, "Feed My sheep." Our Lord when He spoke to the Apostle Peter did not say anything about going out and catching some wolves and putting sheep's hair on them, and finding some rattlesnakes and fixing them up and making them look like sheep. You take care of the sheep, and the lambs, and the Lord will take care of how they got to be sheep and lambs. He is to do the drawing. It is whosoever the Father draweth that comes to Him. "Whosoever cometh unto Me, I will in no wise cast out." You and I are not to try to smash people's hearts, or their heads either. Let the providences of God do all of the breaking of hearts. The Gospel He has given to us is to bind up the broken hearted, and take hold of the sheep and lambs and feed them; that is God's proposition. We want to stand by the Lord's Word. We have not the confidence in our own hearts that we are wiser than the Lord; we would not take a bundle of bramble bushes and tie a few bunches of grapes on them and say, these are genuine grape vines.

But these will find that the fall of Babylon, the complete overthrow of the human systems, has really worked a **[Page Q296]** good. Then they are represented as getting a special message from God, saying "Blessed is he that is called to the marriage supper of the Lamb." Now there is a difference between being at the marriage, and eating of the marriage supper,—that which is accomplished when the wise virgins go in and the door is shut, is the marriage, but the marriage supper did not take place for a little while after that. The marriage supper, of course, is just a grand picture before our minds. There is really no sitting down to eat or drink, but it is merely a picture of the joyous occasion that will follow. And to these great festivities, the Great Company are invited to come and share. They were not loyal enough to lay down their lives, but they had loyalty, because they would not deny the precious name and blood, and therefore

the Lord would not deny them, and there would be a place for them; they would have an opportunity to come in to the marriage supper and have a share in the rejoicing. Just as in the 45th Psalm it is pictured, the Bride is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework—representing the Church all going into the Father's presence at the end of this age, and then we read in the next verse, "The virgins, her companions that followed her." These were the foolish virgins. They are virgins, nevertheless, that follow her. They also shall be brought into the presence of the King. We are glad for them also. There is no selfishness in the love of God. We are glad to see what the Lord has arranged for the Little Flock, the Great Company, and the Ancient Worthies, and for all the world of mankind—for all who desire to be in harmony with Him when they come to a knowledge of the truth.

GREAT COMPANY—Of the Past Re the Great Tribulation.

Q296:1 QUESTION (1907)—l—Those of the Great Company who died in the past ages, how will they come up out of great tribulation, as they died long before the tribulations came on?

ANSWER—I answer that, according to our understanding, there have been some of this class all the way down through the Gospel Age, yet the most of this class are living at the present time. There are reasons why, in the past, there would not be nearly so many. For instance, when there was a sharp persecution against all who named the name of Christ, it was quite a test, and not so many were ready to make a full consecration of themselves. As a consequence, those who did make a consecration were the class more earnest and willing to carry it out. But today, we are living in a time when everything is more favorable outwardly, and a good many people want to say they are Christians, whether they are or not. It is rather popular today. So some people have no doubt made a consecration under the present favorable conditions who would not have made it in the past. So a great many, we believe, are in this condition that they have made a consecration to the Lord, but because of the favorable conditions in another sense of the word, they are not living up to their consecration; they are not becoming overcomers; they are bound in Babylon. And so, this is the time when the Great Company ones are specially prominent. We are not competent to say who in all these various churches belong to this class, but we see that a large **[Page Q297]** proportion of this class belongs in our day. Down through the age we would understand there were some who were unfaithful in a degree, in that they did not voluntarily and gladly and willingly lay themselves down after they had agreed to do so. We can see how the Lord might have allowed some of them to go through the persecutions, the thumb-screw and rack, and how they may have come through great tribulations then. I have no idea at all that all those people who suffered by being burned at the stake, etc., were saints. I am not judging them, but reading between the lines of history, I would infer that a good many of them were not saints in the highest sense of the word as we understand the Scriptures to imply.

GREAT COMPANY—Re Receiving Life.

Q297:1 QUESTION (1909)—1—Does the Great Company receive life direct from God on the spirit plane?

ANSWER—Yes, they receive life direct in that they have been begotten of the Holy Spirit, and when they are begotten they are just the same way as the little flock, because we are all called in the one hope of our calling. They do not make their calling and election sure, but not being worthy of second death, they therefore receive life on the spirit plane.

GREAT COMPANY—Re Life Giver.

Q297:2 QUESTION (1909)—2—Who is the life-giver to the Great Company?

ANSWER—Not the Lord Jesus, but the Heavenly Father. Ye are begotten of the Holy Spirit of the Father in this present age. That is what the Lord Jesus and the Apostles tell us. Our Lord Jesus has only

restitution life to give, and He gives now to only those who come in under the Father's drawing, to be members of the Lord's Body; they and they only receive the Holy Spirit begetting to this new life. The world is not dealt with at all—restitution is not yet offered. The only restitution offered now is that of justification by faith, with the understanding that it will be laid down.

If you are unfaithful, after you have been begotten of the Holy Spirit, there will be no other life for you. Having been begotten of the Holy Spirit, you have come to the place where you are a new creature. If you fail to go on, you are still new creatures even if you go into the Great Company class; they are all spirit beings, because begotten of the Father for the Father is doing all the begetting.

GREAT COMPANY—Spirit Begetting Re Tabernacle.

Q297:3 QUESTION (1909)—3—How do the Tabernacle types illustrate or show that the Great Company are begotten of the spirit?

ANSWER—We have already pointed out that God does not make very particular mention of the Great Company in the Bible, and we have found out the reason for this; namely, that if the Great Company were treated on the same plane and with the same degree of interest and explicitness as the Little Flock, it would imply that God had offered both and said, Here they are, take your choice. But that is not so; the Lord's statement is, "Ye are all called in the one hope of your calling," to be members of the Body of the Anointed. Thus the Scriptures merely give the hint that there will be some who will constitute the Great Company, who will get **[Page Q298]** a great blessing, to which there was never an invitation. This is rather than that they should be destroyed in the second death. Every one of that Great Company receives the grace of God in just the same way as the Little Flock, but not using it in the proper way, which was to lay down their lives with the Lord Jesus, for in carrying out the Plan it must all be laid down in death, all be given to seal the New Covenant. So, then, with the Great Company, it is a question whether they are copies of the Lord Jesus, or whether they come through great tribulation and eventually get spirit life.

GREAT COMPANY—Re Cancelling Sins of World.

Q298:1 QUESTION (1909)—1—How can the Great Company cancel the penalty for the particularly wilful sins of the world? How does the scapegoat make an atonement with God?

ANSWER—The Great Company has nothing to do with it, neither has the Little Flock anything to do with the cancellation of sin. It is the High Priest that does that work. He may use various things for the basis of His various steps, but He is the one that makes the application, and neither the Great Company nor the Little Flock do anything in the cancellation.

We have suggested in the Tabernacle Shadows, and still agree to it, that the scapegoat represents the Great Company. Many say, well, the Great Company or the scapegoat do not go into the Holy. I answer that neither does the bullock or the Lord's Goat. What did go in there? The blood of the bullock and of the Lord's goat, representing the value of the sacrifice, was taken in to make atonement. The blood of the bullock was to make atonement for the sins of the Tribe of Levi, including the priests, called the body or house of the High Priest, the priestly family, and the blood of the bullock settled for the sins of all of those, the body members, or under-priests. Then the blood of the goat was taken, which represented the under-priests. The blood of the goat was not sprinkled by the goat, but by the High Priest, and it was applied for all the people. It is the High Priest who had the whole thing to do, and we would not be properly holding the Head, if we thought we had anything to do with it—it is merely as members of *His* Body that we are *counted* in at all.

Since the blood of the bullock cancelled the sins of the household of faith, and the blood of the goat cancelled the sins of all those outside, what sins, then, are left in connection with the scapegoat? The answer is that the High Priest took the sins of the congregations, and confessed them upon the head of the scapegoat. What sins are those besides the ones already mentioned, for which the blood has been applied?

I answer that those sins for which atonement was made in the Holy and Most Holy were original sins which come because of Adam, and the imperfections inherited from him. Christ's merit passing through His Body is applied for all these sins. What other sins are there? They are the ones which are *not due to Adamic weakness*. The world is not doing the best it can and therefore they commit many sins that are not due to Adamic weakness. Some men's sins go before and some follow after, but the Lord will see to it that all sins are settled for. Every intelligent sin is a sin of this kind, and these are the ones that are confessed upon **[Page Q299]** the head of the scapegoat. We will give you an illustration: You remember reading, "Of this generation shall be required all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," etc. What righteous blood is referred to? Evidently the wrong deeds done by mankind not due to Adamic weakness. The Lord sees some way in which the intelligent sins of humanity may be cancelled, and when you and I see the philosophy, we will say that it is all right. So the Scriptures seem to indicate that there is to be another accounting with the world. You remember the Scripture which speaks of the souls under the altar crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The Lord has an accurate system of bookkeeping, and He will reward each one and punish each one according to what they did that was right or wrong. Those who have sinned intelligently will have a certain punishment coming to them which must come before the books are squared. In view of the fact that we are living here and looking back upon the "dark ages," we are to acquiesce in the things that come to pass. At all events, there is a great time of trouble coming at the end of this age, and they are to be allowed to share in that trouble. They are to be permitted to share in this to the extent of laying down their lives, because if they do not die, they cannot have a share in the spiritual blessings.

GREAT COMPANY—Re Marriage of Lamb.

Q299:1 QUESTION (1909)—1—Will the Great Company participate in the marriage of the Lamb when we are told that the Bride will be complete sometime before? Is the marriage of the Lamb a particular event?

ANSWER—I answer that the marriage of the Lamb is a particular event and that our marriage custom of today does not properly illustrate the matter, but the marriage custom which prevailed amongst the Jews does properly represent the matter, and we should therefore look there for the illustration as it has come down through history.

A marriage contract was entered into, a marriage vow, usually in the form of a written contract between the one who was to be the bridegroom and the one who was to be the bride, and thus these two were both espoused or betrothed, and this usually lasted for about a year; and this was as binding as though they were actually married, and any impropriety on the part of either would be considered the same as though they had been married. During that year, she was known as the betrothed, and properly so. At the end of the year the man would come and receive her to himself, and from that time, she was his wife. Next followed a sumptuous feast that might last a considerable length of time, and that was not known as the marriage, but the celebration of the marriage, the marriage feast. The Lord's dealings with the Church is along these lines: First of all, 1800 years the Church was betrothed to God's Son, and then He went into a far country. He first promised that when He came back again He would receive His betrothed Church to Himself. All during this Gospel Age the Church has been waiting for Him, and has had the mark of her espousal, the Holy Spirit. When He comes and receives her to Himself, **[Page Q300]** she will be the wife, just as in the type—there is no ceremony needed.

What is the antitype? We understand that at the second coming of the Lord, the faithful ones of the Church who had died were raised and were at once received of the Lord, so that that portion of the Church is married to the Lord just as soon as they are received by Him. They were merely betrothed before, but now He has received them to Himself. We are going in and are being changed in the twinkling of an eye. This was represented by the five wise virgins; they did not all go in at the same instant, but

followed one another. So with us, we shall be changed in the moment of our dying, we shall be changed in a moment and so we will be forever with the Lord. That will be the marriage with the Lamb. It is after that that the Lord sends the message to the Great Company, saying: Blessed is he who is called or invited to the marriage supper of the Lamb. It may take several days or weeks, or a year or more for this sumptuous feast. At that marriage feast will be the Great Company, the virgins which followed her, as we read in the 45th Psalm.

GREAT COMPANY—Re Being in the Holy.

Q300:1 QUESTION (1909)—l—Should the Great Company class be spoken of as being in the Holy?

ANSWER—Well, I answer, the Great Company class are not the Great Company class until they are put out of the Holy. You see what I mean. All those who receive the Holy Spirit during this Age receive it because they make the consecration unto death, and that admits them as if they were going to be priests. Jesus admits them, but if they fail to comply with the conditions, they will not be worthy to remain as priests. They are cast out and they go out into the court. So, when one comes to the place where he must be of the Great Company class and not of the Royal priesthood, that means that he is out of the Holy. But at first when he made his consecration, he consecrated to be a priest and to all intents and purposes was treated the same as the others up to the time he failed to make good in his consecration.

GREAT COMPANY—Re Abihu As a Type.

Q300:2 QUESTION (1909)—2—In what manner in the type did Abihu represent the Great Company class?

ANSWER—There were two sons of Aaron, and we read that they served in the office of priests, and we read that they offered strange fire before the Lord. Nothing more than that is said and we have to guess as to what is meant. Nobody knows, but we believe it to be a type; for, as Aaron was a type of our Lord Jesus, so the under-priests were a type of the Church. So these two who offered strange fire and perished in so doing would seem to represent a class. Whether a class going into second death, I do not know; or whether one stands as a representative of that class, and one for another class, I do not know. There was a time when I thought that the two could not stand for those going into the second death. Why? That would be two-fifths of all the priesthood, and would imply that two-fifths of God's consecrated people would fail and go into the second death. But, dear friends, I have been thinking lately that perhaps **[Page Q301]** I did not take the right view of that matter. There may be a great many more going into second death than I had supposed. I remember I congratulated myself about the sheep and goats representing classes of people—sheep His people, and goats the others. I was glad there were so few goats. But when I was over in Palestine and looking over the flocks noticed nearly as many goats as sheep, I felt rather dubious about this illustration holding out.

My thought now is that none can be of the royal priesthood or get eternal life at all unless he shall have the perfect law of God, loving God with all his soul, mind and strength, and thy neighbor as thyself. And a new command give I unto you, that you love one another as I have loved you, etc. If this is the requirement, and it is, I really wonder how many will come up to that requirement. I have felt like being very careful myself, saying, *"My soul, be on thy guard."* Whether these two represent those who go into second death, it will not hurt you to be on your guard. Be not satisfied with anything short of the divine standard for your own heart and life.

GREAT COMPANY—Re Consecration.

Q301:1 QUESTION (1909)—1—Who are those that constitute the great company besides those who have failed to keep their consecration vow? That is, those dying before the time of trouble?

ANSWER—I do not get that question. I do not know of any who will be in the Great Company but those who fail to keep their consecration vow, which is a vow to voluntarily lay down our human life, and if

anyone will not do this voluntarily, the life will have to be taken away.

Did you notice this morning that we pointed out how our Lord ascended up on high, gave to the household of faith the human rights which He had purchased, and that He gave them under the terms and conditions that they would lay them down? Yes. Well, they that do so voluntarily and are of a good heart and earnest, they are the more than conquerors. And the others, what? It will have to be taken from them, because it must be passed on to seal the New Covenant, but they will fail to get the high reward.

GREAT COMPANY—Things That Lead to it.

Q301:2 QUESTION (1910)—2—What are the chief things that will draw us from the little flock to the Great Company class?

ANSWER—My answer would be, lack of zeal, lack of love for God, lack of love for the brethren. That is to say, the coolness on the part of your heart. But, to answer and go more specifically to the root of the question, would be this: Little sins on your own part would be the things most likely to separate you from the little flock and give you your portion with the Great Company. The thought is given in Revelation, where it says, "These are they which came up out of great tribulation, having washed their robes and made them white." Now that washing of the robes gives the clew. Why did they need washing? Because they were soiled, etc. The Scriptures tell us that we should keep our robes unspotted, that we might be presented without spot, or wrinkle, or any such thing. Here is the difference: The little flock will be the class without spot, etc., while the Great Company will be the class whose robes are spotted, and wrinkled and not fit to be of the Bride class. Let us apply this personally to **[Page Q302]** your affairs and to mine. Is it possible for any Christian person to so live as not to get a spot on the robe, and is that the teaching of the Bible? No, that is not the teaching of the Bible. Having an imperfect body, you, as a new creature, loyal to God, desirous of doing his will, find that you cannot do all the things that you would do, and therefore you will have occasionally a spot or wrinkle come to your white garment, that was given to you when God accepted you as a new creature in Christ. You cannot keep from having some spots or blemishes, because of the imperfection, because you must use this imperfect body. You must use the one you have and so you are sure to do those things which you would not desire to do; or as our Episcopal friends say, and very properly, "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no help in us." That is true, I believe, of every one of us. We cannot do all that we would do. We all know it, but there is no excuse for our not making the effort. God is going to watch the effort, and it is according to the effort that he is going to judge you. He is judging the new mind, not the flesh, for it is the new mind that is on trial. Now, then, suppose that because of flesh or ignorance, you are overtaken in a fault, you get a spot, what are you going to do? That is the question. Well, here the Lord has made a provision, there is a cleansing fluid, and if applied it maketh clean, as we sometimes sing, "His blood avails for me." So the Scriptures state, "The blood of Jesus Christ cleanseth us from all sin." He is not speaking of the original sin, you did not get to be of the "us" class until you had come under the blood, and it had purged the responsibility for original sin. After you had received the robe of Christ's righteousness, then what? If you get a spot we are immediately to come to the Advocate, as we read, "If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous." We have no Mediator with the Father, there is not a word about that in the whole Bible. We have an Advocate with the Father, Jesus Christ the righteous. We are to come to the Father through him, entreating him for the forgiveness of this sin.

This Advocate is our Advocate, by virtue of his having a merit of his own that he can apply for us, applying it first for the sins that are past, and as he has applied it also for every weakness and imperfection that is present, that he may present us holy and spotless before the Father. But it will be this class, you see. This class, that want to have their robes cleansed, that deplore even one spot upon the robe. That is the class for whom the Advocate will do the work of cleansing.

Now let me refer to your own experience. When you go to the Advocate with the matter, you say, Lord,

Lord, through weakness or imperfection I have failed in this point, I am sorry, and ask for forgiveness, and ask that it be not charged up against me, because my real intention is right, and I really desire to do thy will in my heart. You ask forgiveness for this, and he forgives. You say, Lord, I will never do this again. Then perhaps a little while after, it may he a year or six months, you do the same again. You say, O, I said the other time I would never do it again, and **[Page Q303]** now I am ashamed to go to the Lord and tell him I am negligent. What shall I do? Only one thing to do, that is to be so anxious for the Lord's favor and smile, that you will go to the throne of grace to obtain mercy. But there are some who do not. They say, O, not tonight, not tonight, I cannot pray tonight. Then they get into bed and sleep. The next day it is very much the same. They are a little farther from the Lord, the cloud is a little larger, and they say, I will try not to think of it at all. So there becomes an accumulation of spots, and at first they deplored them, but now they do not. Then they say, I guess I was taking the matter too seriously at first, I find everybody has those spots. We do not like them and so they get to living a careless life, they are getting ready for the Great Company. You see they will have to wash those robes before they will be accepted to the heavenly condition. If you do not keep yours clean by constant application to the throne of heavenly grace, the spots will accumulate, and the only way to wash your robes will be in the great tribulation.

GREAT COMPANY—Who Depose Them.

Q303:1 QUESTION (1910)—1—Tabernacle Shadows, page 69, states that the Great Company class cut themselves off from Christ. John 15:2, "Every branch in me that beareth not fruit He taketh it away," seems to indicate some additional act on God's part. Please define the two acts.

ANSWER—Well, God acts only because the others act. For instance, Jesus says, "I am the Vine, ye are the branches; every branch in me that beareth fruit my Father purgeth it that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit." This pruning we see to be the trials and difficulties of life, but these are only for such as are branches in Christ. Now how do they get into Christ? By making consecration. And what was the legitimate intent or purpose of your consecration? That you might be a fruit-bearer. That is the very object of your coming into the membership of the Vine, the Body of Christ. Therefore if you do not bear fruit, if you do not cultivate the fruits of the spirit, you are marking yourself off, or cutting yourself off, for your failure to bring forth the fruitage God is requiring. Then he would separate those from his Church of the elect—the elect Body of Christ.

GREAT COMPANY—Suffer for Sins of World or People?

Q303:2 QUESTION (1910)—2—June 15 Watch Tower makes a distinction between the world and the people. Are we to understand that the Great Company suffer only for the sins of the people, or do the Great Company suffer for the sins of the world?

ANSWER—The Watch Tower did not know it was making any such distinction. I understand the people mentioned in the Scriptures to refer to the world, so if we made a distinction of that kind it was unintentional. It is very difficult to write and keep from tramping over somewhere in your writing and to remember all the different attitudes of mind, and how someone may look at it from this standpoint, and some from that, and some from another. You will have to read more carefully and I will have to write more carefully; so we will both take a share.

[Page Q304]

GREAT COMPANY—Re Seed of Abraham.

Q304:1 QUESTION (1910)—1—Is the thought that the Great Company class is a part of the spiritual seed of Abraham contained in the question re the covenants? See February 15, Tower, 1909.

ANSWER—1—I do not know what the reference is. The questions should always be independent of anything, then if the Tower is out of harmony you will notice it. But I will answer the question without

reference to the Tower—"Is the Great Company class a part of the spiritual seed of Abraham?" I answer, Yes, to my understanding they are, but there are two ways of viewing the matter. The type of the spiritual seed of Abraham was Isaac and Rebecca, Isaac representing the Lord and Rebecca representing the Church, the Bride class, the Little Flock; and then in the account of how Rebecca was called, you remember we read that certain maid-servants were given to her and they went with her. These maid-servants, you see, represent the Great Company class. They traveled right along with Rebecca; they were not the Bride, but "The virgins, her companions," that went with her. So it was customary in all incidents of the Old Testament, that wherever the bride is mentioned, there is mention also of a maid as going along. There were the wives of Jacob, and each one of them had a maid. It was a custom of the times. So we read that Rebecca had at least two if not more. In the 45th Psalm, picturing the Church as the Bride of Christ, we read that the Bride is all glorious within; that she shall be brought unto the King in raiment of fine needlework. Then we read of the virgins, her companions, that follow her. These companions of the Bride are a part of the household. So the Great Company class is a part of the household. But take another picture that is given, the tribe of Levi. Go back and see where it came from. You remember the Passover night. In that night the Lord passed over the first-born of Israel. Then you remember that subsequently the Lord said to Moses, I have passed over and spared the first-borns of Israel, but now exchange these for the tribe of Levi. Thenceforth the tribe of Levi represented all of that first-born class, and that first-born class represented the Church, for ours is called the Church of the First-born whose names are written in Heaven. Now the whole Levite house, you see, was representative of this first-born class, this Church of the First-born. But among these Levites there were two classes. There was selected from the Levites a little flock of Priests—Aaron, and his family—and the remainder were the servants of this priestly family. Here we have another picture of the general fact that the household of faith includes Jesus, and the elect Bride class, and the Great Company class, and they are all the Church of the Firstborn whose names are written in Heaven, and they are all of those who are spared or passed over in this night time—in the present time before the Millennial morning begins. That night takes in the whole Gospel Age, and all of those who are spared in that night were represented in the whole tribe of Levi. Therefore the whole tribe of Levi represents the Church of the First-born, and these two classes are the elect Body of Christ, or Bride of Christ; and on the other hand the spiritual servants of the Church, the Great Company class.

[Page Q305]

GREAT COMPANY—Re Separation From Little Flock.

Q305:1 QUESTION (1910)—1—Do you anticipate an outward separation of the Great Company from the Little Flock, or merely a separation in spirit, and a general affiliation of both classes in one assembly to the end of the harvest period?

ANSWER—I know of nothing to indicate that the Lord will make a separation between the Little Flock and the Great Company, as far as separating them into parties is concerned. You remember we pointed out in the Scripture Studies that Elijah was a type of the Church and that *possibly* Elisha was a type of the Great Company class, and subsequently of the Ancient Worthy class. We are not so sure about Elisha, but we are sure about Elijah, because we have positive proof in Revelation that Elijah was a type of the Church class; but *if* Elisha was a type of the Great Company class, then that type would seem to prove that there will be no separation, because there were frequent offers to separate as representing the trials and testings that would tend to turn them aside. As, for instance, Elijah said to Elisha, Now you tarry here, the Lord has sent me thus and so. But no, says Elisha, I will not stay; wherever you go I will go with you. So he went. Then presently another time Elijah said, Tarry here, the Lord hath sent me to so and so. But Elisha went with him everywhere. And finally Elijah acknowledged to Elisha that his getting a special blessing would depend upon his being with him down to the last. Elisha asked to have a special blessing—Cannot I have a special blessing, give me your blessing? Elijah answered, *If you are with me when I am taken,* then you shall have a blessing. In other words, if you continue steadfast and follow on

and are not separated by the trials by the way, you will get a special blessing after the Elijah class is gone. And that is just what we would expect. You remember then the picture that when Elijah was taken up, his mantle fell from him for Elisha and Elisha went and got the mantle. The mantle is a symbol of power. You remember Elisha put on the mantle of Elijah and had some of the powers of Elijah. When he came to Jordan he smote the river with the mantle and it divided so he could cross over dry shod. All of which would be symbolical of the death of the Great Company class—that they would pass through death, which is symbolized by Jordan, victoriously, after they had the mantle of Elijah with them. Anything that happens beyond the crossing of the Jordan we would understand, if this be a type at all, to be typical of what the Ancient Worthies would do when their time would come after the Great Company had passed through the Jordan of death.

GREAT COMPANY—Fallen from Mark of Perfect Love.

Q305:2 QUESTION (1910)—2—Can any one who has reached the mark of perfect love fall back into the Great Company?

ANSWER—I think he could; I think he could not only fall back into the Great Company, but I think it would be possible for him to fall away entirely. That if he had reached the mark of perfect love, and been a teacher of others, he might be a castaway himself if he did not maintain his standing and relationship to the Lord.

[Page Q306]

GREAT COMPANY—Re Serving as Priests.

Q306:1 QUESTION (1910)—l—Are the Great Company Priests in the service of holy things?

ANSWER—No, they are not priests. They were accepted as priests. The picture is a double one. But the priesthood God is providing is one that belongs to the future, that is, the spiritual priesthood; the Royal Priesthood is future. We now speak of ourselves as members of the Royal Priesthood, but not in the actual sense; you are now probationary members to see whether or not you will be worthy of being members of the Royal Priesthood. The members of the Royal Priesthood will be those who will share with Jesus in his resurrection, the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But the Great Company are those that after having consecrated and proposed to take the proper steps to which they were called as priests fail to take the steps and therefore they will not be priests in the future. They are now in with us, and it is not for you and for me to determine who are the priests, and who are performing their sacrifices properly; that is for the Lord to determine. In this company there may be some who will be Priests and some who will be Levites, and will not attain to worthiness for the priesthood. But it is not for me or for you to make a distinction and say, You are not a Priest, but you are a Levite. The Lord did not give us any such authority. So we now speak of ourselves together. You consecrated and are going on but I don't know whether you are making your sacrifice properly or not, and you do not know about mine.

GREAT COMPANY—Re Losing Crowns.

Q306:2 QUESTION (1910)—2—Are the words, "Take heed, let no man take thy crown," strictly applicable to the Great Company class? Can these be said to have the crown of life?

ANSWER—I answer that there is no Great Company class in the beginning. Nobody was received as a member of the Great Company. He was received as a consecrating priest, and everyone is elect at the time of consecration. A crown was apportioned to such one. The object in inviting him at all was that he might have a crown. But the question is, Will he maintain his right to that crown by being an overcomer? If he does that will mean that he continues to be one of the priestly class to which he was invited, for we are all called in one hope of our calling. But if he fails to be an overcomer, then he ceases to be of that Body of

Christ class, the Little Flock class, and by ceasing to be of that class forfeits his right to a crown. But the crown was there when he consecrated for no one is accepted but to a crown.

GREAT COMPANY—Re Awakening of Great Company.

Q306:3 QUESTION (1910)—3—Is it your understanding that since 1878 all the consecrated who are faithful pass immediately at death to the spiritual plane beyond, and would this include any of the Great Company? And do you understand that any of those of the Great Company who died previous to the present harvest-time were awakened at that date? And if **[Page Q307]** this is true, how would it harmonize with the parable of the wise and foolish virgins?

ANSWER—I answer: I do not know anything in the Scripture that would give us a proper ground for reaching a conclusion, and I do not know that it is very important that you should reach a conclusion. The conclusion that you and I want to settle is that we make our calling and election sure, and that we try to keep out of the Great Company class, and try to get into the Little Flock. I can see no difference to any of us as to whether the Great Company were awakened in 1878 or not. That is our understanding respecting the Little Flock, that from that date, all those who were members of the Body of Christ experienced a change; but as for the Great Company, we would not undertake to answer. We do not know. We are rather inclined to think not, but we have no ground on which to answer.

GREAT COMPANY—Ran for Prize and Lost.

Q307:1 QUESTION (1911)—l—Will there be any among the great company class who ran for the prize and lost, and then went into the great company class?

ANSWER—We answer yes; to our understanding they will all be in this class—all those who started out to run. Some of them may only have run one step or two, but the running for the prize seems to me to begin right at the gate. Just the minute we enter the gate we begin running; you are on the race course and they are all running from that point. Whether you run fast or slow, you are on the race course and all enter by the same gate. As the apostle says, "We are all called in one hope of our calling." God did not call anybody to be of the great company class. Everybody that is called in this age is called to be of the little flock class. All of those go into the great company class; there will be those who having started to be of the consecrated class, and having consecrated to give up all, having made that much of a start in the race course, then fail, they must either then go into the great company class, or worse, into the second death.

GREAT COMPANY—Consecration But Not Running.

Q307:2 QUESTION (1911)—2—Will there be any among the great company that made a consecration and never ran for the prize?

ANSWER—I don't know that anybody could answer that question except the Lord; but I would suppose there would he none in the great company class that had not made the start in the running.

GREAT COMPANY—Re Begetting.

Q307:3 QUESTION (1911)—3—Is it correct to say that the great company class is begotten to the divine nature, seeing that only the little flock are born as divine, of the immortal nature? Please explain the Scriptural teachings on the begetting of the Holy Spirit.

ANSWER—I would think it entirely right to use that expression, "begotten to the divine nature." I did change it however, in "The Dawn," to read: "begotten to the Spirit nature," but I did that, not because I thought it as necessary to do so, but because I thought to make it easier for some to grasp the thought. The begetting is to a certain nature, just the same as we are all called in one hope of our **[Page Q308]** calling. The begetting of the Holy Spirit is the same begetting in every case, but if it has one turn, or development, the result will be the divine nature, and if it takes the other turn, or development, the result will be the nature like unto the angels. We think it is well illustrated by the fact that those who are begotten of the

flesh may be born either male or female. The same begetting may result in the child being born male or female; so it does not follow, then, we must say that one is begotten to be a female or begotten to be a male. The begetting is the same in every case. So, with the Holy Spirit's begetting; they are all of one begetting, all by one Father, and all of the same kind. But as certain things in the human tend to determine whether it will be a male or whether it will be a female, after the begetting process is ended, just so with the spiritual; after the begetting of the spirit has been accomplished, certain conditions, etc., tend to determine whether the one will be born from the dead to the divine nature, or to the spirit nature like unto the angels, and that determining factor we find plainly stated in the Scriptures is with ourselves. In proportion as you and I are faithful to him who called us, and to the terms and conditions, we will make our calling and election sure. That calling, that election, that begetting, which we are to make sure, is to the divine nature. If we fail to make it sure in the highest sense of the word, there is still a possibility of a birth to a lower nature by the same Spirit begetting; or there is still a possibility of being utterly cast away into second death.

Another illustration you remember, brought to our attention in the Watch Tower, is that of bees. In bee culture it seems there are three classes of bees; there is the worker, and the drone, and the queen bee, and these are all begotten alike originally; but whether the cell shall turn out the one or the other depends upon certain subsequent treatment. When the bees desire to make a queen bee they apparently feed that larva more and more nourishing food until it becomes a queen bee, of larger size, distinct entirely from the other bees. I think perhaps we may learn a lesson there; that those who feed most upon the spiritual food have the best chance of getting to the royal position.

The Lord has given us plenty, and we are all called to be of this king bee and queen bee, class—the queen class rather suits us pretty well, since the Lord himself is king. We are to be his queen. So whether we shall be of that class depends largely on how we shall assimilate the truths that the Lord has given us, and the assimilation includes also our use of the blessings and favors that are coming to us. So all having one begetting, much will depend on ourselves as to how we use the varied opportunities and blessings.

GREAT COMPANY—Re Part in First Resurrection.

Q308:1 QUESTION (1912-Z)—l—Will the Great Company have part in the First Resurrection.?

ANSWER—Those in the First Resurrection will live and reign with Christ a thousand years. (Rev. 20:4,6.) Therefore those of the Great Company will have no part whatever in the First Resurrection. The Apostle Paul speaks of Christ's Resurrection—"That I might know Him and the **[Page Q309]** power of His Resurrection and the fellowship of His sufferings, being made conformable unto His death." (Phil. 3:10.) This is the First Resurrection.

There are, however, two other Scriptures which include the Great Company: Heb. 12:23, where the Apostle speaks of the Church of the First-borns whose names are written in heaven, and Rev. 2:27, where mention is made of those whose names are written in the Lamb's Book of Life. All will attain life on the spirit plane, whose names are written in the Book of the Lamb, and the Lord said that He would not blot out the names of any *overcomers*.—Rev. 3:5.

Do the Great Company overcome? Yes. God has no blessings to give to those who are not overcomers. What is the difference between the Great Company and the Little Flock? The difference is that the Little Flock are those who are more than loyal to God. The Great Company will be loyal to God in that they will not withhold their lives when the test shall come. They will perish rather than deny the Lord; and thus they will experience the destruction of the flesh. But they did not go forth with sufficient zeal to carry out their consecration. They were loyal to God, but they did no more than maintain their loyalty.

Then we have our Lord's statement as recorded in John 5:28,29: "For the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life." This will include both the Little Flock and the Great Company; both classes will get

eternal life. If this statement includes the Ancient Worthies, then it means three classes: the Little Flock, the Great Company and the Ancient Worthies, though there will be different planes of perfection—human perfection, the perfection that will be like that of the angels, and lastly the perfection that will come to those who shall be like Christ, namely, that of the Divine nature.

GREAT COMPANY—Not Shown in the Pyramid.

Q309:1 QUESTION (1912-Z)—1—Is there nothing in the Great Pyramid to represent the Great Company—the Bride's virgin companions, who will follow her? (Psa. 45:14.) We understand your interpretation to teach that the Queen's Chamber symbolically represents those who will attain perfection on the human plane, and that the King's Chamber symbolically represents those who will attain to the divine nature. Is the Great Company not shown in the Pyramid or have you merely neglected to call attention to the feature which symbolizes it?

ANSWER—God, during this Gospel Age of nearly nineteen centuries, has been calling the Church to glory honor and immortality. During the next Age, under Messiah's Kingdom, He will open up a way of Restitution and return to earthly perfection for all the willing and obedient of mankind. God did not *call* any to be of the *Great Company* Class. Those who will ultimately be of that class, "saved as by fire," will get a reward to which they were never *called* or invited. There is but one call during this age; as we read, "Ye are called in one hope of your calling." (Eph. 4:4.) That call was to *self-sacrifice*—to walk in the footsteps of Jesus. Only by making that covenant of sacrifice were any **[Page Q310]** of us accepted or begotten of the Holy Spirit or privileged to call ourselves the elect of God.

In view of these things it would seem quite appropriate that the Great Pyramid does not show a place for the Great Company, as though they had been invited to such a place.

The ante-chamber, as we have already pointed out, marks the experiences of the Church in the School of Christ, which are necessary before any could pass, by the power of the First Resurrection, into the divine perfection symbolized by the King's Chamber. We may, therefore, assume that the Great Company class all come into this Ante-Chamber, or School, but that only the "faithful unto death" pass beyond it under the granite leaf into the King's Chamber.

GREAT COMPANY—Spirit Begotten, Levites, Court.

Q310:1 QUESTION (1912)—l—Please explain about the Great Company, "Spirit Begotten"—the anti-typical Levites, as against the Court being the justified condition.

ANSWER—In the Tabernacle the Court represents a condition which is not yet complete or perfect at the present time. Let me illustrate the matter in our spiritual experience. We will suppose that we belong to the Camp, and over yonder in the background is the Tabernacle with its curtains and everything else which I need not describe to a class of Bible Students. We would, before long, say to ourselves that we had the desire to go across, and we learn that there are those who are special servants in there, and we wish ere long to become one of the servants of God in connection with the Tabernacle. We realize, however, that we are sinners and so imperfect, but still we turn to God, and we walk toward the Tabernacle and our Justification may be said to have its beginning from that very moment we turned toward the Tabernacle. We are enjoined to seek "that which is right" and it is right and just that we should have this attitude towards God, therefore we are taking the right course or the course of Justification. There are many people in the world saying that God is not far from everyone of us, but the inspired writer said that there are many who are "feeling after God, if haply they might find Him." Those who leave the Camp to come into the Court of the Tabernacle are feeling after God with the desire to find Him. When they come up to the Tabernacle enclosure they find that there is only one entrance (Faith in the Lord Jesus Christ), and that that one way is the only way of approaching the Tabernacle. They enter, and as they enter they must pass the Brazen Altar of Sacrifice before they have gone very far within the enclosure. The person who sees that much sees more than ever before of the matter. But he or she is not yet at the

Tabernacle proper. Those who have come thus far must remember that they have still to go on for a bit more yet. At that Altar they have seen the fact that God has provided a way from sin. Recognizing this, they may stop there for a longer or shorter period. A danger is that some are so pleased with that portion that they would sit down there content with that. It is good that we thank God for having made that provision for salvation, but there must be a going forward for a distance yet. What is there after seeing this Altar and its meaning? The next step is to yonder Laver, and towards yonder Laver they go next. What do they find? Water! This surely means Cleansing. O! to put away the filth of this **[Page Q311]** flesh and make myself—or rather allow myself to be made—as nearly as possible right with God! Have I wronged anybody? Such questions as that must be asked of ourselves and answered by ourselves. This is the attitude of those who have reached the Laver for cleansing. We may cleanse ourselves at the Laver, but still we have not fully come to God. Is there not something I can do? That is the next question which turns up in the mind of those who have reached the Laver. We remain in a justified condition so long as we keep forward in our way, and we become more right with God and more justified, if we might say so, every step of the way onward. Now we come to the Door of the Tabernacle and we present ourselves as Sacrifices as represented by the Goat for instance. "Present your bodies" is the injunction which comes to us now. When we have done that, we have done everything in our power to do. There is nothing more we can possibly do after that presentation of our bodies as Sacrifices in that sense. But we are not justified by that action. Nothing of ourselves can justify us for our justification is not of works. "It is God that justifies." And there is only one way, namely, that way through HIM who is the WAY, the TRUTH, and the LIFE. He must be our Advocate. When we present ourselves at the Door of the Tabernacle, and say: "Here, Lord, I give myself," then is the time for God to put into operation the gracious arrangement He has made previously, and there and then the High Priest becomes our Advocate. When He applies His Merit the sacrifice is accepted.

That moment we are justified, and then, as a consequence, the Heavenly Father receives us through the Holy Spirit and we are begotten of that Holy Spirit as New Creatures. The New Creatures are now in the Tabernacle; have passed under that first vail, and they should enjoy the light from the Candle Stick and the Shew Bread and the Golden Altar, and then at the close of life should pass beyond that Second Vail—the Resurrection, and should land on the other side of that Vail in safety. It is all in this present life. Whoever is coming near to God by believing in the work of Jesus, and who trusts in the precious sacrifice, these are in a tentatively justified position, but justified only as they have made a full consecration to the Lord. They are justified to the privilege of approaching, but they are not privileged to be Priests, and they cannot come into God's full favor without going on and still on. Suppose anyone went as far as the Laver and then began to reason that he was advancing too rapidly, and then stands still arguing that he must stop this rapid progress by taking matters slowly and wishing to remain here for some time before going on to the Priesthood, that one never has his Justification completed. His Justification is never fully completed because he never takes the final step by which that Justification is vitalized. That is the step of FULL CONSECRATION. After wandering around in this way for a length of time without any sign of going on in the way, some grow cold and get out of the way, and perhaps out of the Court altogether. That represents the use of the Court at the present time. When it comes to the end of this Age and to the perfection of the saints at that time, those who were approaching unto God sincerely during this Age, and who have come all the way there will be accepted. The remainder will no longer be justified in this way, but will be **[Page Q312]** with the rest of the world waiting for the blessings of the next age. The Court will be emptied, so to speak, and all those who have entered fully into the Most Holy will then remain as the Members of the Body of the Christ. At the end of that time a distinction will be made between those who have been found worthy and those who have not been found worthy. Those who are found worthy shall pass into the Most Holy to be there forever with the Lord, but the others who are not found worthy will be excluded from that and they will belong to the second company. They still have Justification. They got it the moment they passed the First Vail of Consecration—the moment Jesus Christ became Surety for them. They cannot be of the Elect. They are of the Levites. These positions

represent the attitude of the two classes. All the Levite Class represents the Court condition; all the Priest Class, the Elect condition.

GREAT COMPANY—In Holy or Court.

Q312:1 QUESTION (1912)—l—Can one who has entered the Holy as a Priest, during the Gospel Age, ever drop back into the Great Company, or the Court condition?

ANSWER—This shows a misunderstanding—the Great Company are not in the Court. The only ones in the Court now are those in a *tentatively justified condition*—the Great Company are not in the Court. At the close of this Age there will no longer be a *tentative justification.* There will be nobody in the Court condition, except the actually justified. If the Great Company will be excluded from the glory of the priestly office, at the end of this age, then it will be theirs to serve in the Court, as the Levites of the next age. But those in the Court now, during this age, are only those in a tentatively justified condition.

GREAT COMPANY—Re the Holy.

Q312:2 QUESTION (1912)—2—Can any be of the Great Company class who have never been in the condition typified by the Holy of the Tabernacle?

ANSWER—No, they could not be of the Great Company class, unless they had gotten into the Tabernacle—only those who make the consecration and those consecrations have been accepted, are tentatively counted as members of the Body of Christ. If, after entering the Holy they fail to have the Spirit of Christ, fail to be exercised by His Spirit, the end will show that they have not retained their position in the Body of Christ, but no one is competent to decide that point now. The resurrection will reveal the Master's decision.

GREAT COMPANY—Should We Fear We are in it?

Q312:3 QUESTION (1913)—3—While we realize that fear is of the Adversary, would it be improper to expect that we would have some sure indication in our own hearts, that we have lapsed into the Great Company class, or made our calling and election sure in this late time of the harvest?

ANSWER—My thought would be that your head is poor and imperfect, and so is mine, too; that you would not be able to juggle all your thoughts sufficiently to know where you stood. If you attempt any such hair splitting with yourself the best thing is to say, I know the terms and conditions, am I living up to the best of my ability to these **[Page Q313]** terms? If you can say to yourself, I am doing all I can in the fulfillment of my consecration vow, you could not do any more, so do that much and let it go there. Say to yourself, "faithful is he that called us who will also do his part;" If you do your part the Lord will do His part—that is the end of it, it is no use arguing any more. If you were in the Great Company class you probably would not realize it at all. I would say simply this: did you make a consecration to the Lord? Yes; are you doing your best? Yes; do you think you could do any better? Yes; well, try and do a bit better.

GREAT COMPANY—Their Development.

Q313:1 QUESTION (1913)—1—Have the Great Company class been developing all through the Gospel Age; or will they all come out through the time of trouble?

ANSWER—We have already answered that in the Studies in the Scriptures, and perhaps a second reading will give better light. The fact is, the Great Company is not to be known to you, or me, or any other individual. There will be no such class until the Lord shall make the decision as represented in the parable. He is represented as having given certain talents to his servants, and upon His return He reckons with the servants, and that means the church. Some will be in one class, and others in another. That classification will affect the dead as well as the living. In God's providence, some may have been experiencing the tribulation which belongs to the secondary class, during the Gospel Age. We cannot

determine who are of the little flock.

GREAT COMPANY—Re 1914.

Q313:2 QUESTION (1913)—2—Do you think those going beyond 1914 will go into the Great Company class?

ANSWER—I do not know, and my think or guess, would not be of any value. I think the less guessing we do the better. As respects 1914, we have some reasons for believing that to be a very important year. We have never set forth anything to indicate that our view in the matter was infallible. I do not know positively that the times of the Gentiles will end in October, 1914, or at any other particular time. We think there is strong reason for believing that the Gentile Times will end in October, 1914. We give it as our opinion, and set before you the Scriptural reason. Some may believe and some not. This is our thought and if it is correct, about that time, or shortly thereafter, a great time of trouble will come upon the world. Not a burning of literal fire, but a symbolic fire, in that the world will pass through fiery experiences, in the midst of which Messiah's kingdom will be established.

GREAT COMPANY—Expiating For Sin.

Q313:3 QUESTION (1913)—Is it your thought that the Great Company expiate for the partially wilful sins committed against the Church so far as justice is concerned, in order that they may come from the tomb?

ANSWER—I would not put it in that form. I would put it in the form it is in the WATCH TOWER or DAWNS; I think that is better. This brother may be all right, but I do not like the way of stating it. If you will read over again what is in the WATCH TOWER, that is what I prefer. On **[Page Q314]** most of these doctrinal questions I prefer not to say either at conventions or in private letters anything else than what is in the WATCH TOWER because I find that some of the dear friends are inclined to say, Oh, well, that is what Brother Russell used to believe, that is what is in the DAWNS and in the WATCH TOWER, I know, but since then he has changed his mind; he wrote me a special letter, but I heard him say at the convention this year so and so. I understand that even one of the Pilgrims has been telling what Brother Russell changed his mind about. I want to say that when Brother Russell changes his mind, he is going to put it in the WATCH TOWER; he wants you all to know. You just take it from the WATCH TOWER. I will make it as plain as possible there, and, if I cannot make it plain enough there, I am afraid I would not do so here.

GREAT COMPANY—Their Change.

Q314:1 QUESTION (1913)—1—Are those of the Great Company class changed at the moment of death at the present time?

ANSWER — Do we understand that those of the Great Company class are changed at the moment of their dying? I think not. To my understanding, the Little Flock class will constitute the first resurrection; as we read, Blessed and holy are all of those who have part in the first resurrection: they shall he kings and priests unto God and Christ, and shall reign with Him a thousand years. This is the first resurrection. I would understand the Great Company class will not he changed until after the Church class, the Little Flock company, is all completed on the other side of the vail.

GREAT COMPANY—Their Change.

Q314:2 QUESTION (1913)—2—About what time will the Great Company class be glorified?

ANSWER—I think shortly after the Little Flock has been glorified, and the great time of trouble has come upon the world in general in which the Great Company class will be amongst the first to share and that after they have all finished they shall he glorified and brought into the presence of the great King, as described in the 46th Psalm.

GREAT COMPANY—This Side the Vail.

Q314:3 QUESTION (1913)—3—Is there any Great Company class on this side of the vail and is there any separation between the Little Flock and the Great Company on this side?

ANSWER—We tried to say last evening there is no separation, no two classes at the present time, and it would be quite improper for you or I or any others of God's people to try to say, This one belongs to the Great Company and that one to the Little Flock. No one decides that but the Lord Himself, and that apparently is left to the very close, therefore we think it would be quite improper to speak of two classes in the Church. "All ye are brethren." All come under one name. Seek to make your calling and election sure. No man can know nor say how well you are running in the race. Only God and you know how loyal you are, and the Apostle intimates that we might ourselves be fully confident as to how well we are doing. You remember he says, It is a light thing that I should be judged of you or any man. Yea, I judge not mine own self. I might pass a wrong judgment on myself and say, You do not belong to the Little Flock, or say, Surely you do belong to the Little Flock. So it **[Page Q315]** would be a small thing that we should be judged of each other or by our own selves. There is one that judgeth, even God, and He will decide the matter. No one else is competent to do so. We do well to avoid any such judging. Help one another, encourage one another, point out the conditions and terms and all that, but do not judge one another.

GREAT COMPANY—What Part in the General Assembly.

Q315:1 QUESTION (1913)—1—To the General Assembly and Church of the Firstborn which are written in Heaven—does the church of this text include the Great Company and when does the text apply?

ANSWER—This question we had earlier in our service. It does include, as we then showed, the Great Company class, and it applies at the present time. That is to say, the Apostle is telling about the gathering of the Church. The General Assembly, we believe, is going on now; just the same as this convention has been going on now for two days; some came on Saturday morning, some in the evening and some have just come in. I saw some coming in with their valises just now. So there is a gathering here and it has been coming together gradually. Just so God is gathering in the first resurrection, the Church of the Firstborns. The Firstborn of the Church, Jesus the head, went to glory 1,800 years ago, but the gathering of the Church which is His Body we understand takes place during this harvest time. Those who sleep in Jesus will be the first to be changed, then we which are alive and remain are to be changed gradually, each one in his own order, until all the church will have experienced the change. And this same process of gathering the Church of the Firstborn will include the Great Company class, and all of those will come in as part of the gathering together of the General Assembly of the Church of the Firstborn whose names are written in Heaven. Their names are not all written in the Lamb's Book of Life, because those whose names are written are the special class, the Bride class. Their names are written from the time they first made their consecration, and the Lord said He would not blot out their names unless they would prove renegade—unless they would turn against him and His arrangements. So we see that the Lord is dealing very graciously and even will bring some through great tribulation.

GREAT COMPANY—Re Chart of Ages and Tabernacle.

Q315:2 QUESTION (1913)—2—On the chart the Great Company is represented above plane M of spirit begetting, yet we are told in the finished picture in the Tabernacle type they will be in the court condition below the spirit begetting. Please harmonize this.

ANSWER—The chart is a picture of the progress of the Church upward to the attainment of the High Calling, and then in the large pyramid at the end of the chart the different relationships of these the one to the other is pictured. We cannot say that we can harmonize it to everybody's mind. Take as much of it as you can and leave the rest. Some can get more nutriment out of a slice of bread than another can, so we cannot hinder the one that gets only a little nutriment from eating the bread, and, if he need it, eats more.

GREAT COMPANY—Re Teaching What is Understood.

Q315:3 QUESTION (1915)—3—Cannot Rev. 7:9-17 be applied **[Page Q316]** to the saved world of mankind, rather than to a Great Company class? Is there not a very serious danger in teaching that there is to be a great company on the spirit Plane and that those who lack a thorough appreciation of the high calling, and a consecration thereto, will be saved notwithstanding?

ANSWER—It would be very dangerous for any person who does not see a thing to presume to teach it. The questioner evidently does not understand this subject, and that cuts the answer short. When we leave a subject as the Lord puts it, we have it right. "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully." "We speak that we do know." This is the privilege that we intend to have until we die. Is it not?

GREAT COMPANY—Their Change.

Q316:1 QUESTION (1915)—1—Will the Great Company be taken Home before the Kingdom is set up?

ANSWER—I think not. I think the Kingdom will be set up before the Great Company is taken. I believe that after the Kingdom is set up and after the Time of Trouble is fully on the Great Company will wash their robes and will finish their course, during the period of anarchy, and will then be present at the Marriage Supper. They will not be a part of the Bride, but may nevertheless have the honor of being at the great Feast and have association with the Bride, become her honored servants—her bridesmaids so to speak.

GREAT COMPANY—And The Divine Nature.

Q316:2 QUESTION (1916)—2—Are there any Scriptures to prove that the Great Company will not receive the Divine nature?

ANSWER—There are no Scriptures to prove that the great company will get the Divine nature, and there are many scriptures to prove that they will not get the Divine nature, because the Scriptures say that the Divine nature will be given only to those who are more than conquerors. The great company will finally be conquerors, but the Little Flock class will he more than conquerors and will consist of those who gain a great victory in that they fully follow the Lamb. Jesus went on voluntarily presenting His body as a living sacrifice. The little flock will be voluntary sacrifices, whereas the great company will not be voluntary sacrifices. They will therefore be sent forth into the wilderness of the tribulation for the destruction of their flesh. Only those sacrificers who cooperate willingly and gladly with the sacrificing Priest, the Lord Jesus, will be members of the bride class and become partakers of the Divine nature—glory, honor and immortality. At first the Father only, had immortality, afterwards the Son received this as a reward for His faithfulness, and then the bride class will sit with Him on His throne and share His glory. St. Peter says He has given us exceeding great and precious promises that, by these (working in our minds and hearts) we might become partakers of the Divine nature. He speaks to the little flock class, and not to the great company class. Why not? Because the Word of the Lord is not for the great company. They refuse to go faithfully forward until death, so the Word of the Lord is not sent unto them. They will have **[Page Q317]** to be pushed in, you see; but those who will be willing to go in by the Word, they will share the Divine nature. St. Paul speaks of those who seek glory, honor and immortality as gaining this eternal life, but they must seek for it. It is something to be done. The worthy ones are those who seek for it. We must first apply that promise by entering into the covenant by sacrifice, and then, if we will run properly, we will attain unto that prize. Others will receive a lesser reward.

From the back of the Question Book:

GOD—Divine Impossibilities

Q779:1 QUESTION—I heard a man the other day say that there are some things that God cannot do. Is that so or not?

ANSWER—In the very nature of things there are some things that it would be impossible for God, the great Creator, to do. Our infidel friends say that it would be impossible for God to create two hills without a valley; however, we believe this could easily be accomplished by putting one hill on top of the other.

The Bible itself tells of some things beyond the range of Divine possibilities. For instance, the Apostle Paul (Heb. 6:13) says that God could "swear by no other greater than Himself." Since the Lord God is the Supreme Being of the universe and none therefore greater than He, the truth of the Apostle's words is evident. Again we are informed that "He cannot deny Himself" (2 Tim. 2:13). Because of His immutability or unchangeableness (Jam. 1:17) it would be impossible for the Lord God to deny Himself, or to do any wrong in any sense. The Divine character of Wisdom, Justice, Love and Power could never be altered or swayed in the slightest degree. This gives us confidence indeed that all of the Divine purposes will be accomplished exactly as prearranged from before the foundation of the earth. "Known unto God are all His works from the beginning of the world." (Acts 15:18.)

GOD—His Love vs. Commands To Destroy

Q779:2 QUESTION—If God is a God of love, as the Bible tells us, how can we understand His command to the children of Israel to utterly destroy their enemies, men, women, and children? (B.R.)

ANSWER—The Land of Canaan belonged to the Israelites as it had been given to Abraham and promised to his seed as an everlasting possession. The Philistines, Amorites and others who inhabited the land at the time when Moses under Divine direction led the Israelites out of Egypt, were a semi-barbarous race whose sins and iniquities had come to the full. It was because they had become so depraved that the Lord saw that it would be best to destroy them. Let us suppose that a people, occupying the land of Canaan **[Page Q780]** today, were to become so degraded and corrupt that they were a menace to civilization, robbing and massacring innocent people, and in all ways being obnoxious both to themselves and to other nations. Would it be thought an unwise, unjust, or unloving arrangement for the Lord to cause their removal and entire destruction in order to make way for the establishment of the Israelites in their own land? Many of the prophecies of the Scriptures clearly indicate that we may expect within the next few years just such a development of affairs, and that the Israelites will be gathered back into their own country from the uttermost parts of the earth. (See Jer. 32:36-44.) Reverting to the question: we see women and children, young and old, dying off in multitudes every day with but very little evidence of the Lord's love in any direction. However, the Lord has arranged in His plan of salvation a time and a way when all the race shall be delivered from the death conditions—Isa. 35:8-10; Rev. 21:3-5.

GOD—His Love vs. Commands to Destroy Enemies

Q780:1 QUESTION—If God is a God of love as the Bible tells us; how can we understand His command to the Children of Israel to utterly destroy their enemies, men, women and children? (E.A.)

ANSWER—Four hundred years ago North America was a vast wilderness inhabited by roving bands of savages who warred with one another and practiced all kinds of barbarities. Today, in place of the scattered tribes of murderous Indians, there are millions of civilized and enlightened people who are engaged in developing the higher and nobler qualities of mind and heart and cultivating the arts and sciences and the various branches of industry. Which of these two arrangements is the best? Was the Lord unjust or unloving in overruling the affairs of earth so that the Indians should practically be destroyed root and branch in order to make way for civilization? We think not. The same conditions prevailed in the land of Canaan. The Philistines, Amorites, etc., who occupied the land were practically savages, as they engaged in all forms of idolatrous worship, offering up human sacrifices in connection therewith. It was because their wickedness and depravity had reached to such a stage that God, in His wisdom and justice, saw that it would be best to destroy them and to place in the land a people, who, under His instructions,

attained to a high degree of civilization. When the Jews were about to enter the land the Lord established a system of laws with them with the assurance that if they obeyed the Law they would be marvelously blest, and if disobedient they would be severely punished.

GOD—"No Man Hath Seen" vs. "Ye ... Have Seen My Father Also."

Q780:2 QUESTION—Can you explain these two passages of Scripture: John 1:18, "No man hath seen God at any time;" and John 14:9, "Ye that have seen me, have seen my Father also?" (L.M.)

ANSWER—The first expression should be understood in the concrete sense. No mortal being could see the Lord God **[Page Q781]** and live—"Whom no man hath seen, nor can see." The last expression, to be understood in harmony with the first, should be considered in the abstract. As it was impossible for the Lord's followers to actually see God, the Heavenly Father, the only way then in which they could see God was in the representative sense. Our Lord Jesus, fully and perfectly represented the Father. He was God manifested in the flesh. The Father's love, and mercy, justice, and wisdom, were all manifest in the Life and teachings of the Lord Jesus. Those then, who became acquainted with the Lord Jesus, were made acquainted with the Father. The Lord Jesus never claimed to be the Heavenly Father personally; but always taught that He was the Son of God. The Scriptures declare that God sent His only begotten Son into the world. God was in Christ reconciling the world to Himself in the same sense in which He will be "all in all" when the Son shall have delivered up the Kingdom to the Father at the close of Christ's millennial reign.—1 Cor. 15:17,28.

GOD—What is Meant by "Repented" Man's Creation

Q781:1 QUESTION—"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart; and the Lord said, I will destroy man whom I have created, from the face of the earth." If God is omniscient, knowing the end from the beginning, how could He REPENT of His course in creating man?

ANSWER—The word "repent" means "To change the mind, or course of conduct, on account of regret or dissatisfaction with what has occurred." The question then is, Did God change His mind (plan) or His course of conduct? We claim that, knowing the end from the beginning, God's mind could not be changed; hence "repent" in this text must signify change of conduct. That is, God did change His course of dealing with man because of man's wickedness, which grieved Him, but He did not change His mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God—"slain from the foundation of the world"—as the redemption price. (Rev. 13:8; Rev. 17:8.)

GOD'S CARE—Fatherless and Widow

Q781:2 QUESTION—Please explain why the Scriptures refer to God's special care over the fatherless and the widow and says nothing about the widower and the motherless? It seems to me that where the wife and mother is taken away it is much sadder than where the husband and father is removed from the family circle.

ANSWER—In many places in the Scriptures the expression "fatherless," in the original language in which the Bible was written, has the significance of bereaved or orphans. The thought is that the Lord's special care and compassion are over the weak, helpless and the bereaved ones, and not that He has less consideration for the motherless **[Page Q782]** than for the fatherless. We read "The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all; and His tender mercies are over all His works. The Lord raiseth them that are bowed down: the Lord loveth the righteous, and preserveth the stranger; He relieveth the fatherless and widow; but the way of the wicked He turneth upside down"—Psa. 145:9,10; Psa. 146:8,9.

Again we read "A broken and a contrite heart, O God, Thou wilt not despise." (Psa. 51:17.) All those who are mourning and sorrowful, who will draw nigh unto God through Christ, will be comforted whether they are motherless or fatherless; widowers or widows.

GOSPEL—Meaning of

Q782:1 QUESTION—Please explain what is meant by Preaching the Gospel, and what is the Gospel?

ANSWER—The word gospel signifies a message of glad tidings. Preaching the Gospel means proclaiming the good tidings, or message of gladness, to others. When the Lord Jesus came He declared, "The spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek." During the three and a half years of His ministry He preached the good news of the coming Kingdom and the blessings it is to bring to the human race. He commissioned His true followers to do the same thing, and those who have been telling others of the redemptive work of Christ and the blessings of His coming Kingdom have thus been preaching the Gospel. In these modern times the public press has become the most effective way of getting great truths before the people and the Gospel is being preached through the press wheresoever the glad tidings of Messiah's Kingdom is being published. From this it will be seen that much that is preached is mislabeled "Gospel." All sorts of bad tidings of great misery are many times improperly styled "Gospel."

H

HANDS—Placed on Heads of Offerings.

Q317:1 QUESTION (1909)—1—What was the significance of the High Priest always laying his hands upon the heads of the offerings?

ANSWER—I am not sure that he did always lay his hands on their heads, but when he did, it would imply that he accepted it, and that it would represent him, as being his sacrifice. The same also when a sinner laid his hands upon a sacrifice, it was accepted instead of himself and represented him. Also the same in the case of the Church laying their hands upon Paul and Barnabas, that act said, in effect, We accept them as our representatives, and when they go out they represent this Antioch Church, that they would bear their expenses, etc.

HARVEST—Difference Between Separating and Reaping.

Q317:2 QUESTION (1908)—2—What is the difference in the character of work between separating the wheat from the tares, and the reaping?

ANSWER—Well, dear friends, I suppose this illustration of a harvest is not a perfect illustration; I would scarcely think that it would be a perfect illustration. If we were to think of it that way, we would have to suppose, first of all, there would be the cutting of the grain, and then the separating of it, and the threshing of it, and the gathering of it into the barns; and if we were going to apply that, we would see so many ways for cutting it down, so many ways of separating it, so many ways for threshing it out, etc., that it would not fit with the facts. To my understanding, this harvest work is going on for all of these forty years, and there are some who went promptly into the garner away back in 1881, and some have been going into the garner ever since, all the way down; so here in this beautiful figure of the harvest work I do not think we could expect the fulfillment of every little detail. The main features are given in the parable itself, namely the Lord taught that the harvest would be the end of the age, and in the harvest He would send His reapers who would gather the tares into bundles for burning. Now, the gathering of the tares into bundles to my understanding, represents the gathering and the tying tight of organizations. I am not going to limit this to so called secret orders; I think that probably they are part of it. All the various denominations are part of that great bundling system, and the effect is very similar; in fact I do not know why anyone who is a member of an ordinary church should make objection to a man being a member of

the Odd Fellows or the Masons. So far as I can understand, they are a kind of a church, too, or they claim to be; they have their regular ritual service, and claim to go to the holy, **[Page Q318]** etc., when they die. Only a few days ago I heard a little dissertation along that line. Their comrades are all supposed to be welcomed when they die into the great hereafter; they pass them along gently, just about as well as any of the nominal church people could do it, and with just about as much authority, and with just about as much sincerity, so far as I can tell. I am not judging at all, I am merely saying, so far as I can tell. But my understanding is, that all of these are bundles, and each bundle is getting tighter. Some of you know a great deal more about Freemasonry than I do, and I am not here to say anything against it, because I do not know anything to say, and I do not know as I would say it if I did know it. The Lord did not send me to preach against Masonry or Odd Fellowship, nor against Presbyterianism or Methodism. Our opportunity is to tell the truth, to preach the true gospel of Christ, and the Lord says that this message is to have its effects on the different hearts. Now, if you find yourself in any kind of a bundle, you know that is not the program so far as the wheat is concerned.

The wheat is to he gathered into the garner; it is not to be put into bundles in the present life. The wheat is to be free. If you find yourself in any kind of a bundle, better get out of the bundle. Trust in the Lord, and be in harmony with Him, and this will take you out of all kinds of bundles and human organizations, I believe. I should, perhaps, say a cautionary word here to the effect that I would understand this would mean, for instance, that if I were a carpenter I would prefer to be at liberty, but if it were demanded of me that I should join a union before I could have work, and that I must pay so much of my money into that union's coffers, I should join. I should understand that I was making so much of a contribution to the general weal of the carpenters, and I would have no hesitation in the matter, because there is nothing of a religious kind there. There is nothing that would fetter my heart or mind. But if that organization should do anything I could not approve, I would feel perfectly free to withdraw at any time. So I would make that limitation. But, so far as wheat and tares are concerned, I think there are plenty of bundles all around you, and I notice, too, that these different worldly organizations, if we may so call them in contradistinction to church organizations, are also taking the same methods the church people are taking. It used to be very easy to withdraw from one of the churches and you could say, "I will thank you for a letter," and then they would take the letter and never deposit it, but burn it up, if they desired. And so with the Masons; they had a method by which anyone desiring to leave the order could ask for a demit and he would get that without any particular question. I have been informed that now this is changed somewhat. If you are a Presbyterian, and you wish a letter, they say, "To which church do you wish the letter addressed?" You say, "Oh, just make it out anyway." "Oh we do not do that now; we will give you a letter to a certain, particular church and it is to be deposited there—good when deposited there." And so I am informed that our Freemason friends are doing the same thing; they do not give demits now. If you wish to be transferred to another lodge they will transfer you, but they do not give demits now in the same way they formerly did.

[Page Q319]

A Brother: Brother Russell, I am a Mason and, unfortunately, hold a high position in the order, and I would like to make a little correction on that. A Mason is perfectly free to leave when he feels so disposed. No restraint whatever is placed upon him.

Brother Russell: I told you in the beginning that I did not know about it myself; I was only relating what a brother told me.

Another Brother: I was a Mason in a different jurisdiction from that of the brother. It may be all right in his particular jurisdiction, but it is not the same in other jurisdictions, as I know.

Brother Russell: You will notice that we never have anything to say against any of these. We have not said an unkind word about Freemasonry, and you never read anything unkind that we have ever said about it, and I do not wish to say anything unkind about Presbyterianism, or Methodism. I think that many

of the dear friends in these denominations are good people, and I appreciate their characters. What I talk about sometimes is Presbyterian doctrine, and they talk about it, too. And I have read things they have said about Presbyterian doctrines far harder than anything I have ever said. I sometimes quote in the Watch Tower some things Presbyterians say about their own doctrine, and I occasionally quote in the Watch Tower something the Methodists say about their doctrine, because they say it stronger than I should wish to say it.

HARVEST—Great Harvest, Little Flock.

Q319:1 QUESTION (1910)—1—"The harvest truly is great." If it is a "Little Flock" that comes out, how is the harvest great or plenteous?

ANSWER—The Lord's illustration must be borne in mind; he was in the harvest time of the Jewish Age, and the whole Jewish nation was the harvest field at that time, so then we will have to find fault with the Lord. If there is any mistake, he made the mistake, for He said, "The harvest is great and the laborers few." Now, then, the harvest there, so far as Jesus was concerned, was the gathering in of 500 brethren at that time, but that was not all of the Jewish harvest, for more were gathered later. We must suppose that Jesus meant relatively, there is a great work to do in comparison with the few that are ready and willing to do it. Also they were a typical people and it was true then, and so it is true now. All of the Jews were not gathered then, for millions were not gathered, but the Lord spoke of those who were gathered as plenteous, all good characters, and he was satisfied. He will be satisfied with what he gets out of the Gentiles. But the point of the argument seems to be that the laborers are few, more work than the laborers could do. There is plenty for all, and work for more. So he said, Pray ye the Lord of the harvest that he will send more laborers. Such should expect that the Lord would send them. Apply the same thing now—do not expect that the harvest work here will include millions, but a considerable number, and in my judgment there is yet a great work to be done. I can see where ever so many more of the Lord's faithful people could be used in the Lord's work. I have been calling attention to the London office, that there ought **[Page Q320]** to be a great many more Colporteurs here. There is a great field for work to be done. If the Colporteurs do not do it, I presume the Lord will find some other way, but the opportunity will be lost.

As an illustration: the Lord hindered the books from being sold in book stores, and I presume it was to make the way clear for the friends to sell the books. For a long time the Lord did not open the way for the newspapers, so the friends could give out the tracts, but now the Lord is opening up the worldly newspapers, and sending them to millions of people. Why? There are not enough reapers. While praying, ask yourself, What can I do? If he has a work going on you want to get your share, so with everyone.

HARVEST—Re Ending in Spring of 1910.

Q320:1 QUESTION (1910)—1—A thought is being advanced among the friends that the work will close next spring. Do you find any Scriptural proof for such thought, and are you in sympathy with the advancing of such theory?

ANSWER—I do not find any ground for such a thought. I am not in sympathy with the advancement of such a theory. I think it would be far better for the dear friends not to speculate about things of which they have no knowledge. At least, I will say that I think I would do best not to speculate about things of which I have no knowledge. If they have any knowledge on this subject, they have some knowledge I do not have, and if they are sure that they have knowledge, of course to their own Master they are responsible for the using of it. But so far as I can see, dear friends, discussing such matters as that merely takes away from the friends opportunities for usefulness, and we would far better stop talking about such things and be busily engaged in the harvest work, doing what we can do, never minding whether it is going to stop next spring or not. I will tell you next spring how it will be. In the meantime, as far as I can see, we all have plenty to do. Do not anybody stop for lack of work.

HARVEST—Re Extent of Opportunities for Service.

Q320:2 QUESTION (1910)—2—According to the present outlook, can you give us any idea how long the opportunities for service will continue, the pilgrim service, colporteur service, volunteer work, etc..?

ANSWER—I cannot. Some of the dear friends would seem to think that they have it all very nicely figured out. Well, I cannot quarrel with them, because I do not see it. If they say they see it, why they see more than I do. So far as I can see now, dear friends, I have no reason to think that the colporteur work or the other parts of the service are going to shut down immediately. It looks to me as though the work never had a more prosperous appearance than it has at the present time. My thought is that you and I, and all who are interested in the work, had best not be bothering our heads about when it is going to close. You will find out when it closes all right, won't you? Of course you will. So then do with your might what your hands find to do, and you will find lots to do now, large opportunities every day in all these various directions. My advice is, go **[Page Q321]** ahead; never mind what somebody says about when you can not go ahead; you will find that out in due time yourself.

HARVEST—Length of in Parab1es, Matt. 13:30 and Matt. 20:1-16.

Q321:1 QUESTION (1916)—1—Does the harvest referred to in the parable of the tares in Mat. 13:30 cover a corresponding period of time to the work in the vineyard in Mat. 20:1-16?

ANSWER—I don't know.

HATE—The World Cannot Hate You—To Whom Spoken?

Q321:2 QUESTION (1907)—2—Please harmonize these verses: "The world cannot hate you, but Me it hateth because I testified of it that the works thereof are evil." And the other text is: "If ye were of the world, the world would love its own. Now, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Please harmonize these two particular texts, and particularly the words, "The world cannot hate you," and "therefore the world hateth you."

ANSWER—The one was spoken to a mixed audience of people, and the other was spoken to those who were His disciples, whom He had gathered out from the Jewish people. He said, Them that you gavest me, they received my Word, and because they received My Word and became My footstep followers, therefore the world hates them because it hated Me. It did not hate them originally; it was not opposed to them originally. It might have ignored them, but it did not hate them. But He was bearing the light, and the light rebuked the darkness, and so they hated the light, and hated the light-bearer. Now you have become sharers with me in holding up the light—"Let your light so shine"—and in proportion as you do so, the world will hate you just as it hated Me.

HATRED—For Satan and his Sympathizers Proper.

Q321:3 QUESTION (1915)—3—Please explain the Scripture: "Do not I hate them, O Lord, that hate Thee? I hate them with a perfect hatred." (Psa. 139:21,22.)

ANSWER—We may not be sure that we get the full import of the Psalmist's words in this passage, but we can apply the matter to ourselves and say that all the Lord's people should hate that which is evil. We could not properly have any sympathy with that which is evil. And so, of our Lord Jesus it was said, "Because Thou hast loved righteousness, and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1:9). Now the great Head of the Church loved righteousness, and we must cultivate that same love for righteousness. He hated iniquity, sin, and we must have that same hatred.

There are people who are more or less under the influence of iniquity by reason of weakness with which they are born. We must still hate the iniquity, but must learn more and more to have sympathy for the poor human race, as God has sympathy for them. His sympathy is so great that "while we were yet

sinners, Christ died for the ungodly," the unjust, those out of accord with God's Law (Rom. 5:8). We must have the mind of the Lord; but we are to **[Page Q322]** have no sympathy with the evil. If there are any who have come to the place where they are in full sympathy with iniquity, and there are some such the Scriptures assure us, they are themselves iniquitous and would properly be classed with Satan.

Satan has shown this iniquitous spirit not only by his course when he first defied the Almighty and deceived mankind and became the murderer of our race, but all along up to the present time. Jesus said to Satan, "When he speaketh a lie he speaketh of his own; for he is a liar and the father of it" (John 8:44). Now if Satan had turned from his iniquity, then no doubt God would have found some way, even in Satan's case, by which he might come back to God. Since he has never made any manifestation of repentance nor of sympathy for righteousness, his name is properly used in the Bible as the synonym for iniquity.

What about the fallen angels? We are not able to judge of them all. The Bible tells us about the final destruction of the Devil and his angels—those who prove, like him, incorrigible. All such will be iniquitous—not merely under the evil influence of another, but they themselves inseparably identified with iniquity, because of their own choice and volition. This class will include both evil men and evil angels, and such will be the class that would be the haters of God referred to in the text cited by the questioner: "Do not I hate them, O Lord, that hate Thee? I hate them with perfect hatred."

Do I hate Satan? I certainly do! Is it a perfect hatred? I hope it is a perfect hatred, so much so that I would not compromise or enter into anything that would bring me into relationship with any of Satan's methods. We wish to be separate from everything that is occult, remembering that there are but two masters, the one *our* Master, and the other his opponent. We have no fellowship with him. All our interest is on the Lord's side. The Adversary, Satan, the Prince of Darkness, we hate with perfect hatred; and any who prove to be his followers or sympathizers under full light deserve the same hatred.

But such a hatred would not mean on our part any pleasure in having them tortured throughout all eternity. It would be the same kind of hatred that God has. God is altogether righteous and His hatred will mean the destruction in due time of Satan and all who are of his spirit. This is the proper hatred that we should have, the hatred that would wish to see the opponents of God destroyed.

HEAD COVERING—Kind of.

Q322:1 QUESTION (1906)—1—The modern hat is certainly anything but a convenience in an audience, and some of the sisters wish to know if any one can suggest some method by which women can have the head covered during service without wearing the objectionable hat, and yet be something that would not call undue attention to the fact?

ANSWER—Am I a Solomon, that I would have the wisdom to decide questions like this? I will tell you, dear friends, what I have noticed some sisters do, and thought that if I were a sister it is quite probable I would adopt it, though this is the first time I have ever mentioned it, I believe. I have noticed some of the sisters wearing a little lace covering, and thought, now that looks very neat, and as far as I **[Page Q323]** know, that covers everything the Apostle had in mind. It is merely a sign, and I would not know any reason why that would not be proper. But, mind you, I am not laying down any law.

HEAD COVERING—Authority for.

Q323:1 QUESTION (1906)—1—Is it necessary for women to wear hats or some other covering during meetings?

ANSWER—Well, ask the Apostle Paul: he is authority on the subject and I am not.

HEADSHIP—Re Writing in Mannas, etc.

Q323:2 QUESTION (1911)—2—Is it denying the headship on the part of a sister who signs her name in

Mannas, etc., instead of her husband's full name, as for instance, Mrs. Mary Dodds, instead of Mrs. Joseph Dodds?

ANSWER—Well, it would be not necessarily denying the headship, dear friends; I would not say that; but it would be a matter of etiquette, and a question as to what would be the proper form. As a rule, the understanding is that when a woman signs "Mrs." to her name she puts her husband's initials or name, but that if she wishes to sign her own name she leaves off the "Mrs." or else puts the "Mrs." in parenthesis.

HEALINGS—Call Elders, Pray and Anoint.

Q323:3 QUESTION (1909)—3—How should Christians follow the admonitions of Jam. 5:14. "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil, in the name of the Lord. ... and if he hath committed sins, they shall be forgiven him."

ANSWER—"And if he hath committed," that I consider the essence of it. The intimation is that such an one has committed sin, become estranged from God, and is unable to go to Him. Therefore in this sad and separated condition, "Though he hath committed sin," he may call for the elders of the Church and confess his fault, as the Apostle said: "Confess your faults one to another and pray one for another." This I would understand to be spiritual healing. Why not physical healing? To understand it so would be to understand it out of harmony with the whole Bible, which tells us that instead of expecting physical healing, we are to lay down our lives in sacrifice. There is not a suggestion anywhere that our Lord's disciples were healed by him. While Jesus sent forth His disciples to heal others, He never told them to heal themselves, and they never did, and Jesus never healed them. In the case of Paul, he mentions several brethren who were sick, and the Lord had mercy and finally healed them, but the Apostle did not command any magic work to be done for them, nor give them any aprons or napkins, etc., but he did to others. When Peter's wife's mother was sick of a fever, then she was healed, but not Peter nor any of the disciples. Hence, if James' statement is to he regarded as a general one to the Church, it would he contrary to everything else in the Scriptures.

When you and I were accepted, we were counted as having received restitution or life, and were admonished to present our bodies a living sacrifice. When our Lord was worn and tired from labor of preaching and teaching, did He pray to be healed? What did He do? He sat on the edge of the well and rested, just as you and I would do if we were tired. When He was hungry, did He command the **[Page Q324]** stones to be made into bread? No, He said it would be using power improperly. But, He did use that power for the feeding of the multitudes, and He may have eaten some of that which was provided for the multitudes, which would not have been a special use of His own power for Himself. *We* are called to sacrifice, and not called to restitution—that will be in the next age.

A friend of mine, believing in Present Truth, called upon me one day and said he had a cold. I drew out a drawer and said I would give him something that would help him. He said, "No, the Lord is my healer, and I will get over it in two or three days." "Oh," I said, "I thought I might help you over it sooner." I then remembered that he had the thought that if he had a toothache, or earache, or a corn that the Lord would heal him. He was inquiring for a brother and said he was so sick that his life was despaired of, and he also believed the same way. I said, "Brother, I will take this opportunity to tell you something. You believe that you should take your aches and pains to the Lord and then wait. Now, brother, I would like to call your attention to this fact that this brother, notwithstanding he has the Lord as his healer, is now so sick that you can't even see him, and then after being sick a long time, then gets a doctor and gets well. Now you are sick, and I remember several occasions when you have been sick. Now, while I am not boasting of the Lord being my healer, nor of my suggestions, I want to tell you that the Lord in His providences has so overruled in my life that I have been but one day in bed sick in forty-five years. Now, brother, do you think it would be better for the Lord to keep you well or to let you get sick and then heal you?" He seemed to see that the Lord could keep him well.

My thought is that you and I have a perfect right, according to God's arrangements, to do anything that we can properly, and to use anything for our physical health. When you are hungry, you eat meat and bread and potatoes, and they are some of the very best medicines. Also a little sleep. Now we do not think of doing without these. And if I thought that a pinch of catnip or anything else would arouse the liver and settle the stomach, I would not hesitate to take it any more than to take bread or potatoes, and I would think I was using the same common sense in caring for my body. We read: "Of all the herbs of the field you may freely eat." Do the best you can, you are a groaning creation, do anything for your relief. When I take some medicine I am not doing something but that is open and common to all mankind. I have consecrated all that I have to the Lord, but he never expected me to give up the eating of bread and meat or of taking some catnip if it was good for my stomach.

HEALINGS—Re Jesus' Command.

Q324:1 QUESTION (1911)—1—What does this mean: where Jesus commanded his disciples to heal the sick, raise the dead, and cleanse the lepers?

ANSWER—His disciples did go out and do that very work to a certain extent; but there is one passage of Scripture which this brother refers to, which reads like this: "And these signs shall follow them which believe. In my name **[Page Q325]** they shall cast out devils, and heal the sick, and if they drink any poisonous thing, it shall not hurt them," etc. What is the matter with that? As a matter of fact, that passage is not a part of the original Gospel; that chapter ends with the ninth verse; everything after the ninth verse is an interpolation, added somewhere about the eighth century as near as we know. It is not in the oldest manuscripts in the Greek, as all scholars know. Giving you an illustration of what has been added to the Bible take the last verse of the gospel of John. Anybody can see that it is an interpolation; it is not in any of the old manuscripts. It reads this way: "And I suppose that if all the things Jesus wrote and done were written the world itself would not be able to contain the books that should be written." What a whopper! Somebody who wanted to make it large felt at liberty to add that verse without any authority. Now, I do not go in for all the additions to the Word of God; I merely stand for what God said, as written by his prophets and apostles, nothing more.

HEALINGS—Result of Prayer.

Q325:1 QUESTION (1913)—1—Has the due time come in God's great plan when the consecrated may pray for the removal of mental or physical defects in children?

ANSWER—I do not think restitution blessings are due to the world yet. I understand that restitution is God's provision to be inaugurated after the second coming of Christ and the establishment of His Kingdom. What Jesus did in the way of restitution at the first advent, and what the Apostles also did at that time, we are not to consider against God's plan, and if the Lord could and did do miracles there in advance of the restitution it would show that it was violation of God's law, and hence if God should grant more restitution blessings now there would be no law to hinder it, as there was no law to hinder Jesus and the Apostles from performing restitution blessings. But the time for them is future. So, then, if I were to think of or pray for such, and in connection with their infirmities, my thought would be like this: I know that God has made full provision for the restitution of my children and other children, and for the whole human family by and by; I am not sure that God is ready now to give any special manifestations along this line; if I would pray at all on this subject I would pray with a certain limitation in my mind as well as in my expression, and I would say, "Lord, notwithstanding though I ask this, Thy will be done, not my will." I would see no harm in making such a prayer under such conditions, saying, "Lord, I know not whether the time has come that you will be pleased to grant some measure of restitution to my child, therefore I leave the matter in your hands. I pray, if it is in harmony with your will that such blessings may come to it. Father, I ask nothing of restitution rights for myself, because all of these earthly and restitution rights I have sacrificed and therefore I ask nothing for myself." My petition would merely be for this child, this one who is the subject of prayer.

HEARING EAR—Is it Miraculous?

Q325:2 QUESTION (1909)—2—Do we have the hearing ear by a miraculous gift from God, or because the image of God has not been wholly obliterated?

ANSWER—I understand that this expression "hearing ear" might be viewed from different standpoints. If you refer to **[Page Q326]** the natural man, then it would have one meaning, but if to the New Creature, then it would have another meaning. As for instance, if I speak to Christians and speak of our eyes being opened, and of our ears being blessed of the Lord, I am speaking of our spiritual eyes and ears by which we can appreciate the spirit of the Lord. Another illustration, when you first came to the Lord, you were drawn to the Lord, or you heard His voice, and that attracted you, and you came to Jesus. This is where the natural ear had not been entirely vitiated by the fall. You perhaps were born with some reverence which would say, You ought to bring an offering to the Lord, you ought to render thanks to Him. This led you to feel after God and He was pleased to be found of you, and He took you by the hand, saying, this way, my honest soul, this is Jesus, the one through whom I am pleased to have all come who would come to me. But don't make a mistake of confounding the hearing ear of the human nature with the hearing ear of the New Creature.

HEAVEN AND HELL—Did Pastor Russell Say There Was None?

Q326:1 QUESTION (1909)—1—If there is no heaven or hell please tell us how you found it out?

ANSWER—We have already said that there is a heaven, and enough space for all the angels and the saints. Our Lord said, "In my Father's house are many mansions, but I go to prepare a place for you." But He did not say anything about preparing a place for mankind in general. The time to prepare for them is in the Millennial Age.

HEAVEN AND HELL—Are There Such Places?

Q326:2 QUESTION (1909)—2—Why are heaven and hell mentioned in the Bible if there are no such places?

ANSWER—We believe that there are such places. We believe that there is a heaven, as the Scriptures say: Heaven is my throne, the earth is my footstool, sayeth the Lord. Supposing that every one born into the world is eventually to go to heaven is one of the errors that we have fallen into. God, in the greatness of His wisdom and power, was pleased to create angels and then subsequently, in the further development of His plan, He was pleased to make this earth and then create mankind. He made human beings a little lower than angels. Man never was an angel, never fell from being an angel, and was never intended to be an angel. Made a little lower than the angels, just like them in respect to having the divine characteristics of mind and will, and in some respects God made man higher than the angels, in the sense of giving them dominion over the earth, but to the angels He never gave any dominion; He put all these things under the feet of men. Heaven was intended for the angels and for Himself. During this present time God is developing the New Creation and they are to be heavenly beings and are to go to heaven, and as the Scriptures state, they will have a nature not only like the angels, but in some respects superior to them, in that they will have the divine nature.

We do not know how many orders there are of spirit beings, but we read about Cherubims and Seraphims. He informs us that He has put these all under subjection to Christ. When Christ ascended up on high, God said, let all the angels worship Him. But this does not interfere with God's plan respecting the earth, which He designed should **[Page Q327]** he inhabited. It would be very absurd to think that after God had spent six thousand years in training the world, and then 1,000 years in making them fit for eternal life, He would blot them out.

As for hell, we certainly believe more about it than others, for *we* understand that *all* go there, while others put only part of the people there; but it is a different hell, it is the Bible hell, the state of the dead,

sheol, and the whole world goes to sheol. Get your Bible and compare how this word is used all through the Old Testament. Good and bad all go there; they are all gathered to their fathers, and sleep with them whether they are good or bad. It would be very strange to say that they slept with their fathers if their fathers were in hell, for they are awake in the theological hell.

We do not deny that there is a hell and a heaven, but we do deny the nocturnal hallucinations that have come down to us from the dark ages.

HELL—Its Opposite.

Q327:1 QUESTION (1909)—l—We say that everything has an opposite; if so, why is there no place of punishment?

ANSWER—Well, I don't know that you ever heard me say that everything has an opposite, nor that the Lord said so, and whoever said so, he is the one you ought to ask this question of. It is true that wherever there is a mountain, there is pretty sure to be a valley, but there are some mountains rising up out of the sea and there is no valley present. Mean things are opposite to good things, and sweet things are opposite to sour.

The Bible places life and death as opposites, and he who will not serve God shall not have life but death, but he who will serve and obey Him shall have life. That is the best kind of an opposite, and we have the Lord's word for it, "I have set before you life and death, choose life that you may live." So the whole proposition during the Millennial Age will be, Obey and live, disobey and die. Those are the antitheses or opposites.

HELL—Re Destroyed by Pastor Russell.

Q327:2 QUESTION (1911)—2—If you do away with hell, and its torment, why do you not do away with the devil?

ANSWER—I do not do away with hell, my dear friends. All of you who were here this afternoon will hear me witness that I preached more hell than you ever heard before, and said that everybody goes to hell—the Bible hell; but there are no demons in the Bible hell. The Bible never says anything about demons in hell. The Bible tells us that Satan goes about as a roaring lion seeking whom he may devour. How could that be if he is stoking fire off in some place beyond space or time, how would he be able to attend to things so well in Winnipeg?

HELL—Re Being Opposite of Heaven.

Q327:3 QUESTION (1911)—3—What answer should be made to those who declare that if there is a heaven of everlasting happiness for the saintly, there must be also a hell of everlasting torture for the wicked?

ANSWER—Well, we would not like to answer such a person really according to the logic of the question, because that might seem rude, and Christianity is never to be rude. **[Page Q328]** The person who asks a question like that of us implies that he has not good reasoning faculties. There is no comparison between everlasting life in happiness, and everlasting life in torture, there is no such proposition set before us in the Bible. The antithesis of life is death. You will live or you will die. And so the Lord, you remember through the prophet, said, "I have set before you life and death, blessing and cursing; choose therefore life that ye may live." This is the whole invitation of the Gospel, that we might live. God is offering life. He declares that there is no everlasting life to any except through our Lord Jesus. "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth upon him." The wrath of God is a death penalty. As you and I look out into the world today, every funeral we see, every piece of crepe we see, everything that indicates sickness and death, speaks of the wrath of God—the sentence of God as the Bible presents it. Anything else is a misconception. We look

back and see what the curse was that God put upon Father Adam. When Adam was placed in the garden of Eden, it was upon the condition that if he would remain obedient to God he might continue to live and live in happiness, live in an earthly Eden, and if he was disobedient to God he would die. "The wages of sin is death." "The soul that sinneth it shall die." This is God's sentence, and so it was then, that when Father Adam was disobedient, this sentence or curse of death came upon him, and you and I as his children today are suffering this curse of death; all the aches and pains, all the mental and moral imperfection that you know about and possess, and that I have anything to do with all of these are so much of death working in us. This is the original penalty that is bearing the human family down to the tomb. That is the great hell of the Bible, *sheol, hades*. Death is the penalty for sin and all the aches and pains incidental to it are so much incidental to the full culmination of that penalty. And so it is that God set before Adam life and death, not heaven and hell. He might continue to live in Eden if obedient, he would die if he were disobedient. He did disobey, he did die. We are all witnesses that the whole race is in death. Saint Paul expresses this matter most clearly in Rom. 5:12 when he says, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It does not say a word about eternal torment passing upon anybody; there was no such sentence; the wrath of God is not revealed in eternal torment. The wrath of God is revealed in the death sentence that has been on our race for six thousand years. So the Apostle in another place says the wrath of God is revealed against all unrighteousness. Who will say that the wrath of God is revealed in hell fire? Did you ever see it? Not at all. Was it ever revealed to anybody? Not at all. How is the wrath of God revealed? I answer, you feel it, and you see it all about you in the dying of our race. And so in God's due time he has arranged that our race should be redeemed; he has laid hope upon one who is able to help, mighty to save, Jesus; and Jesus has appeared, and he was the manifestation of God's mercy, and has laid down his life! He did not go to eternal torment for us; he did not pay any eternal torment penalty, and if you and I were ever under any eternal torment **[Page Q329]** penalty, we would still be under it; it has never been paid by our Lord; it has never been paid by anybody. But what say the Scriptures? The Scriptures say the penalty against us was a death penalty, and that Jesus died, the just for the unjust, that he might bring us back to God. The penalty he paid therefore was the death penalty. "He tasteth death for every man," "He poured out his soul unto death," "He made his soul an offering for sin," and the Scriptures also say that eventually he will see the travail of his soul and be satisfied. I am glad, I will be satisfied first of all to see the saintly Church in glory, and I will be satisfied completely with the end of the work when the full knowledge of God shall have reached the whole human family, and every individual of our race shall have had an opportunity of coming back to God's favor and eternal life. The masses of mankind will have the privilege of coming back to perfect human life during the Millennium, during the time of Christ's reign, and the saintly ones will be coming to this high calling, the heavenly condition which was never lost; you never lost the heavenly condition; you lost life. God says if we walk in the footsteps of Jesus he will not only give us life, but he will give us life more abundant. So then we quote the text again which says, "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him." The death penalty will continue on him, he will go into the second death. Plain enough! We are in the first death through Adam's disobedience, now if when God sent forth his Son to be the life-giver, and the rescuer from death, and one neglects or refuses the Son, he will die for his own sin, and it will be the second death.

HELL—The Wicked Cast Into.

Q329:1 QUESTION (1913)—1—Please explain "The wicked shall be cast into hell, with all nations that forget God." Is this hell the place for all, including the church?

ANSWER—In the first place, people who forget God must be people who have known Him. No man can forget what he has not learned. The time for most of the people to learn of God will be in the future. There are very few in Springfield who know God in the true sense. You and I find that we are daily coming to a better knowledge of God. Jesus said, "This is life eternal, that they might know Thee, the true

God." How many know him in that sense? Every one must come to know Him before they can forget Him.

But who are these wicked ones referred to by the Psalmist? We have looked up that particular text and remember how it reads. According to the Hebrew it should read this way, "The wicked shall he returned into sheol, together with all nations that forget God." It means to go to sheol a second time, or it is another way of saying they will go to second death. Into sheol everybody will go the first time; not merely the wicked, but every one; the rich and poor, black and white, male and female, every one shall go to sheol. But they cannot go there a second time unless the son shall first set them free. We learn that it will be his work during the millennial age to release these prisoners from the state of death. He will say to the prisoners, "Show yourselves. Come forth." During the thousand years of Messiah's reign all these prisoners will come forth. All who do not prove themselves worthy of everlasting life during that time will **[Page Q330]** be returned to sheol. It is simply another way of expressing the second death.

HIGH CALLING—Coveting Crowns of Others.

Q330:1 QUESTION (1905)—1—If the called ones were all selected prior to 1900 are we not coveting the crown of another? I mean those that have started in the race since then?

ANSWER—I think the brother does not mean just as the question reads, for if the required number has been selected that would end the matter. I think what he means is that if a sufficient number had been called to complete the election, prior to 1900, would we not be coveting some one else's crown? We answer, no, not at all. It is according to God's grace, and not as we will. It is not because you or I do this or that, but because God has something to give away. God has done his own work in scattering the truth, etc., and God has favored those that come into the call. If they count themselves unworthy of the crown or do despite to God's favor they are not the kind God intends should get the crown. He intends to give them the opportunity just as though he did not know how it was going to result. Suppose a sufficient number at the present time have the grace of God and that there is no lack of numbers, and suppose I were one that had not yet made the consecration, and suppose I should like very much if the Lord had some blessing to give that I might be one of his favored ones, but I do not know, and the whole number may be completed and it might be useless to try, for I might be taking the crown from some one else? I ought to say, I have learned of the riches of your grace, Lord, and I give myself to you anyway, whether the number is complete or not, and you can give me what you please. Anything that the Lord would give would be a very great thing. All kings give presents in proportion to their positions as kings. It would be all out of harmony with God's character to give a mean thing. The Lord is going to give a blessing to thousands that are his. You give him your heart and you will get exceedingly abundantly more than you could have asked or thought of. So it would not be coveting another's crown to consecrate yourself to the Lord. If he gives you a crown, take it, for it will not be coveting any one else's crown.

HIGH CALLING—Will Our Families Know About Us?

Q330:2 QUESTION (1909)—2—Will those of our families who are left behind know that we have made our calling and election sure, and how will they know it?

ANSWER—I think they will. It will be just like our Heavenly Father to make something known of the richness of His grace toward us in Christ Jesus. A Scripture in Psalms says, It shall he said of this one and of that one, that such a one was born in Zion. What does that mean? I think that refers to the heavenly Zion, and to those who shall be born in the first resurrection, and our friends and our relatives will know of our resurrection and birth in Zion, and that we had passed beyond the vail, just as we know of our Lord Jesus having passed beyond the vail.

HIGHWAY—Will Force Be Used?

Q330:3 QUESTION (1912)—3—Will it be considered walking up the Highway of Holiness if force or

compulsion be used? **[Page Q331]**

ANSWER—There is no Highway of Holiness yet; hence nobody is walking on it yet. None can walk that way until it is prepared. There will be no such highway until the Great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of Messiah—then there will be a Highway of Holiness. Then the righteous can go up thereon.

Now there is only the Narrow Way and the Broad Way. The Narrow Way is for those who wish to walk in the footsteps of Jesus, the steep and rugged way. To be forced is not the thought, it must be a voluntary devotion, a willing walking in the footsteps of Jesus, or it will not be acceptable at all.

The Great Company will have certain experiences in being forced. But they will not be forced to perform, but forced to decide for themselves. You see the difference between forcing a man to go into a boat and bringing certain influences to cause him to desire to go in. Will I turn my back on the Lord to escape the trouble, or will I take the way of the Lord? Even those who choose to take the way of the Lord under stress will be overcomers. In the next age, when the world's Highway of Holiness will be opened up, force will be used to bring all to a knowledge of the Truth respecting God's provision for them. Wrong doing will be punished with corrective stripes. But it would be far from right to suppose that mankind will be then driven or forced along the Highway of Holiness. All who will *go up* thereon must exert themselves—it will be an upward way. Our Saviour stated the Father's sentiment respecting all to whom He will ever grant life everlasting: "He seeketh such to worship Him as worship Him in spirit and in truth."

HIGHWAY—Rod of Iron Used.

Q331:1 QUESTION (1913-Z)—1—Will any one, be forced, or compelled, to walk up the Highway of Holiness?

ANSWER—At present there is no Highway of Holiness; consequently no one is walking on it during the Gospel Age. There will be no such Highway until the Great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of Heaven. Then a Highway of Holiness will be prepared, upon which the righteous can walk. During the Gospel Age there are but two ways—the Narrow Way and the Broad Way. (Matt. 7:13-14.) The former is for those who desire to walk in the footsteps of Jesus, and is a steep, rugged path. The latter is the road that leads to destruction and is a broad way on which the human race are hurrying to the tomb.

Those who walk *acceptably* in the footsteps of the Master must do so willingly. Theirs must be a *voluntary devotion*. To be *forced is not at all* the thought. The Little Flock will thus run the Narrow Way; but the Great Company will have experiences which will *force* them, not to take one special way, but to *decide for themselves* what course they will pursue. There is a difference between *forcing* a man to go aboard a vessel, and bring certain influences to bear which will cause him to *desire to do so*.

In the next Age, when the world's Highway of Holiness shall have been opened up (Isa. 35:8), *force* will be used to bring all mankind to a *knowledge* of the Truth respecting **[Page Q332]** God's provision for them. Wrong doing will then be punished with corrective stripes. But it would be far from right to suppose that mankind will be driven or *forced along* the Highway of Holiness. All who *go up* thereon must *exert themselves*; for it will be an *upward* way. Our Savior stated the Father's sentiment respecting all to whom He will ever grant everlasting life. His words were, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

HOLY SPIRIT—In What Sense Received Before Pentecost.

Q332:1 QUESTION (1908)—1—In what sense did the disciples receive the holy Spirit before the Day of Pentecost, as stated in John 20:22: "He breathed on them, and said unto them, Receive ye the Holy

Spirit."

ANSWER—The record here would seem to imply that this was done some time before, at the beginning of the ministry. I was not there, and do not know to the contrary, but I fancy that while John recorded it here, the fact is that it was done some time before, at the beginning of the ministry of Jesus, when He sent forth the disciples in His name. That is the time I think He breathed on them and said, "Receive ye the Holy Spirit," and sent them forth; and when they went forth, they went in His Spirit, in his power, and they exercised His power in His name, and cured diseases and cast out devils, and did many wonderful works. So I presume then that this breathing on them, and giving them the Holy Spirit was in this sense of the word, and at this time. What could it mean? The Holy Spirit as it came to the Church at Pentecost was the heavenly Father's manifestation of His acceptance of the Church, and that was deferred until after Jesus had made His sacrifice at Calvary—until after He had ascended up on high and appeared in the presence of God for us; and it was an evidence to these disciples that God had accepted them, and that they might count themselves in as members of the Body of Christ, His spirit-begotten sons. The spirit that Christ put upon them was His Spirit, His power, before that. He had received the Spirit without measure; He used that Spirit Himself in the healing of diseases, because the power was thus put upon Him; so He gave the disciples of this power and sent them forth as His representatives in His name.

HUMAN BEINGS—Rights and Privileges—Belonging to.

Q332:2 QUESTION (1908)—2—What are our human rights and privileges?

ANSWER—I suppose the thought in the mind of the person asking this question is, that you and I and all others propose to lay down all rights and privileges, to sacrifice these. What are these? Now I think of one that will serve as an illustration. I was on a sleeping-car not long ago, and the porter and some fellow-traveler in the middle of the night got into a conversation, talking about a variety of things, loud enough to wake up all of those who were not as sound asleep as they might be. I exercised my right and privilege by calling the attention of the porter to the fact that he was not attending to his business properly, and that unless he desisted I would report him to the company. That **[Page Q333]** was my right; that was my privilege. He afterwards made some amends, and I dropped my privileges in connection with reporting him. That is an illustration and you can apply it in a thousand different ways in the affairs of life. You have rights, everybody has rights, and you will find that people trample on your rights every little while, and possibly unintentionally you may trample on theirs; it is your business and ours to see that we do not trample on anybody else's rights; we want to obey the golden rule and do to others as we would that they should do to us. But it is unnecessary to insist that they should do to us according to the golden rule. You have a right to demand justice, but you can forego these rights. Now in connection with this matter, I will tell you that I learned a little lesson myself and I have made a partial resolution; I have not made it a fixed resolution yet. When I go to make a resolution, or a vow, I usually think it over pretty well, and try it for a little while, see how it would go, and whether it would do to make it a fixed resolution or not. I have never been as much afraid of vows as some of the dear friends, but I have made a number of vows to the Lord, and I hope I will make some more. Whenever I find a place where I think I can improve on the old man, then I say, Here, put another strap around him and tie him down, and if you find it is likely to be able to hold, make it positive, clinch it with a vow, and that helps you ever afterwards. If you leave it open to be tried another time, every time that matter comes up you have to fight it over in your mind; but if you have once fought it over and gotten the conquest, and realized that it is the right thing, then nail it down, or as the Apostle says, put the body under and bury it—"I keep under my body." So when we find any part of the body sticking up a little from the grave, bury it again, stick it down and put a little more dirt on it. In this matter I was thinking some years ago to make a resolve, or vow, to the Lord that with His assisting grace I would never murmur or complain in respect to anything He permitted to come to me. I thought that was right. What right have I to complain? Shall I receive blessings at the Lord's hand, and if He sees proper to give me some that are not quite so pleasant, shall I refuse those? No. Then I have no

right to murmur or complain. So I said, with your assistance and your grace I make this vow, that I will never murmur nor complain with respect to anything that your providence may permit to come to me. Now as far as I know I have always kept that vow, and I am very glad I made it. If I could find another as good as that, I would make it right today. When I was thinking about this porter afterwards, and how I had hauled him over the coals, and it was all right, there was justice about it, but I thought this, Now how do I know but what that porter might some time have a kind of grudge at me, and suppose the truth should come to him. He would say, "That is the man that raked me over the coals, and I do not like anything he has, though it may be reasonable, or just, because he held me to account there." But it might keep him from getting the truth. I would not keep that poor man from getting the truth. I had better not say anything to him. It is a good principle to apply all through. This resolution that I would never murmur has been a great blessing to me. I find so **[Page Q334]** many people that are groaning, and working, and grunting, and complaining about things, and I think they are making a great mistake. All their burdens are harder after they have grunted over them a while; they make them worse all along. I find we get along much better by saying, If the Lord is pleased to let that come, I would not think of murmuring against His wisdom in the matter, but will accept it as of the Lord. If I break my leg this afternoon, shall I murmur? Not a bit of it. Not one of you would hear a murmur come out of my mouth. If something else happened I would not murmur. What right would I have to murmur? What good would it do to murmur? It is the Lord's will I want to be done, and He says He will not allow anything to happen to His children that He will not overrule for good. If the Lord thinks it is good for me to break my leg this afternoon, I hope I will break it. We want that which the Lord's will sees is best for us. So we have nothing to complain or murmur about; we are not to be complainers. You remember the Apostle points out that that was one of the difficulties of the children of Israel. They first murmured and complained, and afterwards it led up to opposition to the Lord. So when you begin to murmur you begin to get out of accord with the Lord. So I said to myself, I think I will make a resolution, or a vow, that I will not murmur about what other people do to me. If they do something bad, I will not murmur; I am not bound to take it up and say, "I challenge you, sir; that is a lie." I need not do that. I need not murmur or make a complaint against him. Let him take his course; let the Lord deal with him. What will I do? I will try and take it as meekly as I can, and I will get a good lesson out of it in patience, perseverance, and self-control. I do not know how much of a blessing there may be in that resolution. I have an idea that resolution, or vow, never to murmur about anything anybody says, if I shall make it, will do me good. I have not made it as yet in full; I have merely thought to try it and see if it will not be good; but I think I will make it, and I think it is going to do me a lot of good. You can say anything you like about me and I think I will not say anything back to you.

HUMAN NATURE—Does It Desire Sympathy?

Q334:1 QUESTION (1908)—l—Is it part of human nature to desire sympathy from others? And then, if so, does avoiding telling our troubles to others, even other members of the Body of Christ, bring us into nearer relationship with him, causing us to lean solely on the arm of the Lord?

ANSWER—I answer: Yes, to the first part of the question. The Apostle's suggestion is that each one should seek to bear, so far as he can, and not only should he seek to bear his own burdens so far as possible, but he should seek to bear somebody else's burdens. And whoever has burdens of his own and tries to bear them and to have the Lord's assistance for them, and then who is seeking and reaching out to help other people with their burdens, will find his own burdens thereby a great deal lighter, and that he has a blessing on the way. So then the proper attitude for each one of us is to seek so far as possible to bear our own burdens and then to help somebody else, and not to think too much of our own, not to imagine that we have all the labors and all the troubles and all the burdens, but to look out and see **[Page Q335]** how many other people have troubles, and you will find that many of them have more than you. But before that, when looking at your own, they seemed very large. This does not mean that you and I will never get sympathy from others; but we will not be seeking for the sympathy so much as before; we will be trying to bear our own; and the Lord will send someone perhaps who will give us some sympathy

when we did not reach out for it; sympathy will come as the Lord sees best. You remember the great Head of the Body is the Lord Jesus Christ and every member of the Body is under His superintendence and care; and just as if you had a sore finger, what would the finger do? Appeal to the foot? No. To the other hand? No. Well, what would the finger do? The nerves of sensation would telegraph to the brain, "I am hurt." And the brain would telegraph to the other hand, "Go and help that finger." And thus you see, our Lord is the One we tell our troubles to, and we are to look to Him for the aid, and then we are to expect whatever we may need and it may come from the fellow members of the body; and as fellow members of the Body, we must all be in that attitude of seeking to respond to the Head, knowing the Head would have us sympathize with one another, to give to one another in His name, so that we will be trying to do good, and to look for opportunities to serve one another. This is the way we will have the most blessings, the most peace, and the most joy, doing the best we can to bear our own burdens and to bear as much as possible for others, to sympathize and to help others.

From the back of the Question Book:

HATRED—Of Unrighteousness and Injustice Proper

Q782:2 QUESTION—If hatred is not a virtue, why does it say in Eccl. 3:8 "There is a time to hate?" Why does Christ say in Luke 14:2 "If any man come to me and HATE not his father and mother, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple?" (F. W.)

ANSWER—Our Lord in all of His instructions to His followers continually admonished them to love one another, and not only this but that they were to love their enemies as well. (John 13:35; Mat. 5:43,44-46; 1 Pet. 2:23.) Therefore, it would not be consistent to think that the Lord would counsel His followers to HATE those that were near and dear to themselves, and towards whom there was every incentive to love and esteem. The Lord evidently used this word to impress the thought upon the minds of those who would be His followers, that the terms of discipleship are very rigid and exacting. In other words; none could become disciples of the Master unless they loved Him more than all earthly ties, or considerations. None can ever be recognized by the Lord as His follower unless they have taken the step to be obedient to the Divine will even though it **[Page Q783]** meant the loss of every valued object and the sacrifice of life itself! The thought conveyed in the expression found in Eccl. 3:8, is that there are times and seasons when it would be proper to "hate," or despise that which is contrary to the principles of righteousness and justice. All should hate injustice and be out of sympathy with those who oppress and injure the weak and helpless. Also, those who are in opposition to the Lord and His just laws and arrangements, and who wilfully go contrary thereto, should be righteously shunned and despised—"hated with a perfect hatred."—Psa. 139:21,22.

HEALINGS—BY the Faithless

Q783:1 QUESTION—Can you give some Scriptural proof that faith healing as it is practiced today is of the Adversary or the Evil One? I know that it cannot be of the Lord because there are some who are engaged in performing wonderful cures, as I happen to know personally and who are devoid of faith in the teachings of the Bible. For instance, a close relation of mine was raised from a death bed by the powers of one of these "healers" who in his teachings was denying the very foundation principles of the Scriptures. (A.N.)

ANSWER—There is no question but that many remarkable cures are effected by some who seemingly are able to exert an influence, that is beyond and above the natural powers of man. It is equally true that many of these healers make no professions as to Christianity. Their power then must be from an evil source, as the righteous Lord would not aid those who are not in harmony with Himself. In agreement with this thought we read in Mat. 7:22,23, that some would accomplish many wonderful works, even in the name of Christ, yet the Lord would not recognize them. After all, the Lord's followers are not to be

known by their "great works"—"by their fruits ye shall know them." Mat. 7:20.

HEAVEN AND HELL—"Keys"

Q783:2 QUESTION—Somebody told me that Saint Peter must have a higher position than the Lord Jesus because St. Peter has the keys to heaven, whereas the Lord Jesus has the keys to hell. Where do we find this in be Bible and please explain? (W.P.M.)

ANSWER—A "key," in the symbolisms of the Scriptures, is representative of the opening power vested in the one who has been duly authorized to act, just as is sometimes expressed in the vernacular—"He holds the key to the situation." St. Peter was given two "keys" (Mat. 16:19), one of which he used on the day of Pentecost when he opened the way for the Jews to enter into the Kingdom by preaching the Gospel of Christ and the Kingdom (Acts 2:22-36.) Three thousand Jews entered in through this opened door (verse 41) on that very day. The second key was used three and one-half years later when St Peter opened up the way for the Gentiles to enter into the Kingdom, by preaching the Gospel to Cornelius who accepting the message, and believing, became the first Gentile convert to Christianity. (Acts 10:44,45.) In Rev. 1:18 the glorified Savior is represented as speaking, saying "I **[Page Q784]** am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." The Lord Jesus, by virtue of His death and resurrection, accomplished the redemption of the race of mankind from death and hell—hades, the grave. Because He thus bought the race, He has the "keys," the opening power, to release all mankind from the great prison house of death and the tomb, as we read concerning the Lord Jesus—"The Spirit of the Lord God is upon me; because the Lord hath anointed me ... to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

HELL—Did Christ Descend There?

Q784:1 QUESTION—Is it a Biblical fact that Christ descended into hell after His crucifixion and before His resurrection?

ANSWER—Many Christians are quite perplexed as to where the Lord Jesus was from the time of His crucifixion to the time of His resurrection. Some have the thought that He was away somewhere preaching to the spirits in prison (1 Pet. 3:19); some that He was with the thief in Paradise (Luke 23:43); some that He was in Heaven, and some that He was in a place of fire and brimstone called Hell. (Psa. 16:10; Acts 2:31.) However, the Bible does not leave us in doubt about the matter but plainly teaches that the Lord Jesus was in hell during the three days following the crucifixion. The hell of the Scriptures is not the hell of the creeds, but the condition of death, the grave. Jesus was in the tomb, the grave. He was dead, as the Bible affirms, and was raised the third day. See the following Scriptures and forget about the confusion of the creeds which in the main are unscriptural. (1 Cor. 15:3,4; 1 Cor. 12:16; Acts 2:24; Rom. 6:4; 1 Pet. 1:21.) The Hebrew sheol the Greek word hades, and the English word hell all signify the same thing—the grave, the condition of the dead. All enlightened Bible Scholars and clergymen versed in the original languages of the Scriptures will acknowledge, if they are honest and unprejudiced, that there is not the slightest suggestion, in the original meaning of these words, of fire, brimstone and torment. We have not the space here to give an explanation of the Scriptures referred to at the beginning of this reply, but can assure all that these are in entire harmony with themselves, rightly understood, and with all the rest of the Scriptures which teach that our Lord was in the tomb for the three days preceding His resurrection.

HELL—Where? Who Created It?

Q784:2 QUESTION—Where is hell, and who created it? (I.N.J.)

ANSWER—The so-called "orthodox hell," of a vast furnace of fire and brimstone, manned by fire-proof devils with pitch forks in their hands, who are busily engaged in jabbing and tormenting the billions of poor unfortunates—all of the human race, with the exception of the few saints, who with much difficulty

manage to squeeze through the pearly gates into the heavenly city—exists only in the feeble minds and perverted imaginations of those who have given heed to the "doctrines of demons" (1 Tim. 4:1) and **[Page Q785]** who have never thoughtfully studied the Scriptures. This "hell" was created in the Dark Ages of the past by corrupt and ignorant priests influenced by evil spirits who misrepresented and blasphemed the character of the Almighty God, who is wise and just, loving and merciful, as the Scriptures everywhere affirm. In the increasing light of our day, when the people are brushing the smoke and dust of the Ages of gloom from their eyes, it is clearly seen that "hell," in the Scriptures, is nothing more than the condition of death—the tomb. The Hebrew word sheol and the Greek hades from which the word hell is used in the English translations, have this significance. All go to hell—the grave—the death state, and will remain there until the resurrection. Adam created, or brought this "hell," or condition of death, upon the race by his disobedience. See Rom. 5:12.

HIGHWAY—Of Holiness, If Open and Plain, Why Confusion?

Q785:1 QUESTION—Is it true that the "Highway of Holiness" is opened now and that the way of salvation is so plain that a "wayfaring man though a fool shall not err therein" (Isa. 35:8-10)? If the way is so plain and clear and simple that a foolish person need make no mistake about it, then why is there so much confusion among the learned clergymen, Doctors of Divinity, etc., as to the proper methods of salvation, some teaching one thing and some another? As an honest skeptic and one seeking to know the way of salvation, can you direct me to this "Highway?"

ANSWER—We are not surprised that you have failed to find the "Highway." The Lord Jesus referring to the conditions of salvation during this present Gospel Age, declares that "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." As a matter of fact the Scriptures point out three ways:—"The broad way, leading to destruction," "The narrow way to life," and the "Highway of Holiness." (Mat. 7:13,14; Isa. 35:8,9.) It is very evident from the conditions which you mention, that the latter of these ways has not been in existence thus far, but as the Scriptures affirm, it will be opened up for the world at the time of our Lord's second coming. Then when Satan, that old "lion" (1 Pet. 5:8), is bound (Rev. 20:2), the Prophet's words shall be fulfilled—"No lion shall be there," and "the redeemed of the Lord (the world of mankind) shall go up thereon with everlasting joy and singing upon their heads, and sorrow and sighing shall flee away."

I

IDENTITY—In the Millennial Age.

Q335:1 QUESTION (1913)—1—Will you please explain If the identity of each individual will be maintained throughout the Millennial Age, and afterwards.

ANSWER—I understand that it will, that the identity of each individual will be preserved; that is to say, all except those who go down into the second death. I cannot say I know of any Scripture to bear that out; it is merely a logical conclusion. God deals with us as individuals; He is not dealing with us as pieces of wood or metal or something that has no intelligence, but as an individual personal intelligence with a body to identify us as persons. And so we believe it will always be. We are not expecting that in the future things will be worse than the present, but when that which is perfect is come, those things of the present which are in part will be done away.

IMMORTALITY—When Brought to Light?

Q335:2 QUESTION (1908)—2—Did our Lord bring immortality to light before or after; His resurrection?

ANSWER—The Apostle says that He has brought life and immortality to light through the gospel. It was neither His living, nor His dying, nor His resurrection, that brought this to light in the fullest sense of the

word. It is the gospel that brought it to light, and this gospel was not fully understood by the Apostles at the time of the Lord's resurrection, but only after they had received the Holy Spirit. There were certain things our Lord said that would imply this, but they did not yet understand the matter; the thing was still hidden from them, so that it was not brought to light until after Pentecost. Then they began to see that there was not only hope for all of mankind who would ultimately come into **[Page Q336]** harmony with God, but that there is another hope, still greater, still more wonderful, for the Church which is the Bride of Christ, the Body of Christ, and that is immortality. So Christ in His message—the message of which His death was the center, and His resurrection a share, this great Gospel which centered in His death and resurrection—this great gospel message brings to light to all who can see, both life and immortality. We find, as soon as the light comes in, we can see in our mind's eye the testimony, "As the Father hath life in Himself, so has He given to the Son to have life in Himself." We can see there a testimony with reference to the immortality of the Church; so we can see that He gave His life for the whole world that they all might have life, and life more abundantly. There is general testimony concerning life for all mankind, but to get it in clear form requires the blessing of the Holy Spirit given at Pentecost which would open the eyes of our understanding respecting these things which our Lord had said and illustrated in His own life experiences.

IMMORTALITY—Has a Believer in It Hope of Membership in Christ?

Q336:1 QUESTION (1908)—1—Can a believer in the immortality of the soul, and in the doctrine of eternal torment, have a well grounded hope of becoming a member of the Body of Christ?

ANSWER—In considering that question, I would have in mind the fact that there have been people in the past who, so far as you and I know, were Saints, and yet held these erroneous doctrines, as for instance, I should not at all be surprised that John Wesley was of the class that would be covered by this description, if he believed in eternal torment, and if he believed in the immortality of the soul in some sort of a fashion. Therefore, I would think quite likely that it was possible in the past, at least, that a person might be that much in darkness respecting God's plan and yet be a real member of the Body of Christ and a real sacrificer—a real believer in every sense of the word. I would add, however, that my understanding is, we are today in a peculiar position in that greater light has come into the world, and therefore there is greater responsibility on the people who are living today; as our Lord said in His day, you remember, that if He had not come amongst them, and that if the light had not shined in their hearts, they would not have had this responsibility. Those are not the exact words, but that is the thought. So, I think it is today: that the Lord is pleased in our day to bring increased light to His people, and to bring this to our attention, and we have a measure of responsibility in connection with the truth after it has come to us that we would never have had if it had not come to us. From this standpoint, we might suppose that the true light that is now shining would be granted to all who are in the right attitude of heart to receive it. In other words, just as at the First Advent, Jesus said of Nathaniel: Behold an Israelite indeed in whom there is no guile, and then he made the matter so plain to Nathaniel that it was very easy for him to believe the Lord. So I think it is today, that wherever there is an Israelite indeed in whom there is no guile, there we may expect the Lord will make the truth so plain and so clear and so simple that that person will be able to see it and appreciate it and enjoy it; and that where **[Page Q337]** there is not a reception of the truth it is an implication, at least, that there the person is not an Israelite indeed, or else he is not without guile. We are not to judge, but the truth is to do the judging. That is what we understand the Lord to mean, that His Word will judge. So His Word, we believe, is judging today in the Church, and His Word will judge by and by the whole world. But we think that His Word of Truth is acting as judgment now, and the Spirit and power now; that this is the sickle of truth that is going forth in His "harvest time," to gather all the true wheat and to separate them from the tares. So then we are content to let the Lord do this work, without particularly making tests in our own minds, but simply that our expectation would be that wherever there is an Israelite indeed, in whom there is no guile, the Lord would lead him to an appreciation of Present Truth.

IMMORTALITY—Who Only Hath Immortality.

Q337:1 QUESTION (1913)—1—To whom does the following Scripture apply: "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see?" (1 Tim. 6:16.)

ANSWER—This passage is somewhat ambiguous; that is to say, in the way it is presented, it would be possible to take two different views, and if someone would claim that it was the Heavenly Father who was meant, we would not have any special controversy with him over the matter. In giving our own view of what it signifies we have already stated, and still believe it refers to our Lord Jesus. If it referred to the Father, it would mean that He alone has immortality, and that would imply that the Lord Jesus would not have immortality, whereas the Scriptures declare that He has. Then, if we apply it to the Lord Jesus and say He only hath immortality, it does not cut out the Heavenly Father from having immortality, because, as the Apostle explains, God is always excepted in every rule and proposition; He always is excepted.

IMPERFECTION—Excuse For.

Q337:2 QUESTION (1909)—2—In Paul's letter to the Romans, 7th chap. and 15th verse, we find these words, "For that which I do I allow not; for what I would that do I not; but what I hate, that do I." Does that apply only to the inability of those under the law to comply with its requirements, or does it apply to us in the Gospel Age and at the present time in our imperfect efforts to do the will of our Heavenly Father? In other words, have we a right to use this as an excuse for our imperfect ways?

ANSWER—I understand that the Apostle was speaking of the Jews and all who were under the law, that what they allowed or admitted was the just law of God they could not comply with, because of the imperfection of the flesh. You see the perfect law of God and you know you are not able to keep that in every thought, word and act, for in our flesh dwelleth no perfection. Our heads are more or less misshapen, and the New Creature finds that it cannot do the things that it would. You would be perfect, but you know that you are not. How then can God deal with us? Because He has graciously covered our imperfections; everything that we strive against, he covers with the merits of the sacrifice of Christ. If we could keep the law perfectly, **[Page Q338]** then Christ died in vain, for as the Apostle said, If righteousness could come through the keeping of the law, then Christ's death was not necessary, but we needed Christ to come, and die for us, and justify us. So this language, while used for the Jews, has an application for us as Christians. It does not mean that we should look at our shortcomings and say, O, you know I have so many weaknesses, and excuse ourselves that way. No, we have been given the robe of Christ's righteousness, and the Scriptural instruction is that we should keep it unspotted from the world. We are likely to get a spot on it by a hasty word or by our manner not being what it ought to be. The Scriptural injunction is that the blood of Christ cleanses us from all sin, not only from the original sin, but also from these imperfections, after we get the robe. After we have made a mistake, we should at once seek the Lord's arrangement for cleansing, thus getting rid of the spot, then our robe will be clean again. You go to the Lord, making application for this merit, acknowledging that you have erred, asking His forgiveness, you come to the throne of grace for help in every time of need, and you will get rid of the spot and then you can keep it unspotted.

There are a great many dear friends, which the Scriptures state will constitute a great company; they get one spot and say, I don't like that spot, then they get another and another, and then someone says, You have a great many spots on your robe. They say, Yes, but I guess I must have them. So they get used to them, they get so many of them that it is a difficult matter to get rid of them. So what you and I want to do is to keep as close to the standard as possible. See that you not only go to the Lord, but to the one you have wronged, whether your parent, wife, husband, brother, friend or enemy, and make it good to him. Take it to the Lord in prayer, and ask Him to apply the precious blood on your behalf.

IMPUTATION—Of Righteousness.

Q338:1 QUESTION (1911-Z)—1—Does Christ impute His righteousness to the members of His Body?

ANSWER—When we say that our Lord imputes His righteousness, we are not to think that He gives His own righteousness as the High Priest, but that He imputes the merit of His human sacrifice on our behalf. When, as the Man Christ Jesus, He laid down His life, without being under sentence of death in any degree, there was a merit in that sacrifice. The earthly life-rights, which the Lord laid down, were to His credit, giving Him the power of restitution for the world of mankind, the power for their regeneration. But before the merit of that sacrifice is given to the world, it is made the basis of *our* justification, for the covering of our imperfections. It could have been used for us in restitution but such was not God's Plan during this Age. Hence, Jesus' merit is imputed to believers who consecrate, and also covers the blemishes and unwitting trespasses of their imperfect earthen vessels to the end of their course.

IMPUTATION—Of Christ's Merit.

Q338:2 QUESTION (1911-Z)—2—What is meant by the expression, "Christ's imputed merit?"

ANSWER—When speaking of Christ's imputed merit we should keep distinctly in mind that He has a *personal merit*, a *righteousness of His own*, which He has never given away. **[Page Q339]** *He needs His own righteousness*. In this sense of the word He could not give us His righteousness, without being bereft of righteousness. The same would be true of His life-right. He has a right to life; but it is not *that* right to life which He imputes to us; for *He needs it Himself*. He *needs His own personal merit*.

In what sense, then, do we say that He will *give* to mankind during the Millennial Age and *impute* to the Church during the Gospel Age, a life-right and righteousness respectively. In this way: He will give mankind His human life-right, the merit that was His as the reward for His obedience as the *man* Christ Jesus, namely, the privilege, or right, to live as a human being. That right was secured to Him by *obedience to the Law*. (Rom. 10:5; Gal. 3:12.) Now He is highly exalted, a partaker of the divine nature, and no longer needs that right to human life and the righteousness *which goes with that right*. He is quite satisfied and complete in his present condition. He has, to give to the world, by and by, the right to human life and the righteousness which goes with that right, the merit of that earthly sacrifice. Of this, He imputes to the Church at the present time a sufficiency to make good for their imperfection. We are complete in him, so that our offering of ourselves may be, through Him, an acceptable sacrifice to God and reckoned holy.

IMPUTATION—What Releases Imputed Merit?

Q339:1 QUESTION (1911-Z)—1—In the case of the one who makes utter failure and who dies the Second Death, is the imputed merit released at the time his failure is determined or at the time when he actually dies?

ANSWER—The merit of Christ is imputed to those who come unto the Father through him. Those who repudiate this earthly merit of Christ have it no longer from the moment of their repudiation; from the moment of their rejection of the Lord all the merit that they had is released, forfeited, gone. This does not mean that they must die actually at that moment. But they fall into the hands of the living God; that is *out* of the hands of *Mercy, into* those of *Justice*. And we know that no one can stand in the presence of the living God and Justice without perfection. Those who repudiate the Ransom seem to have no longer a sense of sin. This is illustrated by the parable of the man who takes off the "wedding garment;" from the moment of his repudiation, no longer is it his in any sense of the word.

IMPUTATION—Pastor Russell's View.

Q339:2 QUESTION (1912-Z)—2—Have you changed your mind in regard to the following quotation? In Dawn, Vol. 1, page 232, par 1, we read as follows: "Our sins He consented to have imputed to Him, that He might bear our penalty for us, and He died on our behalf, as though He were the sinner." In Vol. 5, page 109, line 23, we also read: "Not imputed to them, but imputed to Him, who bore our sins in His

body on the tree." In Vol. 5, page 444, par 2, we also read: "That God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, but imputing them unto Him."

ANSWER—The work of Christ is presented from a variety of standpoints, some showing modifications of one kind and some of another; some stating the matter from the human standpoint and some from the Divine. What we need in all Scriptural matters is to get at the real import.

[Page Q340]

From God's standpoint human sin is imputed to Jesus; that is to say. He was provided to be the sinner's Representative—to pay the price for the release of man from the death sentence; thus God pictures Christ as the serpent raised upon the pole. Thus the Apostle says He was made sin for us, although He knew no sin—He was a sin-offering.

Viewing the matter from the other standpoint, from the human standpoint, we see our own weaknesses and shortcomings, realizing the necessity of our Master's imputing to us the merit of His sacrifice to make up for our deficiency. Thus the facts agree, whether we state them from one standpoint or another. Our sins were reckoned against Jesus when He died *for* sin. The righteousness of Christ is imputed to us when we offer ourselves to God and our Great Redeemer and High Priest makes good our deficiency.

IMPUTATION—By Whom?

Q340:1 QUESTION (1916-Z)—1—If Merit is imputed, who imputes it? If Righteousness is imputed, by whom is it imputed?

ANSWER—Our Lord Jesus imputes His own Merit to His own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in co-operation with Divine Justice—not otherwise. This imputation of Merit to the imperfect one desiring to be the follower of Jesus may be expressed as an imputation of *Righteousness* to such a one on the part of Divine Justice, on the part of the heavenly Father; as we read, "It is God that justifieth."—Rom. 8:33.

IMPUTATION—Old Testament Teaching.

Q340:2 QUESTION (1916)—2—Is the imputation of Christ's merit shown by types and shadows in the Old Testament?

ANSWER—I know of nothing that teaches it directly. In the Tab. Shad. we have many things which teach a very similar matter, but not directly that I know of.

IMPUTATION—Meaning of.

Q340:3 QUESTION (1916)—3—Define the meaning of the word imputation, please.

ANSWER—The word imputation signifies to make applicable to another. Something the other does not have. Not by a direct gift, but by an imputation. It is rather difficult to define the word imputation. We can illustrate it better. If I was in need of $1,000 and asked you for it—that would not do. We never ask (laughter). I guess I had better change that illustration. Suppose John Smith needed $1,000, and Henry Brown had $1,000 and would give him the use of it, and yet, he said to himself, I think I will not give him the $1,000. He promises he will work it out. Let him give me his note, and I will endorse his note and let him go and borrow it of the bank. When you endorse his note you impute the $1,000 to his note. John Smith did not have a penny. The banker says, have you any money or property? No, not worth a cent. Can you have some one endorse it for you? John comes to you, and you endorse his note; you have imputed full value to that note. He takes it to the bank and it is all right. Worth $1,000 now, and not worth a cent before. So in this Gospel Age there are certain terms by which we can come to the father. The same terms by which Jesus came in that you will become a living sacrifice. You say, I am very willing to be a living sacrifice. You say, God **[Page Q341]** I would like to do what Jesus did. God will say, your promise is not

worth a cent here. Why not? Why, you are a bundle of imperfection; I know you very well. You could not do anything at all. You get Jesus to endorse it for you. Let him be your advocate and take up the matter for you. So you go to Jesus. Will you, dear Lord, be my advocate with the Father? Will you make it possible for me to come in under these terms and present my body holy and acceptable? Will you help me do that? That depends. Oh, you have terms? Yes, very strict terms. You must turn your back against sin and enter into a special covenant as I have done. A covenant of sacrifice, giving up yourself absolutely. You say, I am willing to do that. Very well, you be my disciple and I will be your advocate and take care of the rest. You follow the lines I have laid down for you and you will come out all right. I will endorse for you. How does Jesus endorse for you? In this way—He has that corresponding price, that right to life, applicable to Adam and all his race. If you and I belong to the race of Adam, we had from the moment we were born, an inheritance in that great account. The Bible tells us in advance that the very object of God's having this plan of salvation was to give life to mankind. You and I have interest in that, because we belong to this race. If we can but know about it, we have the privilege of returning the human perfection, restitution; all that is included in that which Jesus put in the Father's hand. You could not accept restitution, for he has not offered it to any one yet. He said there will be a restitution of all mankind, and you and I merely know what is coming bye and bye. Then we learned that God has another feature of the plan separate and apart from the world and this is, that He is taking out a people for His name to be the Bride class, to be associated with Jesus in the kingdom. Now we see on what terms; that you shall walk in His steps, be like He was, and He will be your advocate with the Father, and when we agree to this and give up our little all, what do you give up? Just what you have got. Some ten years, and some ten days of life, and some more. You might give up a very healthy or a very sickly body. No matter what you have; great influence in the world or no influence at all, and give yourself just whatever you have. But all that you have—not a thing to be kept back—time, influence, money, everything goes when you make a consecration such as Jesus made. To be Jesus' disciple and follower that is what we agree to do. But when we come to the Father and find out we have not very much, we say, will He accept this? No, not that. How will it go through? Well, says Jesus, you know I have an account with the Father and a right to give restitution bye and bye and that includes you. Well, now I am going to impute to you all that I would be giving you bye and bye, and you give what you have now in your possession and I give in your behalf what will be coming to you bye and bye, so you see it will be all that will be yours in perfection. Illustration: We are not to think Jesus deals with each individual as they come along. The way Jesus did was this when He ascended on high He appeared in the presence of God for "us." Who are the "us?" It took in all those who will be of the Church class and it appeared for you and me away back there 1900 years **[Page Q342]** ago. The Holy Church is one church from God's standpoint. The Church He predestinated and foreordained. The Bible says God foreknew Jesus, and us by Jesus. Now if Jesus appeared for the whole Church at once He made an application of merit in the sense that it was imputed to all of us. I tell the banker, I have $1,000 I want to keep intact; I will be doing some endorsing. I will endorse a note for $1,000 and when that note is in, it will be for a number of people; to S. & Co. and the R. & Co., and a number of them. You know you have the merit there in my deposit, and that will be the merit for this note I endorse. So as long as this note is unpaid there will be an embargo on that deposit and it could not be used for any other purpose. Embargo means it has a handicap; a note given that covers the whole thing. Not the money given, but an endorsement. The Lord endorsed for the whole Church at once. Therefore He first imputed the merit to the Church and afterwards to the world. The Church does not need it now; we are going to join in with him in sacrifice; why should He give us the earthly life? We do not want restitution. We are looking for the better Hope; Spiritual Kingdom—glory, honor and immortality. Imputed to us, that which made our sacrifice acceptable to Him.

INCARNATION—Re Belief in.

Q342:1 QUESTION (1911)—1—Do you believe in Reincarnation, the soul reverting into the physical body?

ANSWER—I do not. I believe it to be entirely foreign to God's Word in every sense of the word.

INCENSE—We are in Christ a Sweet Savior to God.

Q342:2 QUESTION (1911)—2—Should the sweet incense burned by the high priest, and which represented the perfections of the man Jesus, be understood as having been offered also by the members of the body of the high priest, the under-priests? If so, how was this shown?

ANSWER—Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice. And yet the thought is there that the sacrifice of the Church, made acceptable by the Atonement effected through Jesus' death, must continue to be presented until death, that these members might eventually be received into glory. "As our Lord was, so are we, in the world." As He was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in His case, so in our case otherwise we should not be permitted to be members of that Body.

So we might say that the incense which He offered up, in a certain sense and to a certain degree, represented the whole Church, which is His Body; for in harmony with the Divine intention, before the foundation of the world, He was to be the Forerunner, the Representative and the Advocate of those who would he accepted as His members. Hence, in offering up His own perfections, He was offering up that which would, by imputation, be our perfection, as His members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of His Body, we are safe in saying that we are, *"in Christ*, a sweet savor to God," **[Page Q343]** though a bad savor to the world. "Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." "For we are unto God a sweet savor of Christ." (Eph. 5:1,2, 2 Cor. 2:15, Rev. 8:3,4.) "Therefore, let us offer the sacrifices of praise to God continually;" "for with such sacrifices God is well pleased."—Heb. 13:15,16.

INCENSE—Re Lord's Goat.

Q343:1 QUESTION (1913)—1—When the blood of the Lord's goat was taken into the Holy, was incense taken also the same as with the blood of the bullock?

ANSWER—There is nothing stated of that kind, and I do not understand it would be at all proper. The incense represented, I think, the personal value of our Lord's personal sacrifice; it ascended up as a sweet odor and that smoke entered in beyond the vail and covered the mercy seat. I understand that sweet odor and perfume remained there, giving the high priest full right thereafter of access to the Most Holy, and going in and out with the blood of the goat had no part with the offering of any more incense necessarily. Yet I do not know. I merely know that nothing is said about additional incense, and I would see no necessity for any additional.

INSANITY—Re Brethren.

Q343:2 QUESTION (1909)—2—How would you explain the fact that several of the brethren thoroughly consecrated are lapsing into insanity, generally shortly before death? How would this "square" with the spirit of a sound mind that we would expect to be pretty well developed by this time?

ANSWER—I do not know, I have not heard of it. I should not think there was anything in the truth to make anyone insane. The Apostle speaks of the Spirit of the Lord being the Spirit of a sound mind. I think that if you go deep into the matter that we have fewer persons of an unsound mind than in any other walk of life. Look at the condition of the state of New York, the Empire State. I find there more than twenty-five thousand people in that state in the insane asylums, adults, which would mean that for every one hundred and fifty adults in the state, one is insane. The state of New York has in it Presbyterians,

Catholics, Methodists, as well as ourselves. How do you think we would compare, one in every one hundred and fifty insane? You would find fewer unbalanced minds in the truth than outside. If you find anything to the contrary, I would be glad to be informed. I do not know many who are insane.

Everyone knows that there are periods of life when there may be a temporary derangement of mind, and there are very few families who have not had some such experience. If some of those should be truth people, it would not be strange. I think of one who had typhoid fever and he became delirious or insane. I do not know very many in the Truth that are going insane, but I will be pleased to be informed if you learn anything of the kind.

INSANITY—Re Truth.

Q343:3 QUESTION (1909)—3—How does this "square" with the spirit of a sound mind? **[Page Q344]**

ANSWER—I do not think it would square at all. I do not feel insane, and you do not look that way. I hope my mind is getting better balanced every year, and I hope yours is also. If any of us had reason to be perplexed or confused in our minds it was when years ago we thought that our friends and neighbors and children, all who had not died as saints, were all going straight to eternal torment. That was the time when your mind would probably give way. Now that we have found that it is not eternal torment that is the penalty, but death, and then learn that Christ died for all to bring eternal life—if that makes one insane, I do not understand the process of his mind. I would understand that if one in the truth loses his balance of mind, it would be due to something in his family line.

Our Lord did not say that as soon as we came into the truth He would give us mental restitution and that we should have no more headache, etc. The promise He gives us is the promise of the kingdom. As the old flesh shall die, He intends that the blessing of the truth shall make us more glad and to have more peace and joy while we are seeking day by day to finish our race.

INSURANCE—Is it Right to Take Out Short Term Policies?

Q344:1 QUESTION (1912)—1—Is it right to take out a five years' insurance policy to be paid at death or which lapses in five years? Is it worth taking out?

ANSWER—I do not know the condition of your insurance societies here in Great Britain, but I know that we have many fine societies over in America. In many instances they are as strong as the banks, and in some other instances they have a stronger hold than the banks, and some of these societies are now in the course of issuing very cheap insurance. The man who can leave the money to his family may just as well leave it in insurance, for the insurance will be just as safe in the insurance company as in the bank. Would it be right to insure our lives? I should say that it is a great blessing to mankind. Do not, however, trust in the insurance companies instead of trusting in the Lord. Some of the poor worldlings are putting all their confidence in banks and insurance companies and exchanges. When these things smash, then their poor faith loses itself. We are not seeking to make provision for ourselves but we should seek to avail ourselves of every opportunity to help those around us and those who should remain after us in life. As to where to put your money; as to which bank to put it in, I do not know and so will not tell you. The Lord's advice was to have your treasure "where moth and rust doth not corrupt." I know of only one investment which is sure and certain, and that is a Heavenly investment. "Where thieves do not break through and steal." I cannot give, and will not try to give, any advice as good as the Master's words. I have merely thrown out some hints and suggestions, but this is not an answerable question finally and conclusively so far as I can make out.

INSURANCE—Is a Short Term Policy a Good Investment?

Q344:2 QUESTION (1912)—2—Is it WORTH taking out a five years' insurance policy to be paid at death? **[Page Q345]**

ANSWER—I feel so sure that I myself will come to a calamity; that my own experience will probably end in some kind of a calamity, that I have taken out small policies in the accident companies in order to leave something for my wife and my sister. Of course, this is private information. Don't tell anybody.

I.B.S.A.—Styled Truth People.

Q345:1 QUESTION (1913)—1—When the International Bible Students speak of themselves as truth people, do they mean that they alone understand God's truth?

ANSWER—I should not put the matter in that form. My thought is that we are those who put the truth before anything else, we love the truth and would sacrifice anything we have for the truth. We are not putting creeds and traditions before the truth. We are not sacrificing the truth for any sect or party, but rather sacrifice sect and party, and even self, for the truth, because we understand God has put the truth as His own representative. Jesus so presents it in the word, saying, "I am the truth." In standing for the truth we are standing for the Lord.

Besides, I might add, this word truth is sometimes used as in contrast with error. As we look at our past experiences we have held a great deal of error, and as we now find ourselves growing in knowledge and growing in truth, we have come to speak of the matter from that standpoint; it was not given a sectarian sense. The term was not given by myself, but sprung up amongst the truth people as those who love the truth. We are willing to welcome all people in the same general compliment.

I. B. S. A.—Re Denominational Affiliations.

Q345:2 QUESTION (1913)—2—Why do all of the International Bible Students' Association speakers publicly advise people to abandon all denominational affiliations?

ANSWER—I did not know that they do. We do, however, dear friends, hold that it would be proper to break down the denominational barriers. That is to say, these different creed fences, some of which have existed for centuries and some for but one century, are keeping Christian people more or less apart. Some have high fences and others low ones, but they are separating in their tendencies, and we advise God's people to get over these barriers and get together. Get together in Bible study. These creeds are like so many stakes driven down and we have been chaining ourselves to them. Why not get free from these? We sing, "Send out Thy light and truth, O Lord, let them our leaders be," but are unable to follow because chained to the creed stake. Let us leave the stake and follow the light. We believe that is God's way. We are not saying anything unkind regarding Christian people in these denominations. What we say is against the creeds, for they have done us a great deal of harm, and are doing others harm still. If all creeds were smashed there would be a good opportunity for the people to come together to study God's Word and make more progress as the days go by.

I.B.S.A.—Re Special Bible.

Q345:3 QUESTION (1913)—3—Is it true that the International Bible Students' Association has its own Bible, which is different from others? **[Page Q346]**

ANSWER—Some dear people think we have a different Bible because when we quote some text of Scripture it proves to be one they did not know was in the Bible. We think of a lady who said to me, "My pastor called to see me after the death of my husband." Her husband, who was a brother of International Bible Students' Association, had died, and her pastor, a Methodist, said to her, "Your husband had a strange religion, did he not?" She said, "He believed differently from others in some respects." "What were some of the things he believed?" She said, "One of the things was that a future time, during Christ's millennial reign, there will be an opportunity for restitution for the whole world of mankind. They will then be coming up out of sin and death, the opposite of what they are now doing. The Bible calls this restitution, and my husband believed that." He said, "There is nothing of that kind in the Bible." She said, "I think there is." He said, "You are mistaken." She replied quietly, "I think I can find it in the Bible. I

think he has it marked." She looked and handed him the book, opened at Acts 3:19-21, which was marked, and he read it. He said, "What kind of Bible is this?" and looked into the front of it. There he found American Bible Society, and said, "Well, I never noticed that passage of Scripture before."

So with many other passages. We did not know some of the things which are there, and many things which we supposed were there are not there at all. We have not a different Bible. I might say, however, that we have a special edition of the Bible, which is the common King James version, but we have added in the back some special comments, gathered from selections from the Watch Towers and Scripture Studies, dealing with various passages of Scripture and explaining them somewhat. Some might call this a Watch Tower Bible, but we call it the Bible Students' Edition, because it is helpful in looking up what the Bible teaches on different subjects.

I.B.S.A.—How International?

Q346:1 QUESTION (1913)—l—Why does your Bible Students' Association claim to be international?

ANSWER—Simply for the reason that it is international. Our Association has its headquarters, really according to its charter, in London, England, although it operates here. It is one of the auxiliaries of the Watch Tower Bible and Tract Society, which is the parent of several subsidiaries arranged for attending to different parts of the work. As the Methodist Church have the Epworth League, the Ladies' Aid Society, and I do not know how many other societies. They are all Methodist. Our society is international because it operates in all parts of the world.

I.B.S.A.—Relation to Other Classes.

Q346:2 QUESTION (1913)—2—What relationship has the Springfield Class of Bible Students to the Class at Boston or Brooklyn?

ANSWER—These classes are all independent. They have a moral relationship of sympathy and brotherhood, as Christians have in all parts of the world. "One is your Master, even Christ." We are all Bible Students and in the school of Christ.

I.B.S.A.—Re Election of Its Officers.

Q346:3 QUESTION (1913)—3—How does the International Bible **[Page Q347]** Students' Association elect its class leaders and officers, if non-sectarian as claimed?

ANSWER—Sectarianism is not the only method or method by which an election can be held. For instance, the Bible Class at Springfield, meeting as Christians, would select some one competent to serve them, after the manner of the early church. The election would be in the way prescribed by the Bible, by raising the hand, and the one chosen would be the elder, or teacher, as they are termed.

I.B.S.A.—Others Studying With Us.

Q347:1 QUESTION (1913)—1—I am a Catholic. Do I need to renounce my affiliation with my church to take up study in one of the I.B.S.A. classes?

ANSWER—Not at all. You are welcome to take part in any number of them. We do not claim to have a mortgage on them. Whether Lutheran, Methodist, Baptist, Catholic, or of no denomination, if you come in the spirit of the Lord and desire to know the truth, you are perfectly welcome.

I.B.S.A.—Re Membership Roll.

Q347:2 QUESTION (1913)—2—What Profession does a person need to make before he is entitled to be called an International Bible Student? How many are on the entire roll?

ANSWER—There is no qualification for membership, no grips, no passwords. Any person of good deportment is welcome to our meetings at any time.

As to the full number attending these different meetings I do not know. I do not know how many attend the Springfield class or classes. I do not know how many classes are held here in Springfield, but suppose there are at least a half dozen, as there are forty or fifty in New York City. I will just give as an estimate, in a general way, that there may be 100,000. Perhaps more attend these classes; perhaps 200,000. Come to think of it I heard recently from Southern India that there are now about 3,000 attending classes there. At that rate the entire attendance may run up to 250,000.

I.B.S.A.—Length of Organization.

Q347:3 QUESTION (1913)—3—How many years has the I.B.S.A. been conducting its public work?

ANSWER—This public work has been going on for the past forty years. Not, of course, with the same momentum as at the present time, and not the same numbers, but for forty years these classes have been in operation. We think we might be excused for saying, nearly 1,900 years there have been some of these classes. In the days of the Apostles they had some of these classes, and we have no doubt that during the dark ages there were classes of this same kind. But you will not find them mentioned in church history because the church had been neglecting the Bible and following the creeds. If we had an accurate history we would find there have been Bible Students for eighteen centuries.

I.B.S.A.—Relation to Church Union.

Q347:4 QUESTION (1913)—4—How does the International Bible Students' Association stand on the question of church union?

ANSWER—We believe the union of church to be just the right thing, because we take the Word of the Lord on the subject. All ye are brethren and one is your Master, even Christ. This is what we advocate when we say, "Take away the creed fences and let us all unite, whether Baptist, Disciple, Lutheran, Methodist, Presbyterian, or Catholic; let us **[Page Q348]** unite as Bible Students and followers of the Lord Jesus Christ." There is a difference between union of the kind we have described, and federation, of which we hear so much. The latter is quite unscriptural. The Bible tells us that it will have a measure of success, but denounces it.

I.B.S.A.—Aloof From all Denominations.

Q348:1 QUESTION (1913)—1—What is the reason for the I.B.S.A. holding aloof from other denominations?

ANSWER—The I.B.S.A. do not hold aloof from any denomination. We welcome all to any class, at any time, in any denomination. We do not hold aloof from anybody. Why do we not go to a cathedral and hold meetings? They have not asked us to. Why not go to the Episcopal church? They have not asked us. Why not go to the Baptist church? They have not asked us either. We ask all in and try to have our meetings in public places, which will be free to people of all denominations. For instance, we have this beautiful hall until July 20th, and Jews and Gentiles, and people of all denominations have a full right to come here, and feel that they are invited. We do not hold aloof. Any aloofness is on the other side, I think. We say to people of all denominations, "Come with us, and you do not need to join anything."

I.B.S.A.—Re New Denomination.

Q348:2 QUESTION (1913)—2—Does the I.B.S.A. pretend that it is the only true church? Are you trying to build up a new denomination?

ANSWER—The one true Church, dear friends, is the church of the Bible. There never has been but that one true Church. All others are false, and if I built up another church I would be building up another false one. That is not our proposition at all. The I.B.S.A. holds out the proposition which the Bible stands for, namely, that all people who are trusting in the Lord Jesus Christ, and consecrated to follow in his steps, are of the church of the living God whose names are written in heaven. The I.B.S.A. recognizes no other

church. It does not say that only those in the I.B.S.A. constitute the church. It recognizes that all true Christians in the various churches should be awake, and we are trying to awaken them to the truth. The I.B.S.A. recognizes that these true Christian people are in danger of falling into infidelity, unless they get the true light of God's Word, and so is trying to bring all Christian people to study the Bible, and thus into complete union as the church of Christ.

I.B.S.A.—Why Leave Nominal Church to Join it?

Q348:3 QUESTION (1914)—3—If I am in harmony with Present Truth, as presented by Brother Russell, but live consistent in a church for years, what would I gain by coming out into the I.B.S. Association?

ANSWER—Shall I say they would gain a fortune, that it would be the making of your business, or entrance into society? What shall I tell him? I think he would gain a good conscience. Why, are there no good Methodists, Presbyterians, Baptists, Lutherans or Catholics? Yes, verily. I believe there is nobody in this world stands on a broader foundation than the I.B.S.A. No other class of people who recognize all that are saints of God regardless of denominational lines more thoroughly than we. **[Page Q349]**

Why should anybody leave the nominal church and join the I.B.S.A. In the first place, you cannot join the I.B.S.A. in the same way you join anything else. You simply can't keep out. They won't need to receive you in. You become a Bible student just as soon as you become free. The difficulty all along was that your mind was fettered and you did not know how to study the Bible, and you were afraid of it, and just as soon as you get free you are an I.B.S.A member.

Now you say, why could I not just as well stay where I am? It is not for me to decide for you. If you think you hear the voice of God telling you to stay where you are, then by all means follow God's voice; but to some of us the matter is this way. (You see I am leaving this broad and open to each man's conscience whether you remain in the nominal church or get out. I have not a word to say in deciding anybody's course.) All I have to say is this: As long as I would remain a Catholic, for instance, I would be understood by all of my neighbors and friends to be a supporter of and a believer in the doctrine of the Catholic church. If my mind got out of accord with any of their teachings it would be my duty to the Catholic church to withdraw from it as one who could not honestly represent it, and in honesty to myself I should withdraw. Why? Because I could no longer go to the people and say I am altogether satisfied. I would not longer believe its doctrines. For that matter I believe very few Presbyterians believe the Presbyterian creeds, and other churches the same; so, if they would all apply that same rule I am afraid all of the different churches would be depopulated at once and lose their membership, because people would say, I no longer believe that creed and can no longer stay in and be honest with myself, with God or with my fellowmen.

What then would happen? It would be splendid. How? If all would do that they would all come together and there would be nothing but Christians. Then what would they be? I.B.S.A.'s.

I.B.S.A.—Re Soliciting, Praying For, Accepting Funds.

Q349:1 QUESTION (1914)—1—Pastor Russell. My Dear Sir:—I am much interested in your great philanthropy, and will be pleased if I may be privileged to have some part in it also. Can you use, and are you willing to accept, the enclosed check to assist in the work? If so, I will be pleased to have you use it in whatever way may be deemed advisable to you.

ANSWER—The check is for $2,700.00, and the question is will I accept it or not? I answer in the affirmative.

I might say, my dear brethren and sisters, that although no money is ever solicited, all the money that is used is donated, and as a rule, those who give to the work are not very wealthy people. But very many people having had their own souls blessed feel as though they wanted to do something to give the blessings to others, and so they will hand in some money, in this form, and sometimes in another form,

desiring that it shall be used in some way.

For instance, when I was at Asbury Park one day an envelope was handed to me and I had not time to open it so just put it in my pocket; but I was talking to a reporter sometime afterwards, and he was asking about the work, how supported, etc., and I explained to him that it **[Page Q350]** was by voluntary donations; that I had been in this work forty years, yet we never had taken up a collection at any time, and whatever money the Lord provided was used to the best of our ability and judgment and as wisely as we knew how, the Lord being asked for wisdom to use the money of His own providing to His own praise, and that it keeps coming gradually, and that we never solicit it from the people nor ask God for it. Now that would seem very strange to some that we would not pray for money and tell the Lord how much or how little was in the treasury. But my dear friends, we have a God that knows all about the treasury, and what is the use of telling Him. He knows the account better than I do. I am not going to tell God how much He ought to put into the work. Let Him attend to that part. Whatever comes into our care is our stewardship and supervision. There our responsibility begins. Use it wisely and well and so it will gratify the Lord.

I said to the reporter: That is the rule we follow, and when God ceases to provide the money the work would decline in that proportion, for we would not ask, *but would use whatever He sends*. The reporter seemed somewhat doubtful, and I said, "I do not know but what I may have something in my pocket now." I pulled out some letters and found this one and said, "Here is one I have not examined," and I opened it and found five $20.00 bills in it. He looked with bulging eyes. All that it said on the envelope was, *For the dear Photo Drama, from a sister*. That was all. But it tells the story, dear brethren and sisters, and so we thank this dear brother and will try to use this money wisely to the Master's praise.

If all of the questions are as easy to answer as this one, my dear friends, I will have no difficulty.

I.B.S.A.—Re Spirit of Babylon.

Q350:1 QUESTION (1915)—l—Is it showing the spirit of Babylon to co-operate in methods promulgated from I. B. S. A. headquarters, Brooklyn, without closely scrutinizing those methods?

ANSWER—I would think that each one would have to use his own judgment about this matter. If anybody had been very badly "stung" he should be very much on his guard. If he had not been "stung" he would properly not be so much on his guard. It is quite right to use your own judgment about the matter. So far as the headquarters at Brooklyn is concerned, and my own identification with the work there, let me say: everything is under my supervision. Nothing emanates from there contrary to my conscience. But you must use *your* consciences. While there are many wise and capable brethren at the Brooklyn office, yet by present arrangement they are my assistants under my general supervision as long as I live. That was the arrangement made when I turned my property over to the Society, years ago. This applies also to the Society's work in foreign lands.

I. B. S. A.—True Definition of Babylon.

Q350:2 QUESTION (1915)—2—If the I.B.S.A. headquarters should promulgate methods not understood or approved by us are we to apply Rev. 18:4, "Come out or her, My people," and if so, how? **[Page Q351]**

ANSWER—I think if the I.B.S.A. can be shown to be a section of Babylon, we all ought to get out of it. If we all get out on the same side, where shall we be then? I think we shall be pretty close together if all get out on the same side.

The word "Babylon" signifies "confusion," and in Rev. 18:4, it is used in reference to mixing the things of God and of men. There was a time when, throughout Europe, the kingdoms came very much under the influence of the Roman Catholic Church. To some extent those kingdoms came under the influence of Christianity—to the extent that there was Christianity in the Roman Catholic Church.

It is well to emphasize that there was a time when the Roman Catholic Church was the only church in the world, and when the people knew no better than to be in it and of it. Where would they have been otherwise? Then there came a time when the church officials, those who were high in the church management, succeeded in coming into affiliation with the Roman Empire; and the Roman Church became its successor. Then the Church of Rome began to sway the nations and to tell the people of this or that principality, "Your king is not in harmony with us. You can select another one." Then there would be a revolution. The Pope and the Catholic Church were back of these changes. That is the way it began. There is where the illicit marriage of the nominal church and the world took place.

In many European nations this has now been gradually changed. In some the church and the state are completely separated. But this change has not been made in Austro-Hungary. The people are strictly under the control of the Roman Catholic Church. The church has to do with everything. In Great Britain, the representatives of the church of England sit in Parliament, as part of the government. The church bishops are members of the House of Lords. In Germany and Sweden, it is very much the same. Their government and God's government are linked together in the minds of the people.

This state of things God calls Babylon—the professed Church of Christ being married to worldly governments. These have been called Christian governments by mistake. They are not Christian. Look at the present conditions in Europe. The governments at war are not manifesting the Spirit of Christ. There are Christians in all these governments, but the governments themselves are not Christian. The nominal church has been responsible for this state of things. The situation has so warped men's minds that they think their present course the right one. They think that Christ is now reigning. In their minds the reigning kings and the parliament represent God on earth. The Lord would have us separate from all this.

There is another way in which the spirit of Babylon manifests itself; as, for instance, in the Protestant churches—Methodist, Baptist, Presbyterian, etc. They pander to the worldly spirit. They take note of the rich, trying to work in with the rich and get the rich into positions in the church. Thus they recognize money above spirituality. In many cases money runs the church. That is not the basis under which the true Church operates. There is a system in connection with all of them, even in the Baptist church, the most liberal of all.

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The Baptists will say, "We are in no bondage; we have no ecclesiastical control at all." They do not realize that the spirit of Babylon has gotten into the church. Suppose we have here a congregation of Baptists. As a congregation they call their own minister and attend to their own affairs. A certain minister, then, Brother A., is called to serve them. But he must be ordained as pastor of this congregation. So they send for some other Baptist ministers—say Brother B., Brother C., and Brother D. to ordain him. But Brother A. does not stand in very well with the ministers called to do the ordaining. So they say, "We will not ordain Brother A.; he is irregular." And the congregation ask, "You cannot ordain him?" Then they reply, "We have nothing at all against Brother A., but we will not ordain him." So you see the preachers have the rule, and the people do not know it.

The Baptists will tell you the preachers have no authority at all. But the Baptists cannot do a thing without the consent of the preachers; this they do not seem to know. The preachers hold a power that God did not repose there. God never authorized any men to go and ordain another man to preach the Gospel. God does the ordaining; and it is for the church to decide, according to its best judgment, whom the Lord ordains or calls as a pastor. All this ordination by men is Babylonish, a species of machinery to manage the people. It is all worked just like politics.

Nevertheless, the Baptists are the nearest free, of all so-called "orthodox" sects. The people in the Methodist church have almost no liberty, except the privilege of giving money. That is the principal liberty they enjoy. The bishops rule in co-operation with the presiding elders. At each annual conference

the presiding elder and the bishop have it fixed what minister is to go here and what one there. The minister that does not stand by the presiding elder will go to the country place which pays only $400; while the one who does stand by him, though no more capable, will be sent to a place that pays $1,000 or more. I have had several Methodist ministers tell me this. They complain about it, but do not want to get out of a job altogether. That is not the liberty wherewith Christ makes free. I realize that this is a system. Let me show you what a system it is. The bishops control the presiding elders, and under them the presiding elders control the preachers; and so it is all the way down to the class leaders They have their head or chief amongst them. They have a human head. The General Conference is the highest authority.

So the Presbyterian church has a head in the way of a General Assembly which has the deciding of matters. All this is according to the course of this world. The simplicity of Christ is not generally observed, except amongst the friends of the International Bible Students' Association. There it is very general, and the Word of God is observed. They learn to take notice when things are going wrong. The simplicity of the matter is evident to all.

On one occasion I was called upon by a minister of the Reformed church. He wanted to know how I managed my church I said to him, "Brother—, I have no church." He said, "You know what I mean." I answered, "I want you to know what I mean, too. We claim that there is only one Church. If you belong to that Church, you belong to **[Page Q353]** our Church." He looked at me in surprise. Then he said, "You have an organization; how many members are there?" I replied, "I cannot tell; we do not keep any membership rolls." "You do not keep any list of the membership?" "No. We do not keep any list; their names are written in heaven." He asked, "How do you have your election?" I said, "We announce an election; and any or all of God's people, who are consecrated and are accustomed to meet with this company, or congregation, may have the privilege of expressing their judgment of who would be the Lord's preference for elders and deacons of the congregation." "Well," he said, "that is simplicity itself." I then added, "We pay no salaries; there is nothing to make people quarrel. We never take up a collection." "How do you get the money?" he asked. I replied, "Now, Dr.—, if I tell you what is the simplest truth you will hardly be able to believe it. When people get interested in this way, they find no basket placed under their nose. But they see there are expenses. They say to themselves, 'This hall costs something, and I see that free lunch is served between meetings, for those living at some distance. How can I get a little money into this thing, anyway?'" He looked at me as if he thought "What do you take me for—a greenhorn?" I said, "Now, Dr.—, I am telling you the plain truth. They do ask me this very question, 'How can I get a little money into this cause?' When one gets a blessing and has any means, he wants to use it for the Lord. If he has no means, why should we prod him for it?"

There would be nothing to come out of, as an organization, if one is an International Bible Student. You cannot get out of anything you have not gone into. If anyone can tell me how he got into Babylon by getting interested in the affairs of the Watch Tower Bible and Tract Society, let him show me how he will jump out, and I will jump with him.

ISRAEL—Third With Egypt and Assyria.

Q353:1 QUESTION (1906)—1—Please explain Isa. 19:24: "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land."

ANSWER—This is a picture, we believe, in the future. Prophecies that are not yet fulfilled are not expected to be clearly and forcibly seen in all their details. In what way Israel is going to be one with these others is not very clear yet; but the Lord not only speaks of the three here but He speaks also of Egypt, Sodom and Israel in the book of Ezekiel, pointing out that a blessing shall be given to all three of these. Our Lord seems to have given prophecy more to be understood after it is fulfilled; and so you will find the prophecies relating to Christ were not understood until after they were fulfilled, and nearly all the prophecies relating to the second coming of Christ were not seen until they were fulfilled.

ISRAEL—Outcasts of.

Q353:2 QUESTION (1909)—2—(Isa. 11:12.) "And He shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth." To whom is the Prophet referring when speaking of the outcasts of Israel, and the dispersed of Judah?

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ANSWER—You remember, dear friends, there was a time in the history of the twelve tribes when they were divided, the ten tribes being known as Israel, and the two tribes of Judah and Benjamin, called Judah. The ten tribes went into captivity and later the two tribes. After a long time, God arranged that Cyrus should make the proclamation that whosoever desired to return to his own country could do so, and the record is that some of all tribes went back to Palestine, but most of them were from the tribes of Judah and Benjamin, and from that time on they were all known as "all Israel." Our Lord, when speaking of Israel, recognized the fact that those living in Jerusalem represented the whole twelve tribes. Our Lord said in one place, Matt. 10:5,6: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, for I am not sent save unto the lost sheep of the house of Israel." We are not to fall into the mistake that some do that the ten tribes are lost somewhere in the world. No, they were lost for the reason that when they were taken captives to Babylon, they mixed with the people there to such an extent that they lost their relationship as Israelites. Now we come down to the present time; those whom we know as Jews belong mostly to the house of Judah, but some to all. Furthermore, we are to remember that any Jew who neglected circumcision was no longer considered a member of that nation. The people who mingled with the Babylonians back there were not longer considered Israelites from God's standpoint. Today the people who practice circumcision and are called Israel are called Jews. Now we have the matter up to date. What shall we say of the dispersed of Judah and the outcasts of Israel? I would suppose that this was a statement to cover all Israel, not merely the two tribes, but to guard against any misunderstanding, both are included.

Just so when speaking of the New Covenant with the house of Israel and with the house of Judah. Not as though there were two houses, but so that those who were living at that day would know that the blessing would be not to the two tribes, nor to the ten tribes, but to all. That is my supposition. *Cast-off* and *dispersed* mean practically the same. He is going to count them all in as one nation.

ISRAEL—Restoration of.

Q354:1 QUESTION (1909)—1—Kindly give us some idea regarding the Jews returning to Palestine, in what numbers are they returning, and is the land more productive than it used to be?

ANSWER—The Jews are not going back very rapidly, but they are making ready to go back, and the land is becoming more productive. The prospects are that the new Turkish government, which has a kind of control over Palestine, will be more favorable to the Jews than the former Turkish government was, and so we look for something in that line before long.

You remember when we pointed out in the Dawns about the return of the Jews to Palestine, they themselves had not found it out. It is not coming as fast as we might have been inclined to expect. The Jews are to be re-established in Palestine, not that all the Jews that are in this country are going back, for many are better satisfied here. Those likely to go there are the ones called "orthodox"; and their **[Page Q355]** hearts are turning toward Jerusalem. No doubt but that when the land shall be open to them, then Russia will thrust them out of their country, and they will then go back in large numbers.

ISRAEL—Their Fall The Riches of The Gentiles.

Q355:1 QUESTION (1909)—l—(Rom. 11:12), "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles: How much more their fullness?" When was or will be their "fullness" and what is it?

ANSWER—I understand the Apostle to be pointing down here to the end of this age, when God will give to Israel the fullness of His promise under the New Covenant.

Now, if God's dealings in the past were made contingent one upon another, what shall we expect of God's blessings which shall go out to all the world in the times of restitution? We can expect a blessing of all the families of the earth, as God intimated to Abraham, through both the heavenly and earthly seed.

ISRAEL—Smiting Jesus.

Q355:2 QUESTION (1909)—2—Please explain the words of Jesus, "But if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants." (Matt. 24:48,49.)

ANSWER—We understand that a certain servant which the Lord would use at the end of this age, whether you like to call it a class or an individual, whatever it is, if the servant shall prove wicked and shall lose his relationship to the Lord, then we should expect that that servant would be cut off from his relationship to the Lord. One evidence of his being displaced and put out of commission is this: He would begin to smite his fellow-servants and to deny the presence of the Lord. He would lose the spirit of Christ and the truth respecting the presence of the Lord. It does not say that it will be so, but "And *if* he should." It implies that when the Lord selects a servant, it is upon condition that he remain in the Lord's favor and in harmony with Him, and if he does not, then thus and so shall follow.

ISRAEL AND JUDAH—Re Covenant Relationship

Q355:3 QUESTION (1911)—1—When will the house of Israel and the house of Judah be in covenant relationship with God?

ANSWER—The house of Israel and the house of Judah will come into this covenant relationship through the new covenant just as soon as Messiah in his glory shall establish his kingdom, and that covenant shall be ushered in. He is already preparing the better sacrifices; he must accomplish this; soon he will be taking the blood and sprinkling the mercy seat. Then the next order of things will be the sprinkling, or blessing, of the people, and Israel and Judah will be the first then to come in under that arrangement; they will have the first share in that great blessing which will not be for Israel only, nor for Judah only, nor for these together only, but for all the families of the earth. From them these blessings will go forth.

ISRAEL—"Seven Times" of Chastisement a Blessing.

Q355:4 QUESTION (1915)—4—If the punishment for the righteous blood shed from Abel's day to our Lord's day came upon the Jews in the year 70 A. D., how can we explain the chastisements through which they have been passing all down the Gospel Age? **[Page Q356]**

ANSWER—We certainly know that the Jews said at the time of our Lord's death at their hands, "His blood be upon us and upon our children." They not only were willing to bear personally the responsibility for Jesus' death, but expressed the desire that their posterity also should bear it. Doubtless God, with His foreknowledge in respect to what this people would do, as well as in respect to their general heart condition, had from the beginning planned their "Seven Times" of disfavor. This He had caused to be recorded by Moses in the book of (Lev. 26:18-45). God had there declared that if the Israelites did not repent of their transgressions against their Covenant, and if His repeated chastisements failed to reform them, He would bring upon them "Seven Times" of punishment and discipline.

In Bible chronology a "Time" is a symbolic year. According to Jewish reckoning each year was composed of 360 days; hence when used symbolically each year would mean 360 years, and seven such symbolic years would be a period of 2520 literal years. These Seven Times, or seven symbolic years, began in 606 B. C. at the destruction of Jerusalem and the carrying away of the entire nation into Babylon, at the time when the foretold 70 years of desolation of the land began (Jer. 25:8-12; 2 Chron. 36:14-22), and has continued ever since, we understand, or until about September 21st last.

During this long period of affliction upon Israel, the Lord has given the Gentile nations an opportunity of showing what they could do in the way of world-government. God had declared that during these "Times" He would deal very differently with His Covenant people from His previous dealings. He would walk contrary to them and would scatter them among the heathen (Gentiles); and they should be under the domination of their enemies, etc. It is a matter of history that the Jews have indeed ever since been oppressed by the other nations, "without a king," in full harmony with what was foretold by the Lord. This experience has been favorable to Israel as well as unfavorable. It has not been merely a chastisement for their sins. It has been an experience which the Lord has given them for their good.

"BEFORE I WAS AFFLICTED I WENT ASTRAY."

During the "Seven Times," then, the Jews have had severe tribulation and discipline. All of God's people, of every Age, have needed chastisements for their correction and development, some more and some less. God says to Spiritual Israel, "For what son is he whom the father chasteneth not? If ye be without chastisement, then are ye bastards (spurious) and not sons." (Heb. 12:8.) And so it has been with the House of Servants, Natural Israel. Because they were God's Covenant people, therefore He dealt with them; and He has really given them, during these 2,520 years, experiences which will prove favorable to such of them as will incline to do right. Those bitter experiences proved so favorable that when Jesus came they, as a people, were the holiest in the world; and at that time they had suffered only a small portion of these "Seven Times."

So we find that the preaching of the Gospel by our Lord and His Apostles found about five hundred of the Jews ready to believe and accept Jesus as Messiah. And soon afterwards, just after Pentecost, there were quite a number of **[Page Q357]** thousands who believed. These, we are told, were Israelites indeed in whom there was no guile. It is very remarkable that there was so large a number in Israel ready to receive the Messiah. This would not have been the case had they not been passing through disciplinary experiences. These experiences were all such as would tend to keep them separate from the Gentiles, keep them from mixing with any of the peoples of the earth.

If the Jews had prospered under the various governments—Babylon, Medo-Persia, Greece and Rome—they might have intermingled with these other peoples and have ceased to be Jews altogether. And the same is true of their prosperity since their national overthrow under Titus, A. D.70. In God's providence the Jews have continued to have such tribulations throughout this Gospel Age as to have kept them separate from the rest of the world; and thus their minds have been kept in that condition of humility in which they will be best prepared for the Lord's service when the time of their complete restoration to favor shall come.

Our thought is that when the proper time arrives the Israelites will be more ready for the Kingdom than any other nation. The afflictions through which they have passed, their obedience to the Law, etc., will have prepared them for the Kingdom. We are not, therefore, to consider this long period of their suffering and affliction merely as tribulation, as punishment. For their ultimate good the Jews were to be trodden down of the Gentiles until the full Gentile domination.

ISRAEL'S GREAT REGATHERING.

St. Paul tells us that just as soon as the Gospel Church shall be completed, God's favor will return to the Jews—return in the full sense. "Blindness in part is happened to Israel until the fullness of the Gentiles (the full predestined number of the Church to be gathered from the Gentile nations) be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion (the glorified Gospel Church, spiritual Zion) the Deliverer (The Christ, Head and Body, Jesus and His Bride), and shall turn away ungodliness from Jacob (Natural Israel) for this is My Covenant unto them when I shall take away their sins."—Rom. 11:1-33.

The Lord purposed to take away all sins—the sins of Israel, the sins of those who were to constitute the

Gospel Church, and the sins of the whole world. For this cause Christ was manifested, for this cause He died. This cancellation, or doing away with the sins of the whole world, will progress as each shall recognize the Heavenly gift of forgiveness and obey the Government.

The orthodox Jews, those who still hold to the teachings of the Law and the Prophets, and have faith in God, will be the first to receive the blessings of the New Age. "As concerning the Gospel they are enemies for your (the Church's) sakes; but as touching the election (the natural election), they are beloved for the fathers' sakes." So, then, this condition of affliction in which the Jews have been throughout the Gospel Age, in addition to the overthrow of their nation in the year 70 A. D., has really been a favor from God. All the tribulation through which this people have passed during the entire "Seven Times" of chastisement **[Page Q358]** will be finally found to have been to their advantage, preparing them for the blessings of Messiah's Kingdom. The Church will be the first in the Kingdom, Natural Israel with the Ancient Worthies at their head will be the second. Subsequently all nations will come into Divine favor and blessing, becoming members of Israel. All will be blessed through our Lord and Savior Jesus Christ.

From the back of the Question Book:

IGNORANCE—Will It Save Heathen?

Q785:2 QUESTION—What will become of the heathen? Will they be saved because of their ignorance?

ANSWER—If ignorance were a basis of salvation then all should have been left in ignorance, for then all would have been saved. And if the heathen are saved through ignorance then also all of the babes and children who have died before attaining years of discretion and knowledge, and therefore in ignorance—these likewise should be saved. What a great missionary Herod must have been when he slew so many of the infants of Bethlehem, for of course these were all **[Page Q786]** saved to Kingdom glory! And what a pity we did not all die as infants! Heaven would be a delightful place filled with heathen and infants! We are informed in the Scriptures that the heathen's trial time for eternal life will be after the second coming of our Lord Jesus Christ, when not only the heathen but all the world of mankind shall be fully enlightened as to the way of salvation; when the way is so plain that a wayfaring man, though unlearned, shall not err. The babes developing to maturity will likewise have their opportunity of salvation, for eternal life is to be given to those only who exercise faith and obedience. Those who disobey, after full opportunity has been received, shall die the "second death."

IMMORTALITY—Do Men Possess Now?

Q786:1 QUESTION—I read in 1 Tim. 6:16, that the Apostle Paul speaking of God says—"Who only hath immortality." In the same chapter, 19th verse, the brethren are exhorted to good works, "that they may lay hold on eternal life." And the only place I find the word "immortal" is in 1 Tim. 1:17, which also refers to God, and in Rom. 6:23, the Apostle says—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then again Rom. 2:6,7, shows that the gift has to be sought for—"By patient continuance in well-doing." Therefore if immortality or eternal life is the gift of God as a reward to those who faithfully fulfill His desires, from whence is the authority derived by those who teach that man is now in possession of immortal life?

ANSWER—This is a question that is frequently asked these days by those who are not content to accept a mere assertion without a "thus saith the Lord." There is but one statement to be found in the Scriptures which could be construed as teaching that man was in any sense immortal; that he would not and that he could not die. This is found in the third chapter of Genesis, the fourth verse, Gen. 3:4. However, we suggest that before any one accepts this as due authority they read the passage and note carefully who it was that made the statement!

IMMORTALITY—Now, Or Future Only?

Q786:2 QUESTION—I read in 1 Tim. 6:16, that the Apostle Paul speaking of God says—"Who only hath immortality." In the same chapter, 19th verse, the brethren are exhorted to good works, "that they may lay hold on eternal life." And the only place I find the word "immortal" is in 1 Tim. 1:17, which also refers to God, and in Rom. 6:23, the Apostle says—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then again Rom. 2:6,7, shows that the gift has to be sought for—"By patient continuance in well-doing." Therefore if immortality or eternal life is the gift of God as a reward to those who faithfully fulfill His desires, from whence is the authority derived by those who teach that man is now in possession of immortal life?

ANSWER—This is a question that is frequently asked these days by those who are not content to accept a mere assertion without a "thus saith the Lord." There is but one statement **[Page Q787]** to be found in the Scriptures which could be construed as teaching that man was in any sense immortal; that he would not and that he could not die. This is found in the third chapter of Genesis, the fourth verse. However, we suggest that before any one accepts this as due authority they read the passage and note carefully who it was that made the statement!

INFANTS—Heaven

Q787:1 QUESTION—Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven" (Mark 10:14). Does this not mean that there will be infants in heaven?

ANSWER—There is a simplicity and gentleness about a little child which all good people appreciate. The Master was not so overwhelmed with His great work as to be unable to realize the desire of the Jewish mothers to have Him give their little ones a blessing. Therefore, when the disciples would spare Him the annoyance, He rebuked them and, calling for the little ones, He blessed them. The statement, "For of such is the Kingdom of Heaven," must not, however, be understood to imply that the Lord is electing or selecting such little children for His joint-heirs in the Kingdom; we must interpret Scripture by Scripture. We must remember His words that only "overcomers" can share with Him in the Kingdom (Rev. 2:7,11,17,26; Rev. 3:5,12,21); and again, we are to remember His declaration that those who would be His disciples must take up their cross and follow Him. Such things could not be true of infants. Heart purity and simplicity are necessary for the Kingdom, but more than these are required. The text of the question should be understood in harmony with our Master's words, "Except ye ... become as little children ye shall not enter the Kingdom of heaven" (Mat. 18:3). The emphasis lies upon the word "as" in the sense of like. Only the child-like and trustful disciples can experience God's highest favor—a share in His Kingdom.

INSPIRATION—Of Apostles

Q787:2 QUESTION—How and to what extent were the Apostles inspired?

ANSWER—There are some at the present day who believe that modern authors, teachers and poets are as fully inspired as were the Apostles. Even some clergymen apparently have the thought that they themselves are as authentic and reliable authorities, and should be regarded as such. If this view is the right one, then inspiration is a cheap article, and wholly unreliable when we reflect upon the many conflicting theories and doctrines that have been promulgated by modern theological authorities. The Apostle Peter, in referring to the inspiration of the Sacred Writers, declares that "Holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21.) That is to say, God's holy power or influence operating upon the minds of the Prophets caused them to speak and to write of future things in relationship to the Divine purposes, which even they themselves did not understand. (Dan. 12:8,9.) The Apostles likewise were caused to write of **[Page Q788]** matters that would be necessary to the spiritual interests and welfare of the Lord's people in after times. (2 Tim. 3:16,17.) Plenary inspiration has not existed since the days of our Lord and the Apostles, and is not needed, as the Scriptures are complete and sufficient of themselves.

IRRESPONSIBLES—What Becomes of Them?

Q788:1 QUESTION—We know what becomes of the obedient and disobedient, but there is another class, which really cannot be called obedient nor yet disobedient. I mean the irresponsible, and they who love this present world and have not even a desire to know what God requires of them, and which, in my opinion, form the vast majority of mankind even in this enlightened age (so-called). What becomes of them? (P.E.I.)

ANSWER—The answering of this question involves the consideration of the doctrines of "Election" and "Free Grace," both clearly taught in the scriptures, as all Bible Scholars recognize. It is only within recent years that the beautiful harmony existing between these two doctrines has been recognized. From many Scriptures, of which we will only cite a few, it will be seen that the entire Christian Era, from the time of our Lord Jesus' first advent down to the time of His second coming, is the period in which the "Election" takes place, the election or selection of those who shall constitute the Bride, the Church of Christ. (See 1 Pet. 1:2; Eph. 1:4; 2 Pet. 1:10; Acts 15:14-18.) When, at the close of this Christian Age, the work of election is consummated, then God's free grace will be extended to all the remainder of mankind, through the selected class, who were elected to be kings and priests unto God and with their Lord Jesus to reign for the space of a thousand years over the nations of the earth for the purpose of lifting them up out of sin and death to human perfection and eternal life. Now is the Church's opportunity to make her calling and election sure; then will be the world's opportunity of receiving God's free grace. Election now and Free Grace then. See Acts 15:14-18; Rev. 22:17; Acts 3:19-21.

ISRAEL—Judgments, Repentance and Reconciliation

Q788:2 QUESTION—Can you explain the first three verses of the sixth chapter of Hosea? (Hos 6:1-3)

ANSWER—These verses, doubtless, refer to Israel's judgments and their final repentance and reconciliation. The three days we understand to be the days of the larger week, one thousand years to each day. In this larger week the seventh day will be the seventh thousand-year period—the Sabbath of rest from sin and Satan. Recognizing time from this standpoint and applying to each thousand years the parallel day of the week, we find that, as over four thousand years had passed and the fifth thousand had begun at the time the Jews had experienced the judgments of the Lord in the destruction of the city of Jerusalem, it was therefore at a time corresponding to the fifth day of the lesser week, namely Thursday, the first day of the three mentioned. Friday the second day, and Saturday (the seventh day Sabbath) the third, in which the Israelites will be revived and raised up to Divine favor and life. **[Page Q789]** It is to be early in the morning of this third day—the thousand years of Messiah's reign—that "all Israel shall be saved"—Rom. 11:26. Then will be the seasons of refreshing which shall come from the presence of the Lord as indicated in the "rain" mentioned in the third verse and referred to by the Apostle Peter—Acts 3:19-21.

J

JEHOVAH—Alpha and Omega.

Q358:1 QUESTION (1908)—1—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." What does this text teach?

ANSWER—We have entered into this text more fully than we will be able to do now in the Fifth Volume of the Millennial Dawn studies, and there we refer you for a more particular answer to the question. We would suggest, however, that the "first and the last" does not necessarily signify that the person who is the last is going to end, or cease to be. We might say of our heavenly Father, in one sense of the word, that He is the first and the last, that the whole matter begins with Him and ends with Him; or, as we would otherwise express it, He is the all in all. Everything is comprehended in the divine, Almighty power. For instance, we might apply this text to our Lord Jesus and say that he was the beginning and the ending of

the creation of God, as He is referred to in one place; that He is the first one God created and the last one God created, and that God never directly created any but Him, and that all of the creation of God was through Him and by Him as the divine agent.

JEHOVAH—His Spirit Will Not Always Strive.

Q358:2 QUESTION (1909)—2—In Gen. 6:3, we read: "And the LORD said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." When will the Lord's spirit cease to strive with man?

ANSWER—I have a thought in my mind respecting this verse which is a little different from what I once had, and the two are still struggling, and I don't know yet just what I think.

JEHOVAH—His Inheritance.

Q358:3 QUESTION (1909)—3—Kindly explain the passage of Scripture contained in Eph. 1:18 (Diaglott), "The eyes of your heart having been enlightened that you may know what is the hope of this invitation, what the glorious wealth of his inheritance among the Saints." How could God have an inheritance, He being the Possessor and dispenser of all? This is the point, dear brother, we wish to have explained, as various opinions are entertained by the Truth people.

ANSWER—The word "inheritance" seems to be the point in question. In what way is the Church the Lord's inheritance? I would presume that the word used here would be in the sense of that which He possesses, that which He has come to possess; because, remember that the Lord does not possess us in the sense that He takes hold of us and says, "I have the authority, and you must submit, because you are mine." No, He possesses us by giving us certain promises, allowing us to accept the promises, and if we take hold of them He will own and possess us, and we shall be His. We **[Page Q359]** need to have the eyes of our understanding or hearts open, as the Apostle says, so that we may comprehend, and so that then the Lord can have us in His inheritance, or special treasure, as He puts it in another place.

He owns the whole world in one sense, yet He has given it up and He has allowed Jesus to purchase the world and to give it back at the end of the Millennial Age. During this Gospel Age He is sending out a special invitation to find those whose hearts are in the proper attitude to give them special favors to receive them to Himself, and then He will have a new inheritance on a new plane, or on a plane not formerly recognized.

JEHOVAH—Questioning His Methods.

Q359:1 QUESTION (1911)—l—Why did God, who is all loving, permit his Son to be crucified? As a perfect God, why did he not make some other plan by which his Son would not have needed to be crucified?

ANSWER—Well, my dear friends, this would be a large question to go into; it would involve the permission of evil in a general way, and that alone would take us at least an hour. And those of you who are following our weekly sermons will find that will be a topic for a weekly sermon sometime in September next—and in that sermon you will find the answer to this question—why evil is permitted. Or, if you wish, you will find a chapter in the first volume of the Studies in the Scripture on the subject, "Why God permitted evil." That covers why he permitted his Son to suffer evil, to suffer death, to suffer pain, to suffer sorrow. Why did he permit you to suffer sorrow? Why did he permit any of his people to suffer pain, sorrow or death? And the reason of it all lies in the same direction? The proper attitude of mind from which to approach this subject would be, not to find fault with God, and to tell him we know he should have done something else, but rather say we believe there is a great God, who made our earth, and made us, and who made all things, and we believe him to be the very personification of justice, wisdom, love and power, and then, from this standpoint, let us look into the Bible to see just what he says, and just why he does this; and if we should never be able to see just why, let us give the credit to our own small

reasoning capacity rather than to God's insufficiency of wisdom, because we are not great enough to judge our Creator. If our minds were large enough we would undoubtedly understand his ways to be altogether right, and just, and true, and good.

JEHOVAH—Re Author of Everything.

Q359:2 QUESTION (1911)—2—If God is the very personification of all good and perfection, he must be the author of absolutely everything from the earliest conception of creation, attributes and elements. But God, being all good, the author of everything, God must be the author of sin.

ANSWER—What a wonderful logician this is! There is not a word of Scripture in it. I was asking for Scriptural questions. The Scriptures say, "All his work is perfect." There is no suggestion that God is the author of sin, or that he is the author of anything that is imperfect. He is not the author of sin; he condemned sin. Do you suppose he would make sin, and then provide his Son to redeem us from **[Page Q360]** sin? How ridiculous that we should think Almighty God is the author of sin, and then working against his own works. Dear friends, let us have reason.

JEHOVAH—Re Seeing God.

Q360:1 QUESTION (1911)—1—Please explain Exodus where it says they saw God; as compared with Timothy, where it says, No man hath seen God.

ANSWER—The apostle in Timothy is saying that no man has seen God at any time, the only begotten of the Father, he hath revealed him. Now, Saint Paul means that no man ever saw the person of God. And in the Old Testament, it speaks how that at various times he was seen and how He showed himself; that he was seen through his representatives just as Jesus was the most precise representative of the Father; for instance, on the Mount, when the law was given. Moses saw the Lord; that is, the Lord's special messenger, the angel of the Lord. In one place it says, the angel, and in another place it says, the Lord. The thought is the same, namely, that no man could see a Spirit being, but the angel of the Lord could appear as a man and could confer with human beings.

JEHOVAH—God's Occupation Previous to Creation of Earth.

Q360:2 QUESTION (1911)—2—What was God doing during the eternity of creation, prior to the creation of the earth?

ANSWER—Now, John Calvin would have been the man to answer this question. It is beyond me, except this: I can tell you some things beyond that. The Scriptures say in John 1:1, that in the beginning was the Logos, and the Logos—the Word—was with the God, and the Logos was a God; the same was in the beginning with the God; and by him were all things made that were made, and without him was not one thing made. Here is a description of the Lord Jesus in his prehuman condition, before He became man, when he was with the Father, before the world was, and the Scriptures tell us that he was the beginning of God's creation, and then that through him angels and all things were made. Now what was before the Logos, I do not know. The Scriptures merely tell us that our heavenly Father had no beginning. I accept that. My head is not big enough to fathom it. There are some things that you and I do well to recognize as limitations to our thought. If you want another illustration that you can easily grasp, it is this: Suppose I should throw a stone and it should keep going on forever and forever—where would it land? It would not land at all if it kept on going, would it? Well, could that stone, if it went on forever, ever reach the end of space? No, you cannot reach the end of space, for there is no end of space. You see you cannot imagine unlimited space, neither limited space. What is the matter? Why, our heads are not large enough, we have not the information necessary for us to judge on some of these things. When it comes to anything connected with our Almighty Creator, we have to admit that we are lowly. We know just as much as he has revealed. What he has not revealed we are not able to know.

JEHOVAH—First and Last.

Q360:3 QUESTION (1912)—3—Please explain the statement, "I am the Lord, the first and the last," in Isa. 41:4; Isa. 44:6. **[Page Q361]**

ANSWER—Well, I suppose it means that God is the only one that should be recognized. All others go into forgetfulness. I will be the God eventually, in the end. So this primacy of the heavenly Father is recognized by the Lord Jesus when He said He would deliver up the Kingdom to the heavenly Father that He might be all in all.

JEHOVAH—Meaning of Voice of.

Q361:1 QUESTION (1913-Z)—l—It is said of Adam and Eve, "And they heard the voice of Jehovah." What is meant by the "Voice" of Jehovah?

ANSWER—We suppose that it refers to our Lord Jesus in His pre-human condition. The Logos was a god. The Logos, Word, Voice, of God, communicated with man, as the Representative of God.

JEHOVAH—Determining Our Standing Before.

Q361:2 QUESTION (1913-Z)—2—Is there any way of determining our standing before GOD?

ANSWER—The Apostle John says that "If our hearts condemn us not, then we have confidence toward God." (1 John 3:21.) In order that we may begin to measure ourselves and our progress, to know whether or not we are pleasing God in the affairs of life, we must know first of all whether we have taken steps to come into His family. Have we made a full consecration of ourselves to do the Divine will? If we know that we have made a full consecration of ourselves, the next question should be, To what extent do I *know* God's will, and to what extent am I seeking to *do* it? Do I use my time, strength, influence and all that I have, sacrificially, to the best of my ability, not counting my life dear unto myself? If we find that in a general way this is the course we are following, then there is every reason for us to have great satisfaction.

Then we find that the thing to be expected is that all those who will "live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) If we find that we have not the witness of the Spirit, if we have no persecution, then we have not been letting our light shine out. This should not lead us into anything foolish, but we should examine ourselves to see whether we are laying down our lives in His service. If we find no suffering in the present time, it should be a cause of perplexity to us.

If we find persecutions, then we should make sure that our persecutions are not from any wrong which we have done ourselves, nor from busy bodying in other men's matters, but that we are suffering for the Truth's sake, for the brethren's sake. If we have these evidences that we have come into God's family, if we are studying to know and to do His will, if we are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as His faithful people.

JERUSALEM—How the Mother of Us All?

Q361:3 QUESTION (1912)—3—Gal. 4:26, "Jerusalem, which is above, is the mother of us all." Who is the us? How is the Spiritual Jerusalem the mother of us all?

ANSWER—The Scriptures frequently use this figure, and refer to a city as a mother of her inhabitants —"Jerusalem and her daughters, Sodom and her daughters," etc. So, God declares, "Jerusalem, which is the mother of us all." The citizenship of the Saints is in Heaven, in the Heavenly **[Page Q362]** Jerusalem, which will not be built until the First Resurrection. But we look forward and by faith speak of that promised condition and of our citizenship therein. The New Jerusalem was symbolized by Sarah, the wife of Abraham. The New Jerusalem is our Covenant, under which we become New Creatures in Christ, members of the Spiritual Isaac.

The Church is developed under the same Covenant-Mother as Christ—for we are His members. His was a

Covenant of Sacrifice, "Gather unto Me My Saints, those who have made a covenant with Me by sacrifice." (Psa. 50:5.) The man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of His flesh, His earthly nature, as a reward for which sacrifice the Father made Him a new creature of the divine nature, "far above angels," constituting Him the great Messiah which should bless the world. And Jesus, carrying out the Father's plan, imputes His merit to such as now follow His example, walk in His steps, performing the same Covenant of sacrifice and if we are faithful, we will share in the great work of Messiah in blessing the world, and will be that New Jerusalem, that Millennial Kingdom—we are by faith its children. Even now our citizenship is in heaven.

JERUSALEM—Mother of Us All.

Q362:1 QUESTION (1913-Z)—1—In the text, "Jerusalem which is above is free, which is the mother of us all" (Gal. 4:26), who are meant by "us," and how is the spiritual Jerusalem the "mother of us all"?

ANSWER—The Apostle here uses a figure of speech which is common in the Scriptures, and in which a city is referred to as the mother of its inhabitants; for instance, "daughters of Jerusalem," "daughters of Zion," "Sodom and her daughters," etc. The "us" class means the saints of God. The citizenship of the saints is in Heaven—in the Heavenly Jerusalem, which will not he built until the First Resurrection. By faith we look forward and speak of that promised condition and of our citizenship therein. The Church is developed under the same Covenant-Mother as was Christ; for we are His members. His was a covenant of sacrifice. "Gather My saints together unto Me; those that have made a covenant with me by *sacrifice*." (Psa. 50:5.) The Man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of His *flesh*, His *earthly nature*. As a reward for this sacrifice, the Father made Him a New Creature of the Divine nature—"far above the angels," constituting Him the Great Messiah who shall bless the world.

Carrying out the Father's Plan, our Lord imputes His merit to such as now follow His example, and walk in His footsteps, performing the same covenant of sacrifice. If these are faithful, they will share in the great work of Messiah in blessing the world, and will constitute the New Jerusalem, the Millennial Kingdom. By faith we are *its children*. Even now, our citizenship is in Heaven.

JESUS—Not the Son of Joseph.

Q362:2 QUESTION (1907)—2—Does the first chapter in the New Testament lead us to conclude that God may have miraculously used Joseph as well as Mary in naturally bringing forth the perfect man Jesus from perfect, purified origin and nature? **[Page Q363]**

ANSWER—I answer, no. It could not teach anything of the kind, and does not teach anything of the kind to my mind. The fact is, that if Jesus was a son of Joseph and Mary, He was just as much a son of Adam as you are and as I am, and He was just as much an inheritor of Adam's sin as you and I are, and if He was an inheritor of Adam's sin, He was just as much under the death sentence as you and I are, and if under the death sentence, He could not have redeemed Himself, let alone the world. So the Scriptures clearly teach that the Redeemer should be one whose life was not from the condemned source. But, as the Scriptures say, Jesus' life did come from the Father, and as He Himself said, He was with the Father before the world was, and as the first chapter of John says, "In the beginning was the Word, and the Word was with the God, and the Word was a God. The same was in the beginning with the God. Without Him was nothing made that was made!" Here the prehuman existence of our Lord is affirmed, and how He left the glory He had with the Father, humbling Himself and did not stop, as says the Apostle Paul, with the angelic nature, but stooped to the human nature and was born of the woman, not of the man. He was horn under the Law that He might redeem the world. So the whole thing, according to the Scriptures, sticks together. If we bring Joseph into it, we spoil the whole matter. Jesus could not be your Saviour and mine, if Joseph had anything to do with His birth in any sense. I suggest that the one who made this question read in the fifth volume of Scripture Studies, the chapter, "The Undefiled One."

JESUS—Human or Divine Since Resurrection.

Q363:1 QUESTION (1908)—1—If our Lord was not a man after his resurrection, and will not be a man at His second coming, how are we to understand Acts 17:31: "He will judge the world in righteousness by that man whom He hath ordained"?

ANSWER—I answer, the word "man" is used in a variety of senses in the Scriptures, as, for instance, the Apostle says God is to make of twain one new man. What twain? Well, there were the Jews, for instance, who had been God's favored people, and He took of them all that were ready, all that were in a condition of heart to receive Him as the Bridegroom, and He received them to Himself. "He came to His own, and His own received Him not; but to as many as received Him, gave He liberty to become the sons of God." Then He took from the Gentiles, all through this age, a little flock, and of this twain will make one new man, of which He is the head,—Jesus Christ the Head of the Church which is His Body; so that this is the new man through whom God will judge the world in righteousness.

JESUS—Became Christ.

Q363:2 QUESTION (1909)—2—When did Jesus become the Christ, and when do we become actual members of His Body? Is it at our begetting or at the resurrection?

ANSWER—Jesus was at the time of consecration begotten of the Holy Spirit, and God so recognized Him, saying, "This is my well beloved Son, hear ye, Him," but it was on probation. You remember how that in the garden, He offered up strong cries and tears to Him who was able to save Him from death, and He realized that if He failed, it **[Page Q364]** would mean eternal death. He did not fully come to the place of being the Christ, the anointed of God, in the full sense of the term until He rose from the dead. He was declared to be the Son of God with power by His resurrection from the dead.

Just so with us. We receive the Holy Spirit because of the covenant we have made, and if faithful we will have all that, but if unfaithful, we will lose all. We will also be the sons of God by the power or share in His resurrection.

JESUS—Re Prehuman Existence.

Q364:1 QUESTION (1909)—1—When did Jesus know of His prehuman existence?

ANSWER—I do not know; He did not tell us. We merely read that He proceeded forth and came from God. We know also that He said, "Father, glorify me with the glory I had with Thee before the world was." Again, He said to Nicodemus, "If I have told you of earthly things and you believe not, how would you believe if I told you of heavenly things?" How did God give Him this knowledge? That is not revealed, but I can give you a suggestion that is helpful to my own mind. When our time shall come to have a resurrection change, and we shall be new creatures, that new spiritual body will not be this old earthly body. No. Well, how will we ever remember the things of this present life? You cannot imagine now, except that God has the power to give that new body, also has the power to impress upon the convolutions of that brain whatever is now stored in this brain, and then we would have all the thoughts of this present time vividly before us in the new state. And so, we might suppose similarly, in bringing our Lord Jesus into this earthly condition, God stamped or impressed upon His brain the knowledge or recollection of his prehuman condition. To allow the one would be to allow the other.

JESUS—The Man as Ransom and Mediator.

Q364:2 QUESTION (1909)—2—We tell people that the man Christ Jesus was the ransom price, because Paul says so in 1 Tim. 2:6, and that no other being could be a ransom, or corresponding price for Father Adam. Should we not also and for the same reason tell them that the man Christ Jesus is the Mediator between God and man, because Paul says so in 1 Tim. 2:5?

ANSWER—Certainly, I always say that the man Christ Jesus is the Mediator between God and men. What, then, do we say further? We say that by God's arrangement the man Christ Jesus is counted the

Head of the Church which is His Body, and the Christ is Jesus the Head and the Church His Body; so, both are the Mediator, both are the Priest, both are the Judge, both are the King, for we are all one in Christ Jesus, for God gave Him to be the Head over the Church which is His Body, and we are members in particular of the Body of Christ. Therefore, if, as the Body of Christ, we suffer with Him, we also, the Body of Christ, shall reign with Him; and, we also, as members of the Body of Christ, if we be dead with Him, we shall also live with Him. So Christ in the flesh was Jesus up to the time He died and rose again. Then at Pentecost and since, Christ in the flesh has been all those who are recognized as Members of Him, and it is because Christ is in the flesh that you and I are met here today. It is one body, one Lord, one faith, **[Page Q365]** one baptism, one God and Father of all. The body is in the world, but as Jesus said, "Ye are not of the world, for I have chosen you out of the world." You were before, but you had certain peculiarities which led the Father to draw, and Jesus said, "Whosoever the Father draws, I will in no wise cast out."

JESUS—Perfect Human Life Aside from Law.

Q365:1 QUESTION (1909)—1—Did not Jesus possess perfect human life and accompanying rights and privileges, aside from the keeping of the Law, which He gave us as a ransom for that which was lost?

ANSWER—A person would not have a right to a double life. No one could do any more than keep the Law. The Law, you remember, called for this: "Thou shalt love the Lord with all thy soul, mind, and strength," and you cannot do more than that, except as Jesus did, by laying down that life. As a perfect man He did have a perfect life, but He had to be tested and His testing during the three and one-half years was a proof or test of His consecration vow unto death. He was keeping the Law and sacrificing His life at the same time. Father Adam was perfect and had a right to live, but he needed to be tested. The keeping of the Law merely proved that Jesus was a perfect man and it gave Him no additional rights than those of a perfect man.

JESUS—Then Jesus Turned Questioner

Q365:2 QUESTION (1910-Z)—2—Whose Son was Jesus?

ANSWER—The Great Teacher asked the Pharisees "What think ye of the Messiah? Whose son is he?" They answered, "The Son of David." The teacher then queried, "How then doth David in spirit (prophetically) call him Lord saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then calleth him Lord, how is he his Son?"

Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions, but they could not answer his. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh—that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David but that in His glorification He is David's Lord in that David will receive through him in due time, not only resurrection from the dead but also the blessings of participation in the Messianic Kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes (rulers) in all the earth."—Psa. 45:16.

AN ILLUSTRATION IN AN EARTHLY PRINCE.

At a German function in Berlin the story goes that a Colonel met a young officer unknown to him whose only decoration was a large medallion set in brilliants. The Colonel inquired, "Lieutenant, what is that you have on?" The young man replied modestly, "An order, Colonel." The Colonel replied, "Not a Prussian Order I know of none **[Page Q366]** such." "An English Order, Colonel," said the young man.

"And who in the world gave it to you?" asked the Colonel. The reply was, "My grandmother." The old Colonel began to think that the young man was making game of him and inquired, "And who may your grandmother be?" To his utter astonishment and dismay the answer was, "Queen Victoria, of England." Here was a Prince in disguise. And so Jesus was the great King of Glory in disguise. "He was in the world and the world was made by him, and the world knew him not."—John 1:10.

JESUS—Resting in Grave on Sabbath.

Q366:1 QUESTION (1910)—1—Was there any significance in our Redeemer's resting in the grave all the Sabbath day?

ANSWER—I have never thought of any significance. There may be, but it has never occurred to my mind. He was to rest on the third day, and he was to rest on the first day of the week, because that first day of the week would properly symbolize or picture a new beginning, a new dispensation; as the seventh would be the completion of an old dispensation or order of things—the earthly order of things to him—so the resting on the first day of the week would properly represent him as rising a New Creature—the beginning of a new order of things. But I have never had any thought respecting the Sabbath day, and why that one day more than another was spent by the Lord in the tomb.

JESUS—Re Adam and Eve Before Separated.

Q366:2 QUESTION (1910)—2—Was the man Christ Jesus like unto Adam before Eve was taken from his side, or after Eve was taken from his side, and before sin entered?

ANSWER—I do not know, and nobody else knows, and I do not think it makes any difference to us about the matter. There is certainly nothing in the Scriptures that would tell us which way our Lord was perfect—whether he was like unto Adam in his perfection before Eve was taken from his side, or like the perfect Adam after Eve was taken from his side. I know of nothing in the Scriptures that would enable one to answer that. I feel there is no difference whichever way it was, the sufficiency for the ransom-price was in Christ because he was the Head anyway. If he was merely as Adam was after Eve was taken from his side, he was then the responsible one; and if he was like Adam before she was taken from his side, he was the responsible one also.

JESUS—Our Lord the Express Image of the Father.

Q366:3 QUESTION (1910-Z)—3—When did Christ become the express image of God, as recorded?—Heb. 1:3.

ANSWER—Surely our Lord Jesus was an express likeness of the Father's person before he came into the world; he left that glory, however; he became a man—"He humbled himself." It was from this standpoint that he prayed, "Glorify thou me with the glory which I had with thee before the world was." There is a glory of human nature which our Lord possessed while He was a man, "the man Christ Jesus"—a perfect man in the likeness of God. However, the Apostle's reference in the above text was not to his prehuman existence nor to his earthly glory as a perfect man, but to the glory which he attained in his resurrection, as the Apostle declares, saying, "Wherefore, God also hath highly exalted him and given him a name that is above every **[Page Q367]** name, that at the name of Jesus every knee should bow, of things on earth and things under the earth" (Phil. 2:9,10.) This, we believe, was the particular time to which the Apostle referred.

We are not to understand that he began to purge our sins when he left the heavenly glory nor when he made his consecration, nor when he died on the cross. In all these sufferings our Lord was demonstrating his worthiness of the high exaltation. Having fulfilled the Law and laid down his life, our Lord had the human life, the earthly nature and earthly rights, to dispose of. He had not forfeited these by sin. They were his, therefore, to give away. When "he ascended up on high" he presented this merit of his as the satisfaction for our sins, the sins of his followers, to purge or cleanse, not only those who were waiting in

the upper room at Pentecost, but also all others of the same class down through this Gospel Age, till the full number of the "elect" should be found.

JESUS—Following in His Footsteps.

Q367:1 QUESTION (1911)—l—In what sense do we follow in His footsteps before we reach the mark?

ANSWER—There are different parables, you remember, representing different thoughts, different phases of the Kingdom. One parable says the Kingdom of Heaven is likened unto this, in another it is likened unto that, and in another it is likened unto something else; just the same as you might get one view of this tabernacle from one quarter, and another view from another quarter, and still another view from another quarter, and they would all be somewhat different, but all would be pictures of the same building. So these different pictures of the Kingdom represent God's Kingdom that is to be, that is to rule the world, that is to put down sin and to lift up humanity, represented from different standpoints. It is the Church now, or it is the Church in glory, etc., different phases of the Kingdom experiences. And so with this question: one of the pictorial experiences of our Lord is walking in his footsteps. He says, "Unless you take up your cross and follow me you cannot be my Disciple." We are to walk in his footsteps. That is one picture. In no sense while we are sinners are we walking in his footsteps. No sinner is invited to walk in his footsteps. He must first be forgiven of his sins, first come under the blood of atonement before he can become a Disciple at all.

JESUS—Responsibility for His Death.

Q367:2 QUESTION (1911)—2—Who killed Jesus Christ, the Jews or the Gentile's?

ANSWER—We answer, it was the Jews that killed Jesus. The fact that Pilate and his soldiers, the soldiers being Roman soldiers, did the crucifying, amounts to nothing. Suppose a man were hanged. What was it that killed the man? Was it the man who pulled the rope? Why, of course it was the rope in one sense, and it was the man who pulled the rope in another sense, and it was the court that gave the order for the execution that was behind that. Now, who was it that caused Jesus to be crucified? St. Peter tells us most emphatically. He charged it up to some of those who were present with him on the day of Pentecost. He said, "You Jews have taken, and with wicked hands crucified the Prince of Life." And they were cut to the heart, and said, **[Page Q368]** "Men and brethren, what can we do about it?" And St. Peter said, "Repent and you shall be forgiven, for I wot that in ignorance ye did it, as did also your rulers." St. Peter did not mention the Roman soldiers at all. Pilate was merely the representative of law and order, and when it was demanded by the high priest, and scribes, and Pharisees, that he must keep order, and this is what they insisted on as being necessary, he could make no report to the Emperor, except he would obey the conditions. You will not understand me as holding that against the Jews. In God's providence, and God's intention, Jesus was to be crucified; there would not be any other way out of it; that is the way it must be. The Jews did not know whom they were crucifying, and they were not a bit more to be blamed than was Paul for assisting in the killing of Stephen. If I had been a Jew under the same circumstances, I might have done the same; I could not say.

JESUS—Called Son of Man.

Q368:1 QUESTION (1911)—1—Why is Jesus called the Son of Man?

ANSWER—We answer that this is one of his titles by which he is called. There are a great many titles, and this is one of them, and a very proper one. You remember when God arranged to give mankind the earth, he did give it to Father Adam, and Adam was looking forward to a son who might become an inheritor, and amongst all the sons of Adam, there was no one that could claim the inheritance. He himself had lost his right to it by virtue of his own disobedience, and all of his children are imperfect—none of them could claim the inheritance. If any man at any time could have come forward, able to keep the divine law perfectly, he would have had the right to claim all the inheritance Father Adam had prior to

his disobedience; but in due time, our Lord came to earth, having left the glory be had with the Father, and was made flesh—not that he got into the flesh, but that he was made flesh, for the time being he was a man; and so the Scriptures say he was the man Christ Jesus. He divested himself of the glory and honor of the spiritual nature which he previously had and was made flesh. He humbled himself to this degree, and he was the son of man; the one, who, by obedience to the divine law, claimed the inheritance of the earth; it was his; and after he thus established his right to the inheritance as the son of man, he gave up that inheritance that it might go as the purchase price for Adam and his race.

JESUS—Re Man and Mediator.

Q368:2 QUESTION (1911)—2—Since the man Christ Jesus gave himself a ransom for all, how can we say that this same Jesus is to be the mediator of the New Covenant?

ANSWER—I am not sure if I get the point of this question. The questioner may mean, "How could Jesus be the ransom price and the mediator both?" If that be the thought, the answer is, that he is to be a king, and he is to be a priest, and he is to be a judge, and he is to be a mediator, and at the present time, also, he is our advocate; He fills many offices. So, also, in the type of the atonement day, he was typically represented by the bullock and at the same time he was typically represented as a priest **[Page Q369]** who slew the bullock. So, you see, dear friends, that this would not be any argument against the fact that he would be both the ransom price and the mediator

Again, the questioner may mean, "How could the same Jesus be one who would be the ransom price, and be the one who would be the mediator?" And I answer that the name Jesus is one of our Lord's names; it particularly referred to His fleshly, or earthly, condition. As a man, he was Jesus, and yet the Scriptures identify our Lord in glory with this name; as, for instance, the angel who spoke to the disciples, said, "This same Jesus shall also come in like manner as he went away." And Jesus also identified the church as being members of Jesus, when he said to Saul of Tarsus, "I am Jesus whom thou persecutest."

JESUS—This Same Jesus.

Q369:1 QUESTION (1911)—1—When we read "This same Jesus which you see go up into heaven shall also come in like manner," etc., does it not have reference to the new creature begotten at Jordan and not to the man Christ Jesus who gave himself a ransom for Adam—what does it mean?

ANSWER—The expression "This same Jesus" was made to the apostles when they were still men, when they had not been begotten of the Holy Spirit, when, therefore, they were not able to understand the spiritual things. They had a great lesson in the fact that Jesus had arisen from the dead, and that he was changed somehow from what he was before—that was demonstrated to them by his coming and going as the wind, appearing and disappearing, etc., but still they were not able to understand the matter. They were still children in the primary grade, trying to learn something, and when telling them about the coming of the Lord the messenger did not include any particulars respecting the manner of the Lord's second coming, but simply the plain fact. This same Jesus,—is it the same Jesus, the new creature Jesus, or is it the old creature Jesus? Well, I answer that Jesus was the name of the man, and Jesus was the name of the new creature, and Jesus is still his name, and he will still be Jesus when he comes. So when he would express himself on the subject in Revelation, you remember he says, "I am he who was dead, and behold, I am alive forever more," the same one. It was not the new creature that was dead, it was the old creature. But he preserved his own identity. He holds himself to be the same Jesus all the way down; the change is in the nature, but he is the same Jesus. It was this changed Jesus, the Jesus of the resurrection: it was the Jesus born of the Spirit, the Jesus who could go and come like the wind—this is the Jesus who would so come in like manner as they saw him go. He went away in a manner unknown to the world, a manner that was very quiet, nobody knew about it, the world did not see him go, therefore when he comes in like manner the world would not see him come.

JESUS—Same Today, Yesterday, Forever.

Q369:2 QUESTION (1911)—2—Please explain this text: Jesus Christ, the same yesterday, today and forever?

ANSWER—We are not to understand this text to be in conflict with any other text in the Scriptures; we are not to interpret all Scriptures so as to harmonize all. The Lord Jesus Christ did experience his changes. That is made plain **[Page Q370]** to us. He was merely the man Jesus at the beginning of his ministry; he was the Spirit-begotten Jesus at Jordan, and was the one born of the Spirit in his resurrection, but he is the same Jesus, the anointed one and the significance of this term "yesterday, today and forever" means that he has the same office, authority, and relationship to mankind, and the same character, and the same sympathy and the same love, all the way down. The changes of nature—this progression in the divine plan—has not altered his character in any manner or in any degree.

JESUS—Live Forever as a Man.

Q370:1 QUESTION (1911)—l—Could the man Jesus, by obeying the law in every particular, live forever in an imperfect earth?

ANSWER—If Jesus as the man had not consecrated his life, had not made this full surrender symbolized by his baptism, he would have had all the human rights that belonged to the first Adam, because he was the only one to take the place of the first Adam. Whatever, therefore, the first Adam had a right to and could have claimed of divine justice, Jesus could have claimed because he had taken the place of the first perfect man. What would that mean? He could have said, "Now, Father, here I am; I am perfect and I intend to keep your law, and I do keep your law, and now, according to your law, I am entitled to everlasting life. And it means I am entitled also to have things pretty nice. You gave Adam a perfect Eden and everything nice there, and now I am looking around for what you have for me, because I keep your law and in nothing do I transgress," And then it would have been part of the Father's duty—shall I say it that way, duty?—according to his own law, his own arrangement—it would have been part of the heavenly Father's duty to have provided some good suitable place, some Paradise, for Jesus where he would not have had any inconvenience of any kind, because being perfect he would not necessarily be subjected to the imperfections that belonged to the sinful race. But nothing of this kind could come in, because just as soon as Jesus was a perfect man, at thirty years of age, he immediately presented his body a living sacrifice. There he gave up all his earthly rights, everything he could have asked for, he there voluntarily laid at the Father's feet—"Lo, I come to do thy will, O God; everything that is written in the Book, everything in the Holy Scriptures I am prepared to do"—all the Scriptures there prefigured in the Lamb and the Bullock, all the various sacrifices that pertained to him in the Father's plan—"Here I am, ready to do thy will, even unto death." He therefore, in that one instance, gave over every earthly right, and hence could not have claimed anything the next instant; it was all gone.

JESUS—As Perfect Man and Live in Imperfect Earth.

Q370:2 QUESTION (1911)—2—Could Jesus as a perfect man live in an imperfect earth forever?

ANSWER—That is the same question we had before. Had he maintained his right to human nature, without making his consecration to death, our Lord would have been fully entitled to have a Paradise and the heavenly Father would undoubtedly have provided it; that was the promise of the law—"he that doeth these things shall live by them" **[Page Q371]** —not live in a sinful or in an unsatisfactory condition, but under proper conditions.

JESUS—Father's Obligation To Give Him a Paradise.

Q371:1 QUESTION (1911)—l—You stated that the Father could have provided a Paradise for him. Do I understand, then, that the curse would have had to be removed from the earth before it would have been possible for him to have obtained this everlasting life?

ANSWER—No. Our brother's question is, "Would the Father have been obligated, according to the law,

to give Jesus a paradise home, free from sin and so forth," and the brother wants to know whether this would imply that the whole earth must have been made perfect. No, I answer, when God gave to Adam a Paradise condition the whole earth was in an unfavorable condition, God merely preparing a Paradise eastward in Eden, and God could just as well have prepared some place for Jesus.

JESUS—Re His Prehuman Existence.

Q371:2 QUESTION (1911)—2—Did Christ remember his prehuman existence?

ANSWER—Very evidently he did. I cannot see how he could have been devoid of knowledge on the subject when he was praying to the Father that he might be glorified with the glory he had with the Father before the world was. For him to have spoken in this manner, if he did not remember this glory, would seem rather inconsistent. The question might then be raised, how would Jesus remember this glory since he as a man had never been on that plane of glory? We do not know how; we can only merely surmise. My surmise is that when our Lord was begotten of the Holy Spirit and the higher things were opened to him, that in some manner it gave him memory and recollection of the spirit things. We could not be so impressed because we never had such a spirit existence. We know however God has promised that in our new condition, when we shall attain to the higher nature, the spirit nature, while that body will be a totally different body from the one that we now have, it would therefore not have the marks of memory that this body had. We understand that God nevertheless will somehow or other, in some miraculous way as far as our knowledge is concerned, transfer our knowledge so that we in the future, will remember the things of the present and have full knowledge of our present experiences; otherwise our present lives would be of practically no avail to us; all the experiences of life would be lost. So with our Lord Jesus. Had he not a knowledge beyond all other people? Did he not have a knowledge of his prehuman condition? We think so, else he could not so fully as he did have been the victor, because the Scriptures declare in so many words, "By his knowledge shall my Righteous Servant justify many when he shall bear their iniquities." Father Adam did not have that knowledge, therefore Father Adam made a failure. Our Lord Jesus did have knowledge that Father Adam did not have and this superior knowledge, the Scriptures imply, was a great aid to his faithfulness. By his knowledge the Righteous Servant was able to justify many.

JESUS—Re Only Begotten and First Creation.

Q371:3 QUESTION (1911)—3—Jesus is called the only begotten Son **[Page Q372]** of God. Does this expression refer to his being the beginning of the creation of God, or to his consecration at Jordan? If the latter, what is the distinction between his begettal and our begettal to the spirit nature at our consecration?

ANSWER—I understand that this refers to our Lord from the very beginning of his existence. He was the only begotten Son of God. God sent his only begotten Son. He was his only begotten Son before he sent him. After he sent him, he was made flesh. After he was made flesh he grew to thirty years of age. After he grew to thirty years of age, he made his consecration. Then he was begotten of the Holy Spirit to a spirit nature; but he was the only begotten Son of God the whole time, to my understanding.

JESUS—Re Immersion Into Moses.

Q372:1 QUESTION (1911)—1—Was Jesus a man immersed into Moses?

ANSWER—The whole nation of Israel was immersed into Moses. Moses became the mediator or representative of the whole Jewish nation and the whole Jewish nation was immersed into him when they passed through the Red Sea, the cloud overhanging and the sea on either side. This was their immersion into Moses. Of course since Christ belonged to the Jewish nation, he was immersed into Moses, he was responsible to Moses, he was responsible to the law of Moses, and responsible to every feature of the law just as much as any other Jew was, exactly—no more, no less. The difference between him and other Jews was the same as the difference between him and the Gentiles. He was perfect and all the race of mankind are imperfect. He could keep the law and none of the rest of mankind could keep the law. He

could keep the law because he was perfect. We cannot keep that great law that Moses gave because we are all imperfect, hence our need of one to make up for our deficiency.

JESUS—Re Life Rights.

Q372:2 QUESTION (1911)—2—If Jesus laid down his life-rights in consecration, how could he still have them at his resurrection?

ANSWER—It would seem as though we had never learned the English language properly—or at least, as though we had learned in different schools, and had different dictionaries—because, apparently, the Lord's people, with the very same thought in mind, will use different forms of expressing that thought. Now, what is it to lay down life-rights?

When Jesus said, in his consecration, "Lo, I come to do thy will, O my God," what did he lay down? He laid down his will. What did his will include? His will included everything that could happen to him—his life and all of his rights of every kind; when he gave his whole will, his entire heart, to God, it included everything. Had he, therefore, no life-rights left? The heart he still had left, and he still had that life to lay down until he cried out, "It is finished," on the cross, So he had not laid down his life, in one sense, and he had laid it down in another sense; he had laid it down in the sense that he had agreed he would not hold anything back that might be the Father's will—no matter what might **[Page Q373]** be the Father's will, he would do it. In that sense of the word, he had made a consecration of his all. But it is one thing to lay it down, and it is another thing to apply it. I laid down my hat here somewhere, but it does not follow that I do not own my hat, does it? I do not even know where my hat is now, but I laid down my hat; I gave it into the care of another. Now, it does not follow that I have nothing further to do with that hat. It does not follow that I should not direct that person into whose care I gave my hat to give it to you. I have laid it down; I put it in his hands; I could direct him that be might give it to you. Now just so, our Lord Jesus put his whole life into the Father's hands, and declared himself ready and willing to do the Father's will in every particular, keeping nothing back. Now, in the Father's will there were trials and experiences came to him, the final one being death on the cross, and he was faithful; he kept nothing back he let his life be laid down even to the very last, and finished the work of laying it down; but it does not follow that he had no right to that life; he had not given his life away. To lay a thing down, or to give it into the care of another is not to give it away. So these life-rights that Jesus had and that he committed to the Father, are not given away but are his still to bestow. If he did not have these life-rights to bestow, if he did not have any hold on them, if he did not have any right to them, he could never be the world's Savior, because it is these life-rights that he laid down sacrificially, or permitted to be taken from him at Calvary by wicked men—these very life-rights that the world needs, and that he, as the great mediator between God and men, intends to give to the world of mankind under the terms of the New Covenant. And it is for that very purpose that he may give these earthly life-rights to the world, that God has appointed that he shall have a kingdom, and shall rule the world, and instruct them, and bring them to an appreciation of what he has to give to them, so they will be ready to accept it on his terms.

JESUS—Re Giving Up Life Rights.

Q373:1 QUESTION (1911)—l—How could Jesus give up his life-rights twice, at Jordan, and at Pentecost?

ANSWER—He did not give up any life-rights at Pentecost. He gave up his life-rights at Jordan. He completed the giving up of his life-rights to do the Father's will at Calvary. He finished the matter of giving himself there, but while he was thus giving himself, that was a different matter altogether from making application of the merit. That is the point that seems so difficult to some minds to grasp. I do not know why. To my mind it is just as simple as anything could be, but apparently to some other minds it is a very difficult thing to see the difference between our Lord's laying down his life in consecration and the finishing of the laying of it down actually at Calvary and his application of the merit in the "Most Holy."

Let me see if I could draw an earthly illustration that might help you: Suppose you had a property and you sold it for $10,000 and you said, "I have a special purpose or use for $10,000 and I will sell that property." You first entered into a contract with the agent that you would give a deed. That **[Page Q374]** would correspond to our Lord's covenant at Jordan. Then by and by at the proper time, say a month afterwards, you signed the deed—gave over all your interest in the property, and you got the $10,000 and deposited it in the bank. Now that money in the bank is the proceeds of the sale of that property. Now the money in fact is still yours; you have sold the property that you might do certain things with the results and the results are now represented in the $10,000 in the bank. Then it is for you still to give an order or check on the bank giving or appropriating that money for some particular purpose.

Now these four procedures correspond with our Lord's four transactions. First he made his consecration, which is like the signing of the contract with the real estate agent. Secondly, he finished the matter at Calvary, and that corresponds to signing the deed and making full delivery of the deed.

Thirdly, he has the money placed to his credit in the bank, and that represents how he delivered himself up into the Father's hand—"Into thy hands I commit my spirit."

And fourthly, he had the disposition or use of that merit in the Father's hands in the same sense that you would have the use or disposition of the money in the bank. It is to your credit. You are the one that can draw the check. So our Lord's merit was to his own credit in the Father's hands, and he also could draw the check and could make the application of that merit and he does make an application of that merit now, as the apostle says on our behalf. And the evidence that it was made on our behalf was indicated at Pentecost when a blessing came on certain members of the church, which is the body of Christ.

JESUS—Was He Born Three Times?

Q374:1 QUESTION (1912)—1—Would it be correct and proper to speak of our Lord Jesus Christ as having been born three times? Col. 1:15, Luke 2:11, Rev. 1:5.

ANSWER—I do not see anything improper about speaking thus of our Lord. The word "Birth" is more or less of an elastic nature. Was Jesus not created? Yes! Well then, birth and creation are both the same to my mind. The begetting is the beginning of life. That beginning of life carried out to its consummation means birth or the full attainment to life. Jesus obtained life as the "Only Begotten" of the Father long ago in the beginning. That was the first birth referred to in the texts given in this question. Jesus came as a babe and so we have the account of that birth in the second text above. Then He did come to life from the dead, and thus we have the last text answered. So you see that it is true in all these ways as is asked in the question. It is the same thought in everyone of them, although it is expressed in different words. That is all the difference.

JESUS—Was He Begotten in the Court?

Q374:2 QUESTION (1912)—2—Was Jesus begotten in the Court?

ANSWER—Jesus' begetting was just the same as all the rest; He was in the Court, according to the flesh, and at the moment of His consecration He passed beyond the First Vail. He was a New Creature the moment the Holy Spirit came upon Him. Jesus' consecration was evidently before He went under the water. It was because He made His **[Page Q375]** consecration and was accepted that God indicated His acceptance by giving Him the Holy Spirit. But the moment He received it the New Creature was beyond the First Vail, in the Holy. So then, as a priest, He was in the Holy attending to that part of His work, from the moment of His spirit-begetting. Yet His flesh represented by the Bullock was taken outside the camp. He was a New Creature—was in this "Holy" condition all the time, every day and every night, whether awake or asleep—all the time He was in the Holy condition, for this is the condition which represented the New Creature.

JESUS—Re Keeping Law.

Q375:1 QUESTION (1912-Z)—l—If Jesus had kept the Law blamelessly, yet had failed in some feature of His covenant of sacrifice, what would have been the status of human redemption? Would the Ransom-price of humanity have been paid by Jesus' keeping the Law perfectly, even though He had failed in obedience to His covenant of sacrifice, and thus failed to attain to glory, honor and immortality—the divine plane? If not, why not?

ANSWER—Under the circumstances mentioned in the above question, the entire matter of redemption would have failed, so far as Jesus was concerned. His death would not have ransomed man from the death penalty. Indeed, the question pre-supposes an entirely wrong view of the Ransom. Jesus' death was a Ransom-*sacrifice*. That is to say it was a *sacrificial death* intended to effect the ransom of Adam and all lost through his disobedience. But a Ransom-*sacrifice* is one thing, and the payment of the Ransom- *price* is quite another thing. For instance: Jesus did His work perfectly; it had the Divine approval; the Ransom-*price* was laid down and was satisfactory to the Father, and Jesus has been rewarded for His loyalty and obedience manifested in that Ransom-sacrifice; but the *value* of that sacrifice, quite sufficient to be the off-set, or satisfaction, for the sins of the whole world, has not yet been applied.

The merit of that sacrifice is in the hands of Divine Justice, subject to application for the sins of the whole world as soon as God's time shall have arrived. But that time has not yet quite arrived, and the world is still not redeemed, even in a judicial sense. Hence we read, "The whole world lieth in wickedness" and are all "children of wrath." (1 John 5:19; Eph. 2:3.) If the Ransom-price had been applied and accepted, the world would not lie in the hands of the Wicked One, and would no longer be "children of wrath."

Before the merit of Jesus' sacrifice can be applied as a Ransom-price for the world's sins—to secure the world's release from Divine condemnation, and the turning over of the world to Jesus and the establishment of His Kingdom for its blessing—before all these things, or any of them, can take place, another matter must, according to the Divine Program, be attended to. That other matter is the calling and acceptance and begettal to the divine nature of an elect "Church of the First-Borns, which are written in Heaven." (Heb. 12:23.) This is the work which has been in progress for nearly nineteen centuries. As soon as it shall have been completed the glorious Redeemer with His exalted Bride class will inaugurate His glorious reign of a thousand years, by binding Satan and ushering in the New Dispensation, for **[Page Q376]** which the whole groaning creation has so long waited.—Rom. 8:22,19.

Thus it will be seen that our Lord's testing, which began at Jordan at the time of His consecration and which ended at Calvary, was *two-fold*, and the two trials progressed simultaneously, and to have failed in either particular would have lost all. As a man from the human standpoint, born under the Law, He was obligated to keep the Law in *every particular*. To have failed would have been *death*. As a New Creature, who had entered into a covenant of sacrifice, our Lord was obligated to sacrifice willingly and obediently, His life, His rights, everything that He possessed, in harmony with the overrulings of Divine providence. "The cup which My Father hath given Me, shall I not drink it?" (John 18:11.) To have failed of the full, complete sacrifice would have cost Him everything, and He would have accomplished *nothing* by all of His previous experiences and loyalty.

Our Lord's faithfulness in sacrificing during the three and a half years of his ministry added nothing whatever to the perfection which He had at Jordan. He was perfect and an acceptable sacrifice *to begin with*, and He merely *maintained* that perfection and that acceptance with the Father "faithful unto death." Wherefore He has attained His present exaltation and is in readiness to be the world's merciful and faithful High Priest, and He has also the merit of His sacrifice in the hands of Justice ready at the appropriate time in the end of this Age to be applied for the cancellation of the sins of the whole world.

The Church shares in the benefits of our Lord's death in a different way from that of the world. She has her Redeemer's merit *imputed* to her by (because of) *faith*—to cover the weaknesses and blemishes of her flesh, so that her flesh may be presented holy and acceptable to the Father by the Redeemer, who imputes the merit of His sacrifice to it and makes it acceptable as a part of His own sacrifice. "For if we suffer

[with Him] we shall also reign with Him"; "If so be that we suffer with Him, that we may be also glorified together"; "Present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service;" "Fill up that which is behind of the afflictions of Christ." (2 Tim. 2:12; Rom. 8:17; Rom. 12:1; Col. 1:24.) These are some of the invitations offered to the Church who are now qualifying to be members of the Royal Priesthood in the great work of blessing and uplifting mankind as God has foreordained and promised.

JESUS—Re Everlasting Life.

Q376:1 QUESTION (1912-Z)—l—Was Jesus, at the time of attaining the perfection of manhood, possessed of everlasting life, or was it necessary for Him to be placed on trial as a perfect man before He would be accounted worthy of everlasting life?

ANSWER—According to the Divine Law, under which Jesus was born into the world, His perfection proved His worthiness of everlasting life, just as Adam's perfection meant everlasting life to him. But as Adam, who when created was in covenant relationship with God, by disobedience, by breaking the Covenant, *lost* the right to life which was His by that Divine Covenant, so Jesus, as a perfect **[Page Q377]** man, was in covenant-relationship with God, and as a human being could have *forfeited* His right to life only by *sin*, or, *otherwise*, have disposed of it by *sacrifice*—the latter of which He did.

JESUS—When Perfect

Q377:1 QUESTION (1912-Z)—1—At what Period in Jesus' life was He a perfect man?

ANSWER—He was always perfect, but did not become the perfect *man* until the 30th year of His life. In the very beginning, "the beginning of the creation of God" (Rev. 3:14), He was sinless, perfect on the spirit plane—next to the Heavenly Father. When He humbled Himself, in harmony with the Divine Plan and in order that He might be man's Redeemer and Restorer, He still maintained His perfection, His sinlessness. When born of the virgin, He was still "Holy, harmless, undefiled and separate from sinners." He was the perfect *babe.* As He grew to manhood, His perfection was maintained—He was the perfect *boy,* the perfect *youth* and finally the perfect *man.* Thus we read, "Jesus increased in wisdom and stature and in favor with God and man."

JESUS—Re His Perfection.

Q377:2 QUESTION (1913)—2—How could Jesus be a perfect man as Adam was, without being sexless?

ANSWER—This is a question that no one in the world can answer because there is no information on the subject. The Bible presents to us the fact that Adam was created originally somewhat after the order of the angels. That is to say, he was not capable of producing his own kind, but for the purpose of having a race God divided him into two persons, taking Mother Eve from his side. Thus Adam became twain, and filled the earth with a population, in order that all might come from one man. Whether Jesus was like Father Adam before Eve was taken from his side, or like Adam afterward, no one can answer today. Nor is it necessary for us to do so, as we are all satisfied, I am sure.

JESUS—One of His Titles.

Q377:3 QUESTION (1913)—3—Why is Jesus called the Only Begotten Son of God?

ANSWER—In the first chapter of John's Gospel the Apostle describes the Lord Jesus in His prehuman condition. He says, "In a beginning was the Logos (the Word or messenger or mouth-piece), and the Logos was with the God, and the Logos was a God; the same was in the beginning with the God. By Him were all things made that were made; without Him was not one thing made that was made. And the Logos was made flesh and dwelt amongst us, and we beheld His glory as of the only begotten of the Father." John beheld His glory as of the only begotten of the Father. The chapter declares He was the only one the

heavenly Father ever created, and all things were made by Him. He Himself was the Father's creation, and in all subsequent work of creation He was used as the Father's active agent. This agrees with all other statements of Scripture; that He was the beginning of the creation of God; the Alpha and Omega, the beginning and the ending, the first and last. He was the one whom the Father created, and the Father through Him proceeded with all creation. So the Apostle says, **[Page Q378]** "There is one God, the Father, and one Lord Jesus Christ, by whom are all things, and we by Him."

JESUS—Trial for Human Life Rights.

Q378:1 QUESTION (1914)—l—Did Jesus prove His right to human life from His birth to thirty years of age, or did He prove His right to human life from thirty years of age to the cross?

ANSWER—We have no reason to doubt that our Lord Jesus as a perfect boy lived up to the highest standard that could be expected of a perfect boy, and so we read in the Bible that He grew in stature and in wisdom and in favor with God and man. That is pretty plain for the boy, and He kept on growing and He kept on coming up to full manhood and He did not reach full manhood until thirty years of age. Of course He was subject to the law all the way along, and any violation of that law would have impaired Him more or less directly, but the time at which He is specially brought to our attention as being on trial for life or for death is from the time that He gave himself at thirty years of age. So far as our judgment is concerned, we therefore would say that is where Jesus was under trial before the law and His covenant of sacrifice. But without doubt all of the previous years of His life He had lived up to the standard of His knowledge and perfection.

JESUS—Re Ransom Price.

Q378:2 QUESTION (1916-Z)—2—Was Jesus at the age of thirty years qualified to give Himself a Ransom-price for Adam and His race, or was it necessary that first He should have a personal trial, or testing, in respect to His loyalty to God before His sacrifice could be accepted as the Ransom-price for Adam and his race?

ANSWER—Jesus was at thirty years of age qualified and competent to present His body a "living sacrifice, holy, acceptable unto God," as man's Ransom-price—and this He did. God accepted the offering and sacrifice and signified His acceptance of it by the anointing of the Holy Spirit, by which he begat Jesus again, this time to the divine nature as a reward for the obedient sacrifice of that which He had consecrated unto death.

Nevertheless, the necessity for a testing of One who would become man's substitute was not overlooked in the Divine arrangement. Two tests, or trials, proceeded at the same time, and both were necessary, As a *man* He must prove loyal to the principles of righteousness represented in the Divine Law, otherwise He could not be a suitable substitute or Ransomer for Adam and his family. On His own account, to prove Himself worthy of the divine nature, Jesus needed to have trials as a New Creature. His begetting of the Holy Spirit could reach the fruition of the divine nature only by His faithfully carrying out His covenant of sacrifice. Hence, if He had failed to perform the sacrifice as He covenanted, He would have failed entirely, and would not have received the great reward of Divine glory, honor and immortality which came to Him in His resurrection.

As St. Paul declares, "Wherefore, God also hath highly exalted Him, and given Him a name which is above every name." (Phil. 2:9.) The entire test of our Lord Jesus was along the lines of His faithfully sacrificing Himself, in the **[Page Q379]** doing of the Father's will—in submitting to all things "written in the Book"—in the prophecies and in the types of the Law. Had He failed to keep His covenant of sacrifice, not only would He have failed to gain the exaltation to the divine nature, but He would have lost *everything*—even *life itself*.

But the keeping of His covenant of *sacrifice*, *obligatory* upon our Lord as a *New Creature*, meant also

that He kept the *Law*, obligatory upon Him as a *human being* because the things required of Him under His covenant were in *harmony* with the *Law*. To keep His covenant meant that He should *keep the Law*, and much *more* than that—to sacrifice His rights and interests which the *Law* did not demand should be *sacrificed*.

JEWS—Our Attitude Toward Them.

Q379:1 QUESTION (1907)—l—Isaiah 40:1,2, "Comfort, comfort, ye my people, saith your God. Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, and her iniquity is pardoned; for she has received at the Lord's hand double for her sins." Do you consider this applicable to our attitude toward the Jews at the present time?

ANSWER—I would think that it would be proper enough for us to speak comfortably to Jerusalem, but I do not think it implies that Jerusalem is going to hear at first. Now, we have spoken a good many comfortable things to the Jews. If you will take into consideration what is written in the 2nd volume of Dawn on the subject, and what is the future hope for the Jews, and in the 3rd volume calling attention to this very Scripture, and the booklet in the Hebrew jargon that gives the Tabernacle Shadows, and what we believe to be the true interpretation of the book of Hebrews, you will notice that we have tried to speak to the Hebrews some of these comforting words, but we have not found it has made very much impression on them—perhaps a little, we do not know. But the Lord says the time is coming, and that those who have an ear to hear will hear, and the others that do not have an ear to hear will have to wait until the trumpet blows loud and long.

JEWS—How God Will Deal With Them.

Q379:2 QUESTION (1909)—2—By what process or method will the Jews be in a position to be dealt with by God?

ANSWER—I can only give you my guess, which is that, at the end of the great time of trouble, the Jews as well as the rest of mankind will be in a great deal of tribulation and general distress, and about the closing time of the trouble, the Ancient Worthies will appear amongst the Jews, not the infidel Jews, for there are some real earnest Jews, who are longing and waiting for the Messiah, and I presume it will be that kind to whom He will reveal Himself, and as He makes Himself known to them, they will believe and then a neighbor will be found, and then other Jews will be gathered to them. There are probably plenty of unbelieving Jews who are with the Gentiles, and when they see the blessing coming upon Israel, they will want that blessing too. All the blessings of God are to be with those in harmony with Him.

JEWS—Jesus Sent to Them First.

Q379:3 QUESTION (1910)—3—Please explain, "Unto you first, God **[Page Q380]** having raised up his son Jesus, sent him to bless you in turning away every one of you from iniquity."

ANSWER—This refers to the Jews "unto you"; the blessings of God must be first to the Jew and afterward to the Gentile. You remember that the Gospel did not reach the Gentiles until after the seventy weeks had ended, till three and a half years of favor to the Jews after Jesus died; then Cornelius was the first Gentile to come into favor with God. So Peter was right when he said, it cannot go to the Gentiles until this three and a half years of favor is over.

JEWS—Number in Paul's Day.

Q380:1 QUESTION (1911)—l—Some time ago you suggested that probably not more than ten thousand Jews came into the early church. In reading Saint Paul's letter to the Romans eleventh chapter, we note he refers to the 7,000 of Elijah's time, and then adds, "Even so at this present time there is a remnant according to the election of grace." Do you think it would be reasonable to interpret this expression, "Even so now also" to mean that the remnant numbered 7,000?

ANSWER—No, I would not be so critical. We will ask Saint Paul by and by and see what he says.

JEWS—How Get Life by Keeping Law Without Ransom?

Q380:2 QUESTION (1912)—2—How could God offer the Jews Life if they kept the Law without a Ransom?

ANSWER—God was not really offering the Jews anything mysterious. He practically said to them that He would make a proposition to them, and that proposition was that if they kept His Law they would have Eternal Life. This was an offer to everyone and anybody. They could not keep the Law, however, and they required somebody to help them, and the Lord was authorized to help them. They were in the fallen condition, and thus they required somebody to keep the Law for them. The Lord gave to Israel the same proposition as that given to the whole world from the time of Adam, namely: "Keep My Law and you shall have Life forever." The Lord requires that everyone in order to have Life must keep His Law. You and I must keep His Law. We are not, however, to keep that Law in the letter and form, but we must keep that Law in spirit to the extent of our ability. The full meaning of the Law is fulfilled in us, and it is accepted with this modification ("to the extent of our ability") because we are Members of the Body of Christ. The Jews, however, were NOT justified by God without the Ransom Price. It was merely a proposition, merely an offer to them. God merely stipulated in a formal way that if they kept His Law (which they boasted they could do) they would have life, but you know what the result was. No, I would say, God did not offer the Jews eternal life as we know it, for all were guilty before God and Justice and had not yet been appeased.

JOSEPH—Re His Brethren as Types.

Q380:3 QUESTION (1909)—3—When will we be living in the parallel time when the Joseph class will be made known to their brethren, the Benjamin class?

ANSWER—Well, it is only a speculative answer, for the Scriptures say nothing definite on this question.

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Our inference would be that the Benjamin class—the Great Company, and the Joseph class—the Little Flock, will be made known to each other in the great time of trouble. In the 19th chapter of Revelation, we read that a great many people will see after Babylon has fallen. There is a difference between Babylon falling in a judicial sense, by being rejected by the Lord, and the actual falling, as when she goes down like a millstone. In the 19th chapter of Revelation we also read that a great multitude said: "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb has come, and his wife hath made herself ready." They rejoiced in the fall of Babylon. This is the Benjamin class rejoicing to know the Joseph class—it is after the Little Flock is changed and the Great Company is still in a measure of tribulation that they will recognize the Little Flock.

JUBILEE—Re Millennium and Earth's Great.

Q381:1 QUESTION (1905)—l—When does earth's great jubilee commence, and is it different from the Millennium?

ANSWER—No, it is not a continuation of the type. We are in the time of the great jubilee now. We do not see the restitution then, you ask? Well, how was it in the type? Did they begin in the middle of the night and take possession of things? The people did not know, but the priests were to let the people know by blowing on certain silver trumpets. We are in the anti-type of that time now. You are blowing the silver trumpet of truth in your neighborhood and I am blowing in mine. Proclaim the jubilee.

JUBILEE—The Land Was Forced to Keep its Sabbaths.

Q381:2 QUESTION (1911-Z)—2—In a chapter in Vol II of Studies of the Scriptures it is shown how the

Israelites while in captivity were forced to observe the Sabbaths which they did not observe before. Why are these Sabbaths called Jubilees in Vol. II.?

ANSWER—What the second volume of Studies says is, not that the Jews were forced to keep their Sabbaths while in Babylon, but that the land was forced to keep these Sabbaths, while the Jews were in Babylon. God says so. (2 Chron. 36:20,21.) The Jews were commanded that in the Jubilee year the *land should rest.* Like the rest of humanity, somewhat selfish, they were afraid that if they should let the land rest a whole year they would get behind in their taxes, etc. So they did not properly keep those Jubilees. Israel had kept nineteen Jubilees up to the time when they went into captivity; and the Lord was greatly dissatisfied with them. He said: While you have had the land, the land did not observe the Sabbaths. You did not keep the Sabbaths properly. We are not herein blaming the Jews, for we believe that if the Lord should put such a commandment upon the United States or any other country, very few would keep it.

According to the Law, the Sabbath year occurred every seventh year. The people were instructed to count seven times seven years, and then came the fiftieth, the Jubilee. Thus two Sabbaths came together, one of which, the fiftieth, was the great Jubilee year. The Jews kept these Sabbaths in a half-hearted way; so the Lord put them out of their land into the enemy's land, until their **[Page Q382]** land should accomplish her Sabbaths. Evidently God did not wish the Jew to understand the full import of these time features; for the Jew does not understand even to this day. If God had meant for the Jew to understand, the Jew would have understood. But we believe that these time features were meant chiefly for the Spiritual Israelite, and that the number 70 was put there to show us when the time should come for the Lord to bless Israel and the whole world. When the time comes, then the Jews will understand about their Sabbaths, the captivity and the fulfillment of all things. But we get this information from the spiritual source, a higher source than the Jews and the remainder of the world.

JUDAS—Betrayal of Jesus a Duty.

Q382:1 QUESTION (1905)—1—If it was necessary for one to betray the Savior why was Judas condemned for performing his duty?

ANSWER—I do not know any place in the Scripture that says he had that duty to perform. The matter is simply this: Prophecy said that our Lord would be betrayed, just as it was also stated when our Lord rode into Jerusalem that there would be a shout, and so, afterwards, our Lord said that if the people had not shouted, the very stones would have cried out. It was not compulsion on Judas' part. The Scriptures say that he had a devil and that he was a thief. I do not have any sympathy to waste on Judas.

JUDAS—Final Trial.

Q382:2 QUESTION (1909)—2—Was Judas' trial final?

ANSWER—I do not know, I am not authority to say anything more than is written, which is this, that "It had been better for this man if he had not been born." I do not know how it would be better if he had an opportunity in the resurrection.

We know that Judas and the other disciples had the Holy Spirit in a certain sense that the others of the Jewish nation did not have. The Lord put His spirit upon them and sent them out as His representatives, giving them power over unclean spirits and all manner of diseases, and this power operating in and through them seemingly gave them more power and advantage in every way over the other Jews. But if God has anything for Judas in the future, you will not find me making any objection—I have too much respect for the Lord to do that.

JUDGMENT—All Appear Before the Seat of Christ.

Q382:3 QUESTION (1907)—3—How shall we understand this text: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath

done, whether it be good or bad?"

ANSWER—In one sense of the word we are all standing before the judgment seat of Christ now. Are we not on trial? Yes. Who is the one that is trying the Church? Jesus, as the Father's representative. All judgment is committed unto Him. And you remember how he tells the different churches that unless you hear My voice, etc., I will remove your candlestick out of its place. He was judging the Church, you see. When He comes to the Laodicean Church, He says, "Behold, I stand at the door and knock." The judging and testing is going on now. And if you hear **[Page Q383]** my voice, I will come in and sup with you, etc. And so the Lord all the way down has been judging His people. We are in the school of Christ; He is our teacher, and instructor, and discipliner, and when we need to receive corrections, the Lord Jesus, as the Father's representative, attends to that matter.

JUDGMENT—In Re The Dead Judged.

Q383:1 QUESTION (1908)—l—"Who shall give an account to Him that is ready to judge the quick and the dead. For, for this cause was the gospel also preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

ANSWER—I understand here, making it brief as possible, that you and I, and all the Lord's consecrated people, called out from the world, are judged according to men's judgment, as in the flesh, and they look at us from the fleshly standpoint, and they say, Well, there are just as good people outside as there are inside. Not many great, not many wise, not many learned has God chosen. And that agrees with the Scriptural statement that God is not judging us thus. The Apostle tells us God is judging us who have come into Christ, we who have accepted of His favor, we who are trusting in the merit of His sacrifice, we who have made a consecration of ourselves to Him, not according to the flesh, but according to the Spirit. To be judged according to men in the flesh is one thing, but to be judged according to God's judgment in the Spirit is another thing. And so we are glad that our case is in His hands, and we must all be ready to give an account to Him that is able to judge both the living and the dead. And this is the kind of judging we will have. Thank God for that—not according to the flesh, but according to the Spirit.

JUDGMENT—Fearful Looking Forward.

Q383:2 QUESTION (1911)—2—"But a certain fearful looking forward to of judgment and fiery indignation, which shall devour the adversary." Who are the fearful ones in this case, the ones who have sinned, or the ones who are looking on?

ANSWER—This text is found in Heb. 10:27. The apostle is speaking of some who sin wilfully, and he says that there would remain nothing for them but a fearful looking for of judgment and fiery indignation that would devour them as adversaries of God. The apostle does not say whether those individuals themselves would realize their mistake and feel their alienation from God, and we are not to be wiser than he said. He simply said that it will be so. Nothing will remain for them, if they understood it. Those who once repudiate the blood of Christ are putting him to open shame, and there remaineth nothing for them but to be destroyed—fiery indignation which will devour them as adversaries of God.

JUDGMENT—He that Judgeth Me is the Lord.

Q383:3 QUESTION (1912-Z)—3—Suppose one addicted to the use of tobacco and who began to realize its filthiness should resolve to discontinue it and should really desist from using it for a time, but later should resume the occasional use of it, and thus did not conquer in the matter, the spirit being willing, but the flesh being weak—would this cause the **[Page Q384]** loss of the crown and relegate such an one to the "great company"—or might it lead to the Second Death?

ANSWER—The use of tobacco is a very filthy habit; and there are other habits that are esteemed filthy by some people, but not by others. We are not to draw any line which the Bible does not draw. It is not, therefore, for any of God's people to judge another in the meat offered to idols, or in the chewing of

tobacco, or in any such matters. We should encourage each other in cleanliness of life. To our understanding, no one would be condemned to death for not controlling the tobacco habit or the coffee habit or the morphine habit. God alone knows how each is struggling; He alone knows those who are fighting courageously day by day to the end. We are not competent to judge. St. Paul says, "With me it is a very small thing that I should be judged of you, or of any man's judgment; yea, I judge not mine own self ... He that judgeth me is the Lord." 1 Cor. 4:3,4. We may not even too hastily judge ourselves to be worthy of the Second Death. It is to be left to God as to whether we are overcomers or not. With this in view it is our duty to strive earnestly and not to be discouraged ourselves nor to discourage others, but rather to uphold them and help them to greater courage, to greater zeal and in the service of our Lord.

JUDGMENT—Difference Between it and Criticism.

Q384:1 QUESTION (1912)—l—How may we differentiate between "righteous judgment" and "criticism"?

ANSWER—The Lord says that we should "judge righteous judgment." And again He says, "Judge nothing before the time." What, then, is a righteous judgment?

A righteous judgment would be to reach a right decision. And how can we? Can we read the heart? The answer of the Scriptures is that we do not know and, therefore, should not attempt to judge the heart. Well, if we cannot judge each other's heart, motives or intentions, what can we judge?

We may judge each other's conduct. If I were to see you doing something, I might say, Brother or Sister, you are doing something contrary to the Word of God, and it is bringing forth bad fruit. If that person should say, Brother Russell, it does not seem to me that I am doing wrong, I must not judge or condemn the brother's heart, but I should judge as between good and evil conduct, and at proper time and place call the matter to his attention, and leave it there. I can only appeal to the evil doer showing the fruitage, and say: Look into your heart and make sure that your motive is right. There is a difference in judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it would not follow that our judgment of another's conduct must always be right either.

If we should come to a brother and say, Your conduct seems to be wrong and I am sure you want to do right, can you explain? He may be able to explain and show us that the fruitage is good when we thought it was bad. We are not to condemn our brother, but go directly to him to get his view, and if we cannot agree, tell him how it seems to us and ask him to judge of his own heart.

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JUDGMENT—Righteous and Criticism.

Q385:1 QUESTION (1913-Z)—l—How may we distinguish between "righteous judgment" and "criticism"?

ANSWER—The Lord says, "Judge not according to the appearance, but judge righteous judgment." (John 7:24.) St. Paul says, "Therefore judge nothing before the time, until the Lord come." (1 Cor. 4:5.) The question then arises, What is "righteous judgment"? A righteous judgment is a *right decision*. But since we cannot read the heart, how can we render a right decision? The Scriptures answer that we cannot read one another's hearts and therefore should not *attempt to judge them.*

If, then, we cannot judge each other's hearts, motives or intentions, what can we judge? The answer of Scripture is that we may judge each other's *conduct*. If we see one of the Lord's people doing something improper, we might say, "Dear Brother (or Sister), your conduct would seem to be contrary to the Word of God, and to be bringing forth bad fruitage." If that person should reply, "It does not seem to *me* that I am doing wrong," we must not judge or condemn that one's heart. But we should judge between good and evil conduct, and at the proper time and place call attention to the matter and leave it there

There is a difference between judging the *heart*, which we have *no right* to do, and judging the *conduct*, which is *right* to do. But it does not always follow that our judgment of another's conduct must always be right. We are all prone to make mistakes.

If we should come to a brother and say, "Dear Brother, your conduct seems to be wrong, but I am sure that you want to do right. Will you explain?" He may be able to show us that the fruitage was good when we thought it bad. We may have misunderstood the matter. We are not to condemn our brother, but to go directly to him and get his view. Then if we cannot agree, we should tell him how it seems to us, and ask him to judge his own heart. We can do no more.

JUDGMENT—Israel's Priests Died Typically.

Q385:2 QUESTION (1915)—2—Please explain Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment?"

ANSWER—This is explained better, perhaps, in the Studies in the Scriptures than I can take time to explain it here. It is difficult to explain a matter like this in three to five minutes, because the whole thought has gotten into people's heads upside down and back end first. They all think it refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second veil and covered the Mercy-Seat, he went into the Most Holy, representing heaven itself.

The antitype is that our Lord Jesus offered up Himself as the bullock. The bullock represented Jesus as a man; the goat represented the human nature of the church. As High **[Page Q386]** Priest, Jesus slew the bullock; at baptism He offered the sacrifice of His humanity. The typical priest took His two hands full of incense and crumbled it in the fire on the incense altar—that represented the three and one-half years of our Lord's ministry. This picture of the incense falling upon the fire represented the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume.

When Satan came to Him with temptation, His loyalty was an offering of sweet odor to God. When he had the suggestion come to Him to avoid giving what He had agreed to give, He put the temptation away and would have nothing to do with it. "The cup that My Father hath poured for Me shall I not drink it?" was ever His sentiment. The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire, in the antitype. Then our High Priest went under the veil—into death. He was parts of three days under the veil, arising on the other side of the veil on the third day. This was the resurrection of Jesus. He arose on the spirit side of the veil, a spirit being. Then, forty days later, He sprinkled upon the Mercy-Seat in the Most Holy, in heaven, the blood of Atonement on behalf of the church.

The apostle here is trying to get the church to see that the Jewish high priest did something of this kind in type. The Jewish high priest went into the most holy of the tabernacle, not without blood. That blood, in every case, represented the blood of the high priest—his life. Every high priest, when he passed under that veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil, under that curtain. And so it would have been death to Jesus if He had not done perfectly the will of the Father.

Then the apostle declares, "It is appointed unto men *(men-priests*—get the thought) once to die (typically, in passing under the veil) and after that the judgment," or decision. They typified their death in the sacrifice of the bullock, and carrying its blood under the veil. If the priest had not done it perfectly, he died. The bullock represented the priest. After he had sacrificed it he passed with its blood under the second veil. "After death the judgment." There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Jesus died, passed the second veil, and was raised on the third day.

After the high priest in the type had made his offering, and had passed beyond the second veil, and sprinkled the blood upon the Mercy-Seat, he came out and blessed the people.

Our Lord Jesus, the High Priest, has not yet come out to bless the people. The antitype is a very large thing. Jesus went under the veil into the Heavenly Holy over eighteen hundred years ago. He has not yet appeared for the blessing of the world. But "To those that *look* for Him, He shall appear a second time, not as a sin-offering, but unto salvation." This is the best I can do on this question in the limited time I can give here.

JUDGMENTS—Binding Kings and Nobles.

Q386:1 QUESTION (1916)—l—The 8th verse of Psalm 149 reads: **[Page Q387]** "To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written. This honor hath all His saints." Does this apply to the present time? If so, how is it being fulfilled?

ANSWER—We have already had something to say on this very subject in The Watch Tower. (Z1914, p. 135, par 3; col. 1.) It would be better, perhaps, to read this article. We pointed out that this Psalm evidently pictured a time when the Lord's people on this side the veil would in some way be prominent before the world. It says, "Let the saints be joyful in glory." Once we thought that this meant joyful in Heaven; but now we see that to be joyful in glory need not be on the other side, but on this side of the veil. The Psalmist proceeds to say, "Let them sing aloud upon their beds." He declares that the saints upon their beds will have a two-edged sword in their hands. The bed signifies a condition of ease, so far as the faith is concerned. We shall, of course, be at ease on the other side; but this evidently means an ease of faith on this side of the veil. The two-edged sword means the Word of God. That must mean *here*; for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword in the hands of the saints means that, while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the Truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of His people a share.

We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this Jordan may mean to put the Truth in such a way as to do the judging. The Elijah will handle this sword. The details are not given; but it is left to us to watch the leadings of the Lord. The Lord has kindly veiled our eyes to this matter. Until now we have never thought much about Elijah's going down to the Jordan and the important work he did there as having any special significance. But now we see that we went to the Jordan in 1914; and that Elijah and Elisha stood there, talking as we are doing now. After they had talked awhile, Elijah wrapped up his mantle, evidently referring to some special power given to the Elijah class; and he then smote the waters. We are watching daily to see what this may mean. Everything led up to that smiting. Everything went ahead to prepare for this. Now we see that what has preceded has only been preparing the way for this. I am daily looking for what the folding up of the mantle may signify. It looks as if it may mean a great deal of money. We are trying to wrap up whatever mantle comes. This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. Let us be ready.

JUSTICE—When Satisfied.

Q387:1 QUESTION (1908)—l—Has justice as yet been satisfied? If not, when will it be satisfied?

ANSWER—Justice, dear friends, is the representative of God. While it is stated that God is love, that represents the very essence of His character; and when He represents Himself, **[Page Q388]** He pictures Himself from the standpoint of justice. "Justice is the habitation of thy throne, O Lord." So that the satisfaction of justice is the satisfaction of God in that sense. Now has God been satisfied? In what respect? If we were speaking of God as being satisfied with respect to His own plan, certainly He is

satisfied; He made the plan; but so far as justice is concerned, He has allowed these different qualities of His being to be manifested separately. For instance, under the operation of divine justice, the Lord pronounced the original sentence. "Dying thou shalt die," and for more than six thousand years our race has been under that sentence of justice, and is still under it. Justice is calling for the death of the whole world, and that is the reason the whole world is a dying world. Well, has God made any provision for the satisfaction of His justice? Yes, we answer, God has declared that He loves the world, and that although His justice sentences the world, nevertheless He has provided a way out, and He has shown us what that way is: that our Lord Jesus is the way, the truth, the life. What is it Jesus did? We answer, He died for our sins. For whose sins did He die? I answer, He died before He appropriated it to anyone. When Jesus died, there was no appropriation of it to anyone; He simply died, and then what? On the third day He arose from the dead. The Father raised Him from the dead by His own power, and forty days afterward He ascended up on high. What for? There to appear in the presence of God for somebody. What does it mean by appearing for somebody? In the same way an attorney would go into court before the bar of justice and appear for you. If you employed him to act as your attorney, he would appear before the court for you. Now I might be guilty and he might not appear for me; he might even be a friend of mine, or at least have given assistance to me, but he is not my attorney unless I have engaged him, and he is not therefore authorized to appear for me unless I engage him. Now when our Lord Jesus ascended up on high, He appeared in the presence of God for us. Who are the "us"? Us believers, us of the household of faith. Did he not appear for the world? No. Did he appear for Adam? No, he did not. Well, had he not merit enough to appear for all? O yes, He had plenty of merit, no lack of merit! The one sacrifice was necessary for any one member of the race. No one member of the race could be reconciled to God, or atoned for, except by the death of Christ. But suppose in God's plan it had been to make reconciliation for your sins alone, individually: it would have taken the whole death of Christ to make that possible, would it not? And if it were I alone, it would have taken the whole merit of Christ to atone for me; nothing less than that would have done; so that if Adam had been atoned for, it would have required all; any member of the race would have required all; but since all died through one man's disobedience it is possible for that one person who paid the ransom price to apply His blood for a thousand individuals, or for a hundred thousand individuals, or for a million individuals, or for the entire membership of the human race, and for Adam himself. He could appear for just as many as he chose; He could apply the merit of His sacrifice for one or for all, **[Page Q389]** but less than His sacrifice would not do for any one. And more than His sacrifice was not necessary for all. Now, who did He appear for? He appeared for the household of faith. Where have we anything to illustrate the matter? I answer in the 9th chapter of Leviticus, in the Tabernacle Shadows, we have a picture which shows the very matter, how the high priest after having offered up the bullock, which represented himself, went into the holy. For whom did he appear? He appeared for himself, his body, and his house. He appeared for his own sons, who were the members of his own body, the under-priests, and he appeared for his own tribe which was the tribe of Levi; he appeared for all of these, and he sprinkled the blood for all of these. Was it accepted? Yes. For whom? Just accepted for those for whom he applied it. It was not accepted for any except those for whom he applied it. He could have applied it for all, as we see, looking at the Lord Jesus, the antitype, but it was not made available for all. It was only applied to his members, to his house. Now it is so with Christ. He applied the merit of His sacrifice for us, the household of faith, all believers; and amongst these believers are consecrated ones, the members of His body. He did apply it for us; and what was the consequence? The consequence was that justice was satisfied so far as we are concerned. How do we know? Because the Scriptures tell us that the Lord Jesus has made a reconciliation for our sins. The Scriptures tell us that the Father Himself loveth us. The Scriptures tell us that we have access to God through the blood. Who has access, sinners? No. Well, who? *Believers* have access; those who have turned their backs on sin, those who have become members of the household of faith have access through His blood. Others do not have any access to God through the blood; it is not intended that they should; He has applied His blood only for this particular class. Now what is the second step? We answer, the second step is shown in the type also. After he

appeared for us then he appeared in us. That is to say, He accepted these consecrated ones as members of His body, accepted them as the Lord's goat in the type; they were no longer their own. "Ye are not your own." All those whom He accepts as joint-sacrificers with Him have first of all given up their individuality, their own personality, "Ye are dead." Now there is the point a great many of our dear friends are mixed on, I think. They do not see that, "Ye are dead." There is no *you*; you are out of the question. Some of the dear friends will say, "Brother Russell, don't we offer the sacrifice?" I say, not at all, my brother. Did the goat offer itself in sacrifice? Not at all; the high priest slew the goat; the goat had nothing to do with slaying itself; you, according to the flesh, and I, according to the flesh, when we presented ourselves to God in sacrifice are represented by that goat, which does none of the sacrificing at all. So you did not do the sacrificing, and you are not sacrificing now, and you are not going to offer your own blood. Nothing of the kind. You simply gave yourself to the Lord and your individuality was lost immediately; you are dead. When the goat was killed it represented you dying as a human being, as an old creature, and henceforth what? "Henceforth for me to **[Page Q390]** live is Christ"—and a member of the Body of Christ. That is the only standing I have, and the only standing you have, because we are members of the body. And what part of the Body is to do the sacrificing? I answer, it is the Head. All of your intelligence is in your head, and all the willing is in your head. So with the Head of the Church, Jesus Christ; all the willing for the Church is in the Head, and all the responsibility of the Church in the sacrificing is in the Head, Jesus Christ; and He may use the hand or some other member to assist in the sacrificing, but it is He, the Head, the great priest, that does the whole work, and you and I merely as individuals have ceased to be; we have nothing to do with the sacrificing at all. As members of His Body we have something to do with it, namely: we are to co-operate with Him as members of His Body. Suppose your little finger were in the body of the Lord, figuratively speaking, and it was in opposition to the Lord? It would have no longer a right in that Body. But if that little finger is in harmony with the Head, all that the Head shall direct, it will do; but that little finger is not according to the flesh; it represents my membership in the Body of Christ *as a New Creature*. So get that thought, and the whole matter straightens out before you. It is all Christ's sacrifice, first and last, and He that began the good work will finish it. The whole work is of Christ. He is the mediator. The Head was the mediator to begin with; He began the work of mediation at the first advent in the sense of the word that He began the work the basis of which He was then doing; He was giving His own life which was the basis of the new covenant with the world, and the basis of the mediation of the next age; He gave His own life, and after having done that, He is taking on, during this Gospel Age, members of His body, but He is still the Head, and the whole Body is growing; it is merely Christ coming to an enlarged position, if you please; it is the great Christ,—Christ, the Head, and the members which He has added to that Head by the will of the Father; so the same great Christ that began the work at Calvary is the same great Christ that will do the work in the Millennial Age. It is the same great Christ that began the work with His sacrifice on the cross, and has been carrying it out throughout this Gospel Age, and has been sacrificing himself in the flesh, namely—those whom he accepts, He has been sacrificing all through the Gospel Age; and He has not finished His sacrifice; and not until He has finished this work of His sacrifice will He make the full atonement, the full presentation. You remember, in the type, the High Priest, after he had killed the goat, took its blood and brought it into the Holy and then immediately into the Most Holy. It has taken, dear friends, more than these 1,800 years of the Gospel Age to kill the goat and to take the blood in; but it is His own blood, for, remember, "Ye are not your own." It was all given over before He did any work with it at all. Until you had made a full presentation and let go of it, He would not accept it. So, if you are still holding on to yourself, you are not His, and not a member of the Body at all. It is those who have given up all to the Lord, those who recognize that their all is in His hands, that it is His blood, **[Page Q391]** and He is doing for them, and eventually He will represent it, not as your blood, and you will not present it, and I will not present it, nobody will present it, except the great High Priest; you may be in Him as a member of His Body when that presentation takes place, but the whole responsibility, the whole merit rests in the Head of the Church. And when He shall present you before the Father and shall present the

merit of the sacrifice, His own sacrifice it will be, you merely joining in as acceptable members in Him. Then it will be that the blood of the goat at the end of this Gospel Age will be fully presented to justice, and what then? What are we told? With that presentation to justice, the whole world shall be turned over to Christ. What to do with them? To do what He pleases with them. Well, what will He be pleased to do with them? The Scriptures tell, dear friends, of all the riches of God's grace and loving kindness Jesus will manifest during that thousand-year reign. Justice, you see, will let go the world there; justice will be satisfied there, so far as divine justice is concerned; and just as soon as justice turns over the world and is satisfied to turn it over to Christ, then all of this reign of sin and death comes to an end; it continues now because justice is not satisfied; because the world has not yet been turned over, and it is not yet turned over because the sacrifice is not yet complete; and not until the last member shall have finished his course, not until the last member of the Body of Christ shall have suffered with Christ, being made partakers of His sufferings, can this presentation before divine justice take place, and the transfer of the world to Christ be effected. Now, get that matter before your mind, and I think the whole matter of the satisfaction of justice will be clear. It is all the one satisfaction; it could have been done long ago; it is not done yet. It is not yet finished. Our Lord's sacrifice, which is the basis of all, was finished at Calvary, but He began the intermediate work of dealing with the Church which is His Body, and He has not finished the intermediate work of grace in you, and in me, and in this faithful class; but by and by He shall have finished it, and the same High Priest who presented the first sacrifice is the same High Priest who will present the second sacrifice, and that will bring the transfer of the world.

JUSTICE—When Satisfied?

Q391:1 QUESTION (1909)—l—We read in 1 Tim. 2:5,6, that "The Man Christ Jesus gave himself a ransom of all." Are the claims of justice satisfied at this present time?

ANSWER—I answer that the claims of justice against the world are not satisfied at this present time, except that the world is under sin and justice is satisfied to hold on to the sinner. So we may claim that the justice is satisfied, but justice is not satisfied to let the sinner go and have eternal life.

Well, how does this text apply, that the Man Christ Jesus gave Himself a ransom for all? Why, dear brother, the giving of something for a particular purpose and then its application are two different things. We give an illustration: We might say that John Smith gave a million dollars to build a college to educate all the Scandinavians **[Page Q392]** on the Pacific Coast. It is one thing to give the million dollars, another to build the building, another to get the people into the building, and still another thing to educate them after you get them inside. When he gave the million dollars, he gave it for that purpose. So, when Jesus died, He gave Himself a ransom for all, to be testified in due time according to a purpose God has already marked out and from which He cannot deviate.

JUSTICE—Satisfaction vs. Christ's Death.

Q392:1 QUESTION (1910)—l—"While we were yet sinners, Christ died for us." Please explain this with the thought that justice is not satisfied with sinners.

ANSWER—It is a mistake to express it that way. Justice is satisfied with sinners who turn from sin and have accepted God's provision in Christ. That is the "us" class. Such are no longer sinners in that they are not willful sinners. As long as you are a willful sinner you are a part of the world. It was after you have left sin and drawn nigh to him that he drew nigh to you. Still he did not receive you except as you came unto the Father through the Advocate.

JUSTICE—Re Application of Merit for Only a Part.

Q392:2 QUESTION (1910)—2—Could Divine justice accept an application of the merit of the ransom-sacrifice for only a portion of the condemned race if there was to be no subsequent application? If so, please explain this principle of justice.

ANSWER—We have already explained it, that this is a misconception, for the ransom-sacrifice was already in the hands of Justice from the time our Lord finished his work, that *it has not yet been applied for anybody in this sense of the word*, except as his merit has been *imputed* to the Church. *There is a difference between applying the merit, and imputing the merit*. What the great High Priest will *give* to the world of mankind will not be an imputation of his merit, but the world will have that given back to them which was lost in Adam, and purchased or secured by the death of Christ. But not in the case of the Church. We are not to get restitution, we are not to get the things that Christ laid down, and that he will give to the world. We are not called to get restitution blessings, we are called to have the privilege of suffering and sacrificing with Christ. The only difference is that our bodies are not perfect, and therefore we must ask the great High Priest to be our Advocate and impute enough of his merit to make good for our deficiencies, that we may be accepted of the Father.

JUSTICE—Re Experience in Gospel and Millennial Ages.

Q392:3 QUESTION (1911)—3—Would it have been in harmony with justice to have given the human race only the experience of evil without the experience of the Millennial Age?

ANSWER—Yes, I think it would be, as far as we know what justice is—as far as we are able to properly reason along the lines of justice. We should say, for instance, that a dog has no hope of a future life, and a dog's life is given as a synonym for a pretty rough and tumble experience. As some one would say, "He has led a dog's life." He does not **[Page Q393]** mean it was a very nice life. Shall we say that God arranged it so for the dogs that they have an injustice practiced against them in that they are permitted to live? No. They have a sort of happy day that fits their condition very well, they have their pleasant times—even when they wrangle over a bone. In man's case, sin against the divine law brought upon him the sentence of death, and then that death had the same operation against him it would have in all the rest of the animal creation. God owed him nothing; there was no obligation on God's part to do anything for man's recovery, and the sin, disaster, trouble, pain, sorrow, in the world, are not something that God has provided, but something that man's sin has brought upon himself. Hence there is no obligation on the part of justice to do anything for mankind. Nor is there anything in the present order of things which permits this reign of sin and death that would imply that divine justice had been derelict and unfaithful, that God should have done something more. I understand, therefore, all that God is to do in respect to man's recovery, restitution, etc., is all of grace, all of favor, and not of any necessity or demand of justice against him.

JUSTICE—Was it Demanded?

Q393:1 QUESTION (1913)—l—Did Divine Justice demand a sacrifice for Father Adam?

ANSWER—Divine Justice did not need to demand anything; Divine Justice took Adam without waiting to demand anything—Adam you die. Justice does not wait at all. Justice has not been waiting for these 6,000 years, but when God's love got ready to move it had to reckon with justice and God's love said, Here is this human family and my purpose is to bring them a blessing; I believe the lessons they have learned, the sorrows, the tears, the sighing and crying, might be made profitable to many of them if now they will be brought to a clear knowledge and opportunity of returning. And God's purpose is to give them an opportunity to return, but when God would carry out that loving purpose it became necessary, according to His own arrangements, to observe the sentence of His own justice and to meet the sentence of His own justice and provide a substitute. It was not that Justice demanded anything. Here I have this handkerchief; I am not demanding it, I have it already. So Justice was not demanding a substitute for Adam; Justice says, I have Adam. But when Love said, I would like to take Adam out of your hands and give him a further opportunity to come to everlasting life, Justice said If you take Adam out of my hand, put something else in it. So God made the requirement and provided the ransom price for all, Jesus Christ the Righteous.

JUSTICE—Just for Unjust.

Q393:2 QUESTION (1914)—2—Justice is the foundation of God's throne. How could justice allow the innocent to suffer that the guilty might go free?

ANSWER—The best answer to that question would be for me to suggest that the inquirer read the fifth volume of Studies in the Scriptures. He will get it all there so plainly that he could not think or see it any other way. If he **[Page Q394]** can, we would like to see what he looks like after he gets through reading it (laughter). Briefly: God's justice did not force anything upon our Lord Jesus Christ. Justice could not have forced our Lord Jesus to die for our sins. The Bible nowhere says that God forced Jesus to die for our sins; but the Bible does say, in full line with justice and in full line with love, that God has set before His Son a great and glorious proposition, leaving it open for Him to choose it or to disregard it; and the Bible says that He chose to accept that proposition and that in accepting that proposition He gave himself a ransom price. It was a voluntary matter so far as Christ was concerned. But the Father's proposition was this: that if the Son would manifest His love and obedience and loyalty to the extent of humbling himself to leave the heavenly plane and come to the earthly plane of being, and then would give himself completely unto death on man's behalf, and give up sacrificially this earthly nature in the interest of humanity, that God would appreciate all these demonstrations of love and that He would reward it; and the Bible goes on to say that God did reward it! and St. Paul says, speaking along this line, "Who for the joy that was set before Him endured the cross, despising the shame." Mark you that it was not forced upon Him to endure the cross or despise the shame, for He himself states that He could call forth legions of angels for His own defense. He was not compelled to do one bit of it; but for the joy that was set before Him, for the great promise that God gave Him in respect to the Kingdom, in respect to the blessing of mankind and His own glorification, for these things He endured the cross and despised the shame. "Wherefore," says the Apostle, "God hath highly exalted Him and hath given Him a name above every name, that at the name of Jesus every knee should bow, of things in Heaven and things in the earth." The things in Heaven already have bowed, acknowledged Him as Lord of lords, and things of earth will bow during the Millennial Age, for unto Him every knee shall bow.

JUSTICE—Basis for Joint heirship.

Q394:1 QUESTION (1916-Z)—l—How can any one be a joint-sacrifice with Christ, if Justice was not fully reconciled by Jesus Christ when He ascended into Heaven?

ANSWER—Deposit was made of sufficient merit to satisfy for the sins of the whole world and on the strength of this Deposit, Justice was perfectly reconciled to the releasing of these members of the race who came into a special covenant-relationship with God through the Lord Jesus Christ, who made a Covenant by Sacrifice.

JUSTICE—Satisfaction of.

Q394:2 QUESTION (1916-Z)—2—Did Jesus satisfy Justice when He ascended into Heaven?

ANSWER—Justice is always satisfied. Justice never *lets go* until it has an *equivalent*. Justice was satisfied, for instance, when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the Church to pass under the present conditions, because a deposit is in the hands of Justice fully equivalent to the requirements of the Church, and more. Justice will **[Page Q395]** not be satisfied to release mankind until the Ransom-price shall have been fully *paid over* into the hands of Justice. This will be after the Church is completed and glorified.

JUSTICE—Satisfaction of.

Q395:1 QUESTION (1916-Z)—l—When and how is Justice satisfied?

ANSWER—This question is answered above.

JUSTIFICATION—World's Justification at End of Millennium.

Q395:2 QUESTION (1907)—2—When is the world justified, at the beginning or at the end of the Millennium?

ANSWER—We answer that the world will be justified at the end of the Millennium. According to our understanding of the Scriptures, God's dealing with the world will not be the same as His dealing with the Church. Now, those who believe individually are reckoned as justified. Mark you, they are not justified, but *reckoned* as justified. The word justification means, to make right, and you know your body is not right and I know that my body is not right. Believing into the Lord Jesus Christ did not make the body right or set the organs in proper balance in your head, and did not grant you perfection of being at all. But when He comes to deal with the world, He will not so deal with them, the dealing with the world, as the Scriptures point out will be an actual justification, and instead of saying to the people, during the Millennium Age, now you are justified by faith, the message will be, You will now obey the law of this kingdom and if you are obedient you will make steps of progress back, back, back to perfection, and when you get back at the farther end of the Millennium, you will be perfect and you will be just. They will not be justified, but they will be just. So God's proposition is for the world, that of bringing them back to actual perfection.

JUSTIFICATION—Vs. Sanctified Through the Blood.

Q395:3 QUESTION (1909)—3—Please explain the difference between "justification through the blood of Jesus," and "sanctification through the blood of the covenant."

ANSWER—We are justified through the blood of Jesus in the sense that we realize that the blood or death of Christ paid the penalty for sin, and that by God's grace and application of that blood to the household of faith since the day of Pentecost, to whosoever would receive it and come under its terms. In the present time it is being passed through the Church, and ultimately will be passed through Israel to all the world of mankind. but all the merit proceeds from the blood of Christ. That justifies us to the human nature. Nobody was ever justified to the spirit nature, nor had it given to them through justification. Justification signifies "making right." The whole world is under condemnation, unjust, unrighteous, and what they need to restore them to God as perfect men and women is justification, and during this age it is reckoned to them through faith in the blood of Jesus Christ.

Now the other part of the question: What is it to be sanctified through the blood of the covenant? We are sanctified through the blood of the New Covenant, because it is the opportunity or privilege of coming into relationship **[Page Q396]** with that New Covenant, the privilege of coming into relationship with the sacrifice of Christ. How? The Lord Jesus invites you and me, now that we have been justified through the blood of Jesus, to consecrate ourselves, our lives, a living sacrifice, holy and acceptable to God. What for, why should we do it? In order that we may have a share thus in His suffering, in His sacrifice, that we may have a share, as members of His flesh now, that we may have a share with Him in laying down our blood, or our life, in connection with the sealing of the New Covenant, which, in connection with Israel, is to bless all the families of the earth. That is a very important question, and I am not certain that I have made it clear. Will all who do not see it clearly, please raise your hands. (No hands went up.) Well, I am very glad.

But by way of emphasizing the question, because of its importance, I might say that, justification comes through the blood of Jesus, while sanctification comes through our privilege of suffering with Him, in connection with the pouring out of our blood, or death of the old body, which is to seal the New Covenant. If that New Covenant were not to be sealed, then you and I would have no opportunity of laying down our lives with Jesus.

JUSTIFICATION—Refusing to Consecrate.

Q396:1 QUESTION (1909)—1—If a person is justified, and loves truth and righteousness, and wants to please the Heavenly Father, and then comes to understand Present Truth, and the difference between justification and sanctification, and the Divine Plan of the Ages in general; and then deliberately concludes not to consecrate, but is satisfied to be on the human plain, does the Lord hear their Prayers after they reach this point, if such a one is trying to overcome weaknesses of the flesh and asks the Lord's help? In what degree does the Lord help them, and how long can they remain in the justified condition?

ANSWER—I answer that justification by faith is the only justification that God has arranged for during this present time, and by "justification by faith," is meant that such a person is reckoned as being right or perfect. God's object in providing this reckoned justification is to give the individual an opportunity to consecrate himself, and thus to become a joint sacrifice with the Lord Jesus Christ, as a member of His Body. Consequently, this justification is not a matter for the world in general, but merely for those who desire to approach God for the purpose of making a sacrifice with our Lord. If, therefore, a person decides that he will not consecrate himself to the Lord, I would understand that from the time he had reached that conclusion, he would be considered from the Lord's standpoint as outside this class that the Lord intended to benefit, that he had had all the benefit from this knowledge, and had received the grace of God in vain, in the sense that he was not willing to use it. I should think that such a person would do well to consider that he has taken himself entirely out of God's special arrangement at the present time. He would still have, in conjunction with the world of mankind, an opportunity for restitution. But our thought is that he will not fare as well in the next age as some who had less opportunity and less privilege in the present time. They who **[Page Q397]** had much light have correspondingly much responsibility, and those who reject much light, correspondingly may expect many stripes.

JUSTIFICATION—By Faith.

Q397:1 QUESTION (1910-Z)—1—Will any of the Gentiles be justified by faith during the Millennial Age?

ANSWER—We understand that justification by faith applies to the present age and to our salvation—the Church's salvation—which is called "salvation by faith" in contradistinction to the salvation that was offered to the Jews in their Age, the salvation by works, under the Law Covenant, and also in contrast with the salvation that will be offered to the Jews and to the world in the next Age, which will be a salvation by works under the New (Law) Covenant. In other words, this Gospel Age is the only Age in which faith takes the place of perfection. It is true, of course, that no Jew could have been justified before God by keeping the Law Covenant unless he had believed in God; and it is equally true that no one will be justified under the New Covenant arrangement except he believe in God and is in harmony with the arrangements that will then be open to all. However, this will not make it a faith-salvation, a salvation by *faith*, but a salvation by *works*—the works of the Law.

The works of the Law were unable to save the Jews during the Jewish dispensation because they could not keep the Law, and because there was no arrangement made through an efficient mediator to lift them up out of their degradation, but this arrangement has been made future for all Israel and all who will come in under this arrangement in the Millennial Age. They will be enabled to perform the works. They will be helped out of their degradation. So we read in Revelation that the sea will give up her dead, the grave will give up the dead that are in it, and that they shall all stand before the great white throne during the Millennial Age, and shall all be judged out of the things written in the book; according to their *works* shall they be judged, then. The distinctive statement made regarding us now is that it is not according to our *works* that we are judged, but according to our *faith*. So, then, there will be faith and works in the Millennial Age, and there are faith and works in this Gospel Age; but the faith of the Millennial Age will be less meritorious in proportion because everything will be very plain and easy to believe, and hence it will not be the *faith* that will be specially rewarded then, but the *works*. In this Age faith takes the most

important place, and we are not rewarded according to our works, for we have none to reward. But it is the *faith* that will be rewarded.

Faith and works apply to both ages, but in the one age it is the *faith* that is rewarded, and in the other the *works* will be rewarded. In the one, *faith* is the standard or test of whether one is worthy or unworthy and in the other *works* will be the standard or test of whether one is worthy or unworthy of eternal life.

Galatians 3:8 seems very particularly to show that the reference is to the Gentiles who are justified through faith and not by works; hence, we understand that this text **[Page Q398]** applies to the Gospel Age in the sense that God foresaw that during this Gospel Age he would justify certain of the Gentiles through faith, just as he intended also to justify some of the Jews through faith. The Gentiles never were under the Law of works, but are accepted under the Gospel arrangement, by faith.

JUSTIFICATION—Re Ancient Worthies and Justified of Gospel Age.

Q398:1 QUESTION (1910)—l—What is the difference between the justified condition of the Ancient Worthies in their day, and the measure of justification of those who have not gone on to consecration in this Gospel Age?

ANSWER—We answer that one made consecration and the other did not. We are in a justified state from the time we turn from sin, but the justification is only a part, only as far as we have gone. It is just the same as if you were going to the City Hall, and we should ask, Where are you going? To the City Hall. Later on, we would ask, Why, are you still going? Yes, I am not there. So with justification; you start out and you will have to keep going until the very end or your justification will not be completed. The only thing God will accept is full consecration. The Ancient Worthies did make a consecration, and God accepted them. He said, if those men had perfect bodies they would not do anything wrong. I will count them as though they had perfect bodies. Only in a prospective sense were they justified in life, which they will get "in due time." They must wait until the due time, after Jesus has made "reconciliation for iniquity," before they will get the benefit of their justification, and reach the full perfection of being in the resurrection.

JUSTIFICATION—Basis of Sonship in the Past.

Q398:2 QUESTION (1910)—2—In view of the clearer light on justification and other Scriptures, what is the basis of the sonship mentioned in Proverbs, "My son, gave me thine heart"?

ANSWER—During this Gospel Age, dear friends, God is calling out sons, and that is the whole work of this Gospel Age. Adam was originally a son, but he failed, became disloyal to his Heavenly Father, and was not worthy to be further called a son of God, and was sentenced to death, and so you and I were all born with a share of that condemnation, so that we were not worthy to be called his sons. God purposed that eventually he would give the whole world an opportunity to come back into sonship during Messiah's reign. Now, during this present time, he proposes something for a special class, those who have an ear to hear and the heart to appreciate when they do hear, and he is calling to see how many have the ear. Many are called. Many hear the call, but few are chosen, for the reason that many refuse to respond to this call when they hear it. God wishes some to deny themselves and to walk in the way of righteousness. The majority of the people hear the call, and say, I think I will pay attention by and by, but will taste of sin a while first, so the call passes them by. Whether they hear it again after it has passed by or not, is another question. There are some, who when they hear are of a different disposition, they appreciate and lay hold upon it, and are thus accepted of the Lord to the extent that they lay hold. When immediately they turn **[Page Q399]** from sin, they are turning toward righteousness. What is righteousness? Justification is righteousness. If those two words can be held together as meaning the same thing, you have something that will assist you to know what justification means. Justification means that which is right, so that when you turn from sin to serve the living God, that was a conversion, a turning round, from sin to the way of righteousness. That was a measure of justification. The heart was coming into the right attitude toward

God and he began to draw near to you. The Lord said, "Draw near to me and I will draw near to you" and as you drew near to the Lord, he came a little nearer toward you. Now you were in a justified condition all the time. That is to say, your justification was not perfect, not righteous in the absolute sense, but in a condition which God approves—turning from sin to righteousness. Therefore we call that justification, or the condition that leads up to ultimately attaining justification. I do not know how long you may have been in this condition of knowing God's will, but whether a longer or shorter time, God showed you if you would be one of his sons what the conditions of said sonship were, namely, that you must love righteousness so much, and hate iniquity so much, that you will be ready to lay down your life in the service of righteousness and truth, and in opposition to the wrong. Now it is not everybody that is willing to lay down life, to give up the pleasures of sin, or of the world, and of earthly objects, and aims and hopes—not all are ready to follow in the Master's footsteps; therefore the words of Jesus came to such, "If any man will be my disciple, let him deny self (give up his own will), take up his cross (in the sense of being sacrificed, even of earthly interests) and follow me." It is plainly stated. He has come as far as he can, up to that point. Now be bears the Master's words. He wanted to be a disciple, when he first turned from sin. He began to draw near unto God, his standard of righteousness and now he has come up to the point when the Lord shows him what is the final test by which he may be accepted as a son. He cannot be a son and be justified to life, except upon one condition. If he wants to have restitution, etc. God says, I have a provision for that by and by, during Messiah's reign, with all the rest of the world, and I will see that the way is a shining way, that knowledge will be there, etc., but if you want to come now, there is just one way left open. "Straight is the gate and narrow is the way that leadeth unto life." That will take you out of this death condition. It's narrow and there is only the one way. Had you seen the gate when you started you might not have entered, but when you have come a certain distance he shows you the terms of sonship, and no one has the right to make the terms one whit less than God shows, namely, deny self, take up your cross, and follow me. If, then coming to the condition, you say, I am ready to do thy will what would he say? Paul tells us in Rom. 12:1. My brethren, this a blessed thing, this is a grand opportunity, so grand to be privileged to come in now, under this high calling, and become joint heirs with Christ in his kingdom. The world does not know it, but to you it is given to know because you had this inclination to feel after righteousness, and God has graciously **[Page Q400]** made known to you something respecting this call, and the terms and conditions. Now, then, take the step, and so he says, "I beseech you, brethren, by the mercies of God (these mercies that you have been enjoying while you have been drawing near to him), present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." That is the only way you can get it.

What is the philosophy of it? Well, now, we are not saying that those who do not enjoy the philosophy cannot enjoy the fact. Before you ever heard of the ransom and what it signified, you enjoyed the benefits of it, though you did not understand the philosophy, and you were accepted as children of God—I was, before I knew God in the sense that we now speak of God and his plan. I had given my heart to the Lord, and he had given me the spirit of sonship, whereby I called him Abba, Father, without a knowledge of the philosophy, and I had to take the step of consecration before I could know the philosophy. But now in this day, when the Lord is permitting a whirlwind of error to sweep down upon his people, and to call his book a fable, and to allow higher criticism to make light of his Word, now he is giving us something whereby we may be strong in the Lord and in the power of his might. He is permitting us to understand his word and the philosophy of the atonement, that the Lord Jesus is the great Redeemer. You realize that you were already condemned to death, that you had nothing whatever to offer to God but that as you accepted Christ in your mind and realized that he is the Son of God, the Redeemer of mankind, and thus the basis of your faith in him, you presented your body a living sacrifice, and your Redeemer stepped forth to be your and my Advocate, and then your sacrifice and mine could be acceptable to God with its imperfections, because of his imputed merit, which made them holy in his sight, and at the very moment he imputed his merit, that moment the Father could accept you. Then he gave you a token of his acceptance, by the impartation of the Holy Spirit. You are begotten again, you are new creatures, you

have received the culmination of your justification. Everything was leading up to it. It was at the moment when you gave up, and Jesus put his merit to it, that the Father accepted the same. Now, then, this is in accord with this whole thought, "My son, give me thine heart." We are treated as sons in a relative way, the moment we turn from sin, because we wish to be sons, and he is dealing with us as sons. Just as you and I today, if one is here meeting with us, and is seeking to turn from sin to the Lord we say, brother or sister, even if they have not made the full consecration. They belong to the household of faith, but they will not be sons in the full sense, until they do make the consecration. When we see them take the final step and receive a blessing of the Lord, and acceptance of them as children of God, we are glad, and then the matter they started out for is accomplished, but all the way down they are treated as sons, because they desire and are approaching that glorious standard.

JUSTIFICATION—Illustration of Tentative.

Q400:1 QUESTION (1911)—1—Please illustrate tentative justification, and also vital justification. **[Page Q401]**

ANSWER—We are tentatively justified from the moment we turn our backs upon sin, and turn toward God with longing desire and with good intentions of heart. Here is an individual who has been delving in sin, and walking according to the flesh, and he hears and comes to some understanding that this is the wrong course, and that God is willing he should draw nigh to him. So he is converted, turned around, and now he is facing toward God, and begins to take steps in that direction, and puts away the filth of the flesh, and strives to walk in a more orderly way. If he has been a drunkard, he puts away his cup, if he has been vile in some other respect, he puts away those vile practices, and he seeks to draw nigh unto God. Now, what is the Lord's attitude toward him? The Lord says, "Draw nigh unto me and I will draw nigh unto you." So he goes a little nearer. Now, what is his attitude? We speak of him as being in a justified attitude. Why so? Justified means right. He is not fully right yet, but he is in that attitude; he is making an approach toward the right. He is there tentatively; to be spoken of as a justified person; he is seeking to walk righteously. So he draws nearer, and as he draws nearer, he says, "Now, Lord, I would like to come very near and be your child." Well, the Lord says, "Now that you have come this near, I will explain what is necessary."

"Lord, I would like to know upon what terms I can be fully your child and receive your Spirit, and receive share in all that glorious inheritance which you have provided in Jesus for those who will be joint-heirs."

"Well," the Lord answers, "they are very severe terms. They are very strict terms. You must take up your cross and follow the Master. You must be prepared to lay down all that you have, even life itself, in my service. Only thus can you become a child of mine in the full sense of the word, because this is the only class I am calling now."

"Well," the person says, "Lord, I do not care to sacrifice, and make a consecration to death, but would like to simply do right, and if I do right—"

"Well, but you cannot do right; in your own flesh there is no perfection, and you cannot be right; you can never approach me on the basis of the law, because by the deeds of the law, no flesh can be justified."

"Well, Lord, how can I be justified, then, if it is impossible to keep the law?"

"You can only be justified in one way, and that is through the merit of the great Advocate."

"Well, Lord, will he be my advocate?"

"He will only be your advocate if you come to the place where you make a full surrender of all that you have."

"Well, will he do nothing for me?"

"O, yes, he is prepared to deal with you as with all the remainder of the world; he is prepared to be your Mediator under the new covenant arrangement; he is prepared to bring you restitution to full perfection and harmony with God as Adam had, and that Adam lost."

"But, Lord, I would like to come in now."

"Well, you cannot come now, except under the call that I have issued now; the call which I now have issued is the call we term the high calling of God in Christ Jesus, to become heirs of God and joint-heirs with Jesus Christ to an **[Page Q402]** inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven. This heavenly call is the only one that is open now, and the heavenly call demands a full consecration of your life to the Lord, and to follow in the footsteps of Jesus. If you do not now wish to take this step, stand aside."

You see, this one has been tentatively justified up to this time. Now he has come to the place where he has knowledge, he knows what the Lord requires of him, and if he takes the step of consecration he will be begotten of the Spirit a new creature; and this will continue until the last number of the elect shall be completed. But if he does not, then his tentative justification lapses; it does not hold up; it is not confirmed; it is not made actual or vital. The only way in which this faith—justification—is made actual, or vital, is by consecration.

Now, suppose he consecrates. "Now, Lord, I have sat down and counted the cost. I have concluded to accept your terms; I give you my whole heart and everything I am and have; I make a full surrender. 'Use it, Lord, in ways of thine.'" Now, having made that consecration, the great Advocate becomes his personal Advocate, and imputes of his merit to cover his blemishes, so that his consecration may he accepted by the Father; and in that way his justification is vitalized, it is made complete; it is made a living justification, he is justified to life; and then being justified to life in that same moment he presents that justified life a living sacrifice, acceptable to God, a living consecration that God accepts through Christ as a sacrifice; that is the vitalizing of that justification. Up to that point it was not made vital; it was merely a tentative one. He was going in the right direction, and God treated him patiently and encouraged him to go on until he got to the point where he must decide. If he decided to give up all, then the great Advocate vitalized his justification, and by faith he was recognized as being perfect, and by faith he was recognized as presenting himself, and God accepted the sacrifice.

Now, in the world's case in the next age, justification will not be by faith, but by works. You remember, in the book of Revelation where it speaks of the world coming forth to their day of judgment, we read, "They were all judged, every man according to his works."

The test, then, will be works; the test now is faith. Why not works now? Because you cannot work perfectly. Why not? Because you have imperfect bodies, and because God is dealing at the present time along this line—he is treating with those who, with imperfect bodies have perfect minds, perfect wills, fully submitted to his will. And thus he draws that new will, that new mind, and justifies the new creature and accepts the consecration, and the matter is thus vitalized. But for the world in the next age, all through that thousand years they will be coming up, up, to perfection, and every day they will be getting more justified, more justified, and more justified, and they will be getting more nearly right every day. So they will be approaching gradual justification, and every one of that time who will be in the right way, and seeking to be in harmony with the Lord, will be said to be tentatively justified; but his justification will not be reached in the same way as ours, as he would be coming up gradually **[Page Q403]** out of his imperfection and he would be justified actually when he would reach full perfection. Then he would be put right, perfect, and being in that condition at the end of the thousand years, the Mediator would step from between and allow that just, perfect person, to be presented to the Father. And he would be acceptable to the Father, and then would stand the trial to see whether or not he would be willing and able to stand the tests. Just as Adam was perfect and in harmony with God, and was subjected to a test, so all the world of mankind in their perfection will be subjected to a test. So, in Revelation we read, that at that

time, after Christ shall have delivered over the kingdom to the Father, and the thousand years are finished, and the Mediator shall step from between, then Satan will be loosed that he may test all who dwell on the face of the whole earth, the number of whom will be as the sand of the seashore. Those who shall succumb to the temptation will be those who have not the proper condition of heart, and God will give them no further opportunity. They have had all the blessings ever intended for them. And those who will stand the temptation of that time will have the grand entrance into the everlasting condition, fully approved of God, as worthy of life everlasting.

JUSTIFICATION—Previous to 1881.

THE GRADUAL END OF GOSPEL FAVOR.

Q403:1 QUESTION (1911-Z)—1—Do you understand the Scriptures to teach, either directly or indirectly, through the Parallels of the Jewish Dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified condition previous to October, 1881?

ANSWER—No we do not so understand the matter.

JUSTIFICATION—Completed at Consecration.

Q403:2 QUESTION (1912-Z)—2—Are we grafted into the olive tree when justified or when consecrated?

ANSWER—Both. That is to say, the completion of justification is at *consecration*. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust; and we get more justification, more nearly right (for justification means *being right*), as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognized as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only *spiritual* branches are grafted into this "olive tree."

The question is doubtless based upon Rom. 11:17, where the Apostle tells us that the Jewish nation represented the olive tree which had the good root. The root of the olive tree was the definite promise made to Abraham—"In thy Seed shall all the families of the earth be blessed." (Gen. 12:3.) The promise then began to produce branches. Every individual Jew claimed to be connected with this Abrahamic Covenant. The Apostle tells us that because of unfaithfulness many of these branches were broken off. The time that they were broken off was during that forty-year period which began with our Lord's ministry and ended with the destruction of Jerusalem.

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During that time all the branches that were not fit to be kept in were broken off, and those that were fit to stay in were "cleansed by the washing of water through the Word," and transferred from Moses into Christ, and begotten of the Holy Spirit. The Apostle proceeds to say that ever since the Jewish branches were broken off God has been gathering branches out of the Gentiles, and that *we* are being grafted in instead of those *broken off* branches. Thus you and I may get into the olive tree. We who were by nature children of wrath, aliens, are now grafted into the real tree through which the blessing is to come.

If we can get into that olive tree, into that Vine, into Christ, the next thing to do is to *abide* in Him. There are certain tests applied; and those who do not conform to those tests will not be permitted to abide, but will be cut off. Respecting the Vine the Great Teacher said, "Every branch in Me that beareth not fruit He (the Father) taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." (John 15:2.) So, if we have the trimmings and prunings that He gives to the *fruit-bearing branches*, let us rejoice that we are in the good Husbandman's care and are in good condition. If we abide in the true Vine the time is not very far distant when we, with the remainder of the Church, will be glorified and

constitute the Kingdom of Messiah, which in turn shall bless natural Israel and, through natural Israel, all the nations of the earth.

JUSTIFICATION—View of Today.

Q404:1 QUESTION (1913-Z)—l—Have you changed your views respecting the justification of the Church, so that the presentations of Studies in the Scriptures, Volume I, on this subject no longer represent your thought?

ANSWER—Surely not! If we have, why would we continue to publish and circulate the Volume? "The path of the just is as the shining light, that shineth more and more unto the perfect day." So the subject of our justification is clarifying daily to many of the Lord's dear people. Features of justification not previously discerned by them are now very clear. For instance, many failed to see in the past, and some still fail to see, that justification by faith is a gradual process. Each step of faith brought us nearer to the climax.

But the climax was not wholly reached until our faith manifested its perfection by our obedience and full surrender in consecration to the Lord. Then our great Advocate accepted our consecrated bodies and imputed to them of His merit, absolutely justifying them in the sight of Justice—the Heavenly Father. Then it was that the Heavenly Father accepted that completely justified soul by the begetting of the Holy Spirit. Thenceforth he was a New Creature, and a son begotten to the spirit plane.

During the period of progress in faith, justification was being gradually approached, and the individual had more and more of the Divine favor. But not until the final step was taken did he become fully justified to human nature—a son on the earthly plane. And *only for an instant* did he there remain. Then the begetting of the Holy Spirit indictated the acceptance of the sacrifice of the perfected one, and started him as a New Creature.

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TENTATIVE AND ACTUAL SONSHIP.

All this is indicated in the Chart of the Ages. Plane *N* represents the justified condition in its various steps. Thus Abraham and others of the Old Testament times were justified before God by their faith. They were not justified to *life*, not justified even to *sonship*. They were justified to God's *friendship, favor and supervisory care*. After Jesus had died, risen, ascended and made application of His merit on the Church's behalf, He became the Advocate of all this class, desirous of walking in His steps in full consecration. The imputation of His merit constitutes for each one the work of justification, and this makes it possible for God to accept his sacrifice and to beget him to the new nature.

Abraham was styled God's friend, because of his faith and desire for harmony with God. So was John the Baptist, of whom we read, "The friend of the Bridegroom * * * rejoiceth greatly because of the Bridegroom's voice." The term "servant" is in the Bible specially applied to those Jews who were under the Mosaic Law Covenant. By that Covenant they enjoyed God's care and blessing, and were permitted to be His servants. Although many of them, as well as Abraham, were friends of God, and would have been fully qualified for all the sonship privileges, nevertheless it was not possible, in harmony, with the Divine arrangement, for them to be recognized as sons. For, as the Apostle explains, a "son abideth forever," and not until Christ's sacrifice had opened the way for the cancellation of sin and death, could any be received to Divine sonship.

Likewise our standing even now as sons of God is tentative. If we abide in God's love, we shall abide as His sons and be perfected in due time. But if any man draw back to wilful sin and its service, he will lose his sonship. His name will be blotted out of the Lamb's Book of Life. The Advocate with the Father would cease to recognize him. He would have no standing with the Son, and another would be permitted to take his place as a member of the Body of the Anointed.

Thus the Apostle declares, "Now are we the sons of God [in embryo], and it doth not yet appear what we shall be; but we know that, when He shall appear [our Redeemer, our Head], we shall be like Him, for we shall see Him as He is." (1 John 3:2.) That is to say, our present sonship is tentative. The actual sonship will begin after we shall have passed our probationary trial. As many as shall prove acceptable by their faith and loyalty will be made sons in the fullest sense, by the glorious resurrection change. Thus we see that as none are fully received to plane *N* until they have gone the full length of consecration, so none will be *fully* received to sonship until they shall have reached plane *L*.

THE "BETTER RESURRECTION."

Although the Ancient Worthies, Abraham, Isaac, Jacob, Moses, the Prophets, etc. (Heb. 11:38-40), could not be styled sons of God, and were not so named, it was not because they were not worthy of such a station and such a name. The Apostle draws our attention to this, assuring us that they "pleased God," and nothing pleases Him short of perfection of heart. The only thing which hindered their acceptance as sons was the necessity that first the Atonement **[Page Q406]** blood should be presented on their behalf. In the "better resurrection" which the Ancient Worthies will experience, they will, we understand, come forth perfect men. They will be perfect as was Adam before his sin, and with minds, hearts and wills developed, exercised, tested, proved loyal to God. In that perfect condition they will be samples of what all mankind may attain by obedience during Messiah's Reign.

From the moment of their resurrection, these perfect men would have the same right to come to God as had Adam, and would be as fully entitled to be called sons of God as was Adam, except for one *thing*. And that is, that the Ancient Worthies, as well as the rest of mankind, will be in the hands of the great Mediator of the New Covenant for the thousand years of His Messianic Kingdom. And, according to the Scriptures, not until the end of that period will He deliver up the Kingdom to the Father.

Hence we understand that the Ancient Worthies will have no direct dealing with the Father as sons, and no direct recognition from Him as such, until the end of Christ's Reign, when He will deliver over to the Father all things, that He may be "all in all," and that all may be directly subject to Him. During the thousand years, however, under Christ's Mediatorial arrangements, the Ancient Worthies, perfected, and all others, in proportion to their attainment of perfection, will enjoy privileges and blessings, because they will no longer be under a reign of sin and death and of Satan, the "Prince of this World," but under the Prince of Life and His reign of Righteousness unto Life.

JUSTIFICATION—Received in Vain.

Q406:1 QUESTION (1913)—l—In regard to those who were justified but do not go on to consecration, will it be better or worse for them in the restitution? If worse, how?

ANSWER—There are none justified who do not go on to consecration. There are those who take steps looking toward justification; that is, they come into a justified attitude, they are drawing near to God, but they do not reach the place where they are counted as having been pardoned and reconciled to God through the death of His Son until they come to that place where they make the full surrender. As, for instance, the entire call of this Gospel Age is for the Royal Priesthood. Ye are all called in one hope of your calling. It is not that some are called to justification, and then some others called to sanctification, but the one invitation that goes out is, God has caused the way to be opened up and whosoever will may draw nigh to God since Jesus has died and redemption has been arranged for. Whosoever will may now approach if he has an ear to hear and understand. Look at the Tabernacle as being God's picture of this matter. We see that those who approached the Tabernacle might be at a distance, and they are drawing nearer and nearer. When they come to the door, the gate, there they see first of all the gate itself, which is an embroidered gate, and which tells in a figurative way certain lessons about the necessity for the forgiveness of sins, symbolically; and they look past the gate and see the altar of sacrifice standing right in front of them. That means they cannot make any further progress unless they believe in the sacrifice of

Christ which that altar represents, and if **[Page Q407]** they are of good courage to still go on they go past the altar, being more nearly justified—not completely justified, you see, but being more nearly justified. That is, they are approaching more and more closely to the justified condition. Then they go on a little farther and they see the laver filled with water put there for the washing away of the wilderness filth—the filth of the flesh. They say, I would like to be cleaner than I am, and that means putting away of some of the filth of the flesh; it means they are striving to be more nearly in harmony with the laws of divine righteousness which they come to see more and more clearly. Then finally they come right up to the door of the Tabernacle, and there according to the picture, if they are the Lord's they are tied—tied to the gate. In other words, the goat was brought and tied at the door of the Tabernacle—not at the outside door, the gateway, but tied at the door of the Tabernacle proper; and that means the presentation of your body as a living sacrifice. The goat was not dead, but was a living goat when it was tied there, and that represents how you, as one of the goats by nature, was tied up, or consecrated, or bound to the Lord, presented your body a living sacrifice. Now nothing more could be done except what the High Priest would do. The next step was for the High Priest to come and accept that goat in sacrifice by killing it, and that meant that your consecration to the Lord was accepted of Him through the High Priest; you do not directly kill your own goat, but you bring yourself to the Lord and present yourself to the Lord, and if it is acceptable to the Father at all it will be because He accepts that goat as being a part of Himself, and a part of His sacrifice. Then because it is His sacrifice, justified by the merit of His atonement, therefore it is acceptable with the Father. All of His sacrifices are accepted, and thus we are accepted in the Beloved, and from the moment of the acceptance of our sacrifice we are in Christ, members of that High Priest, no longer of the goat, but now counted in as part of the High Priest who is officiating in all the work. So we are members of the Body of Christ, and this Christ of which you are members was typified by that Great High Priest, and the anointing oil came on the head representing the Holy Spirit that came on Jesus, and subsequently ran down clear to the skirts of the garment, thus covering, or acknowledging, or begetting of the spirit all of those whom He accepts as members of His Body. This, then, is the completion of our justification. It is a very fortunate arrangement when we think of it, because if we were accepted of God at the time of our first coming to Him before we had really made a consecration, and if He would impute His merit to us then, there would be no more for us to have in the future, for when once the merit of Christ is imputed there is no more to be imputed. In other words, when Christ died for our sins there was one share for you and one share for me, and one share for each member of the race. When you get your share you will never have it duplicated. If you misuse that share after you get it that is your responsibility, you are not to get a second share, Christ dies no more, death will have no more dominion over Him, and He makes an imputation of His merit only once on behalf of the human family; you get **[Page Q408]** your share, and each other member gets his share. The thought then, is, you see, that if God would accept us and justify us and thus give us the merit of Christ, and we do not go on to make our sacrifice, then we would lose all the privileges of the future; there would be no hope for such a person in the future life that he might get it under Christ's Kingdom because he has had it now. Therefore, God kindly arranges the matter that we may approach and may speak of ourselves as being in a justified attitude, and our families as being in a justified attitude, in the sense that they are drawing nearer to God and feeling sympathetic with His arrangements, and thinking more and more about where they will take the great step and complete the great transaction which God has offered; namely, present your bodies a living sacrifice, holy, acceptable. If you do present it, and in time, then it is acceptable to the Father, and the moment it is accepted is the moment of your begetting; then you are a New Creature. So there is just one moment between; there must be the instantaneous moment when you will be justified according to the flesh, and it is just the same consecutive moment that you are accepted, because all that God is waiting for to accept any of us is that our sins should be forgiven and Christ should present us; and He does that the moment you are ready. So He says, If any man will be My disciple I am ready to be his advocate. If you want to be My disciple take up your cross and follow me.

JUSTIFICATION—Re Christ's Robe.

Q408:1 QUESTION (1913)—1—In Tabernacle Shadows, page 21, paragraph 3, it says: "We see, then that justification by faith, our first step toward holiness, brings us into a condition of peace with God through our Lord Jesus Christ (Rom. 5:1). When our sins are forgiven, or reckonedly covered with Christ's righteousness, we are a step nearer to God, but still human in the court." What does the covering of Christ's righteousness mean here? Is it a receiving of the robe?

ANSWER—Justification means "to make right." It does not signify a change of nature, merely means to make right that nature which was. In our Lord's case, fully justified in His trial or testing of His faith which proved Him to be just and perfect; but in our case we recognize we are all sinners, there is none just, none righteous, no, not one; when we, therefore, approach God, before we can have anything to do with sacrificing, we must be justified, that is, made right; our sins and imperfections must be set aside either actually or reckonedly, and thus justified by faith. The world will get her justification in the next age, but not by faith, an actual one. Their justification will be a gradual one; as they obey the laws of the Kingdom they will become more clearly perfect mentally, morally and physically until at the end of the thousand years when they will have reached human perfection they will be justified, right, perfect. It will not be justification by faith, but the process of works which the Master will arrange for that time for the world. But the Church is justified by faith; it is reckonedly to us; it is counted to us; we are not actually made right or perfect; we are merely reckoned perfect, the Lord imputing His merit to us and making up for our deficiency. **[Page Q409]** That constitutes us right or acceptable. For what purpose? for the purpose of this Gospel Age. And what is the purpose of this Gospel Age? That we may offer sacrifice holy and acceptable to God; that is the only object for one if permitted to come near to God. God's time for allowing the whole world to come near Him is that time during the Kingdom, but now He has opened up a new way for us who are desirous of being sacrificed as the Master was sacrificed for us, who are desirous of laying down our lives, giving up all our human rights and interests. There is a new way opened up for us entered, first, by justification, and secondly, by the acceptance of that justified person or body. God could not accept us as a sacrifice unless first we were justified. Now, it is not necessary that we should be justified for a year, ten years, or ten months, but justification must come first, for God cannot accept an imperfect sacrifice. We must be made right by the imputation of Christ's righteousness; and we believe that the very next instant after Christ has imputed His merit, the very next minute the Father accepts our sacrifice and grants us the indication that we are accepted by giving us the Holy Spirit. Taking the picture of the Tabernacle, we see that none are permitted to go into the Holy except the priests, and so if we are ever permitted to go in, it is because God accepts us as priests, and He will accept us as priests if we go by the terms and requirements He has arranged. We endeavor to draw near to God because we know that He desires us to draw near Him, as it is written, "Draw nigh unto God and He will draw nigh unto you." We come to the gate looking beyond, we see the brazen altar which speaks to us of justification on our behalf, because that altar is always symbolical of sacrifice. As we face the altar it signifies that we believe and accept the fact that Christ died for our sins; all who do not believe that are represented as being outside; all who pass inside accept the death of our Lord for the forgiveness of their sins. We are drawing nearer to God, and we go on until we approach the laver, in which is water for washing, for cleansing, washing the hands and the feet before entering in. This signifies that we must put away the filth of the flesh if we desire to be of the priestly few. But we are still drawing near to God and are said to be in a justified condition from the time that we enter the gate and see the altar and accept of His forgiveness and believe in the Lord Jesus Christ; at the laver we are said to be in the justified condition; we are going in the right direction, we are becoming more reconciled to God every step we take, until we come right up to the door of the Tabernacle. There, according to the type, the goat was tied, representing our full consecration to the Lord. We are now acceptable to the Father and this was represented as accomplished when the High Priest comes out of the Tabernacle and lays His hand upon the goat and kills the goat. By laying His hand upon the goat He signifies that He has accepted it as a sacrifice, as a part of His sacrifice. That means He has imputed to us His merit, for He would not begin to offer except by imputing the merit. The laying of His hand would represent the imputing of His merit and

the killing the acceptance of our consecration. All this is before we enter in at all and before we receive the new nature, **[Page Q410]** but the moment He does that He receives us as members of His body that we may be counted in with Him and pass with Him into the first place, the Holy, and there, the Apostle says, we sit together with Christ in the Heavenlies. We have already entered into the Holy, and there privileged to enjoy the light of the golden candlestick, the privileges of prayer, as represented by the golden altar, and spiritual feasting, as represented by the tables of shew-bread. After we have done all our part in coming to the Lord, accepting the sacrifice at the altar and coming to the laver and doing what we could to wash away the filth of the flesh and purifying ourselves, then we have come here up to the door and tied ourselves here and made a consecration, presented ourselves, as the Apostle says, "Present your bodies a living sacrifice," but we do not do our own killing; we do not do the sacrificing ourselves; He does all the sacrificing. It is not everybody who offers sacrifices and we were not priests; we were merely represented by the goat; the goat could not sacrifice itself; it is the High Priest who sacrificed the goat, and so we are accepted of the Father in the beloved for He is the Father's agent in all dealings with the Church.

JUSTIFICATION—By Whom?

Q410:1 QUESTION (1916)—1—Who does the justifying—Jehovah or Jesus?

ANSWER—Both Jehovah and Jesus justify. The Apostle says, "It is God that justifieth." (Rom. 8:33.) We are justified through faith in the blood of Jesus. God's justification is provided through the blood of Jesus. God's justification was not provided for any one apart from the blood of Christ. It was necessary first for Christ to die, before anyone could be justified. Even as the Apostle says, "By the grace of God He tasted death for every man." (Heb. 2:9.) No one who preceded Christ had anything more than a tentative justification, no matter who he was. This actual justification depended upon what Jesus would do on the cross.

It is God that justifies; for it was God who condemned. It was not Jesus who put Adam on trial. Adam did not sin against Jesus nor against any law of Jesus, but against the Father's Law, against Divine Justice. It was Divine Justice that brought the sentence against Adam. Therefore he cannot be justified except Divine Justice first be satisfied. Before we can be justified we must come into a certain condition ourselves, and then we must have an Advocate with the Father, Jesus Christ, the Righteous. This Advocate is the great High Priest whom God has set apart for this service; and God accepts us on the basis of that High Priest's atonement work.

JUSTIFICATION—Legal Basis of.

Q410:2 QUESTION (1916)—2—In a recent expression from your pen it was stated that there could be no legal justification without actual justification; but that if it was legal, it was actual. How can this be true? Is not the justification of the Church at present legal, and their perfection reckoned, not actual?

ANSWER—The written statement made is a correct one; but the questioner has not the proper view of the matter. **[Page Q411]** The mistake in the mind of the questioner is this: He thinks of the New Creature as being justified. But the New Creature did not need justification, and never did need it. The New Creature has done nothing wrong. It was the old man that was the sinner, that inherited sinful tendencies and that was under condemnation. It was this old man that needed to be justified before he could become a New Creature; and this justification must be an actual one—a bona fide one. We *are* justified—not that we *hope* to be; but being justified we have been accepted by the Father.

It is an actual transaction, and took place, so far as we are individually concerned, at the time when we put ourselves over into our Lord's hands by a full consecration; and at that time Jesus accepted us. That was real—so real that henceforth God counts us as dead, and will no longer recognize us as having any right to restitution or anything else human. As the scriptures declare, "Ye are dead, and your life is hid with Christ in God." The New Creature is addressed here, and the New Creature does not need

justification. It was the old creature that was justified; and the evidence that you have that it was justified is that you have received the Holy Spirit, your old life is henceforth dead, and your new life has begun; and that new life is in Christ, and with that new life alone God will deal.

In the Lord's arrangements He does not justify each one individually as though each one had to wait until the Lord was through with other matters. This whole matter was arranged for and attended to in advance. Our Redeemer imputed the merit for us in the beginning once for all. We are all represented in that one act. The whole Church was included when He appeared in the presence of God for us. (Heb. 9:24.) The imputation made at that time was sufficient for the whole Church, and by that merit we are justified. We get our share of this imputation when we comply with the conditions, the terms. The High Priest deals with us along automatic lines. Jesus accepts as many as will come unto God according to his own terms. He made provisions for the sins of the Church over eighteen hundred years age; and if He receives you, He receives you in the Father's name. We get our share in the provisions made by the High Priest, and we comply with the conditions of a full consecration of ourselves to God. It is the same as the Pentecostal blessing, which was given to the Church once for all in the beginning, and each member of the Church gets his share when he comes into Christ. When one becomes rightly related to the head he receives his share of the anointing. You are a member of the body of Christ and have your share of the blessings of the Anointed company. It is thus the imputation made by the High Priest for the whole Church at the beginning of the Gospel Age, works automatically in the way of justifying each individual when he presents his body a living sacrifice.

JUSTIFICATION—Relation to Consecration.

Q411:1 QUESTION (1916)—1—Is it correct to say that previous to consecration believers are justified, or are they merely approaching justification?

ANSWER—They are approaching justification. These steps of tentative justification in the Court are simply leading him to the point of vitalizing his justification. Jesus **[Page Q412]** justifies at the Door of the Tabernacle; but He does not justify a person who merely wishes to put away the filth of the flesh. Only when one comes to the Door, ties himself up and makes a covenant with God, can he be fully justified. There the High Priest is ready to impute to him His righteousness and to accept him as a member of the Body of Christ—while at the door.

If the Lord should justify any one just as soon as he entered the Gate and came into the Court to the Brazen Altar, there must, of course, be some object in that justification. What could the object be? The object of justification is to make one amenable to or ready for the reception of the Holy Spirit. If, therefore, he should be justified at the Brazen Altar and receive the Holy Spirit, all his *earthly* chances or privileges would be gone. He might want to go out—as many do—but it would be too late if positive justification had taken place. Whoever has not come to the point of making a Covenant with God, has not given up his restitution rights. Until his consecration, he still has an opportunity for these in the future, in the Millennial Age. But whoever makes this consecration and is accepted by the Lord, will never get restitution or anything else on the human plane in the future Age. In mercy, therefore, the Lord does not recognize any one until he has taken all these steps in just such a tentative justification, has thoroughly decided that he wants to be the Lord's disciple, and has truly said so after he has sat down and counted the cost. Until he has come to this point of decision, the Lord will have nothing to do with him. But if he will bind himself up to that door by way of making a covenant with God, then the Lord will take charge of him and make everything work together for his good—but not until after he has taken that step.

JUSTIFICATION—Re the Court.

Q412:1 QUESTION (1916)—1—In connection with the Tabernacle in the Wilderness, is justification shown in the Court? If so, how?

ANSWER—In the Court is shown what we term a *tentative justification*. Suppose now that this room

were the court; that the Tabernacle were down there at the other end entered by those doors; that at this end we have the white curtain running all around, instead of these walls; and that right in front here we have the Brazen Altar. Anybody entering into the Court condition would thereby intimate that he has a desire to draw near to the Lord. God is represented by the Holy of Holies, away back there; and away over here represents the general condition of the world. The person seeking God, draws near as he enters the gate and comes to the Brazen Altar. He sees this Altar and what it means. To him it means that he knows that he is a sinner, and has no means of access to God except by way of sacrifice for sin. He recognizes that the sacrifice was necessary to make atonement for sin. Seeing that, he says, "I do not wish to stop here, but to go on to that polished copper Laver, in which there is water for the purpose of washing away the defilements of the wilderness—the feet and the hands especially."

Here at the Laver he begins to wash, and thus signifies that he recognizes the necessity of cleansing, even after he has beheld the sacrifice on the Altar. He says, "I see the **[Page Q413]** necessity for a cleansing of myself from sin and defilements which came to me in common with the world of mankind on the outside of the Court." This washing at the Laver means, of course, that he does some cleansing of himself. This is the right disposition; and unless he has this disposition, the blood on the brazen Altar would not benefit him. By going to the Laver he shows that he desires to be cleansed from the filth of the flesh, to be cleansed in word, in thought and in act from everything that is defiling and wrong.

After ridding himself of the impurities of the flesh at the Laver, he may wish to draw still nearer to God. He can come as near as the curtain, no nearer; for the First Veil represents the death of the will. The death of the will means that one is willing to give up every earthly interest to the Lord. Unless he do this, he cannot go any further. Up to this time he may have been very much under the control of his own will. But when he had his own will controlling him it was not satisfactory; and now he wishes to get into harmony with God and do His will.

He knows enough about God's will to know that it is better than his; and now he is sure that he wants to do God's will. At this point he will find that it will cost him something to have God's will done in his life. He is therefore directed by the Word of God to sit down and count the cost. How much will it cost? Possibly the friendship of the world. His friendly connection with the world will be broken; for they will want an easier course in life than he will have. They will say that he is too good, that he wants things too good and that he cannot get along that way. Presently they will cut loose from him because he is too good for them. His company will no longer be agreeable; for they are working along different lines. He may previously have been keeping company with some people who used immoral language. He will have to be free from them; for he wants to be in fellowship with the Lord. This does not mean, of course, that he will not trade with them; but it means that he will not want them for his companions, neither will they wish his companionship.

The washing process will thus be going on; and as it proceeds in his mind and heart, as well as in his conduct, he will by and by come to say, "At any cost I would like to be the Lord's. I understand that He has some great favor and privileges or blessings for those who become entirely His. I know enough to know that I would like to be on the Lord's side and stand for the things that are lovely, good and true."

The thing for him then to do will be for him to tie himself up to the gate post. It is necessary for him to restrain himself, to give up his own liberty. He may say that this is a pretty hard undertaking. Yes, but it is necessary to give up the liberty of his will and to say, "Hereafter, nothing but the Lord's will for me. I agree that God's will shall be first with me henceforth." Do you say, "I have concluded that I will do it?" Then tie yourself up, making a covenant with God. Give yourself wholly to God, and like the Lord, say, "Hereafter, not my will, but Thine be done." When you do this, you have tied yourself up at the door of the Tabernacle.

Then the High Priest comes out and kills you according to the flesh. In the type the high priest takes the goat and **[Page Q414]** cuts its throat, and it is dead from that moment. That act of the great High Priest

represents that God accepts your consecration. In that same minute you are begotten and become a New Creature in Christ. You are now counted as a member of the Body of the Priest. As a New Creature you have become a member of the Body of Christ. But according to the flesh, you are that dead goat. In the type the high priest took the fat of the goat and put it on the Altar in the Court to be burned. The blood of the goat represented the life given up, that which is precious in God's sight. You may say you did not have much to give; but when you gave all that you had in your right to Restitution blessing, you gave all that you could give. The blood of the goat the high priest took into the Most Holy and sprinkled on the Mercy Seat, just as he did the blood of the bullock. The fat was put upon the Altar in the court to be burned; and everything else was taken outside of the Camp to be consumed by burning outside the Camp.

What a stench it would make! That shows how your life will look to the world. It will be considered as the filth and off-scouring of the earth, the same as was that of the Apostles. Jesus went outside of the Camp first. He sanctified the place of burning. The Apostles also went out; and throughout the Gospel Age all the saintly ones of God's people have been "burned without the Camp." That is the best thing for us. The High Priest's directions are that we should go outside the Camp with Him. It may be that some of your relatives will do the burning; for you are there to be burned, according to the flesh.

How about you spiritually, as a New Creature? That new life is not to be burned. It is the flesh of the goat that should go outside the Camp to be burned. You are a New Creature, and a member of the Body of Christ. Spiritually you have all sorts of privileges and blessings—the Peace of God passing all understanding ruling in your heart—while the burning goes on in your flesh at the same time. While the Apostle was being "burned outside the camp"—in the Philippian jail—inside by faith in Jesus, he was having a fine time; so much so that he sang praises to God. You may have some very trying experiences and at the same time be able to sing praises unto God. (Provided you do not disturb your neighbors!) The Scriptures assure us that if we suffer with Christ, we shall also reign with Him. We can therefore rejoice in our sufferings—not in sufferings for foolishness sake; but in the sufferings that are on account of our faithfulness and loyalty to the Lord and to the Truth. All such sufferings give us joy. We rejoice that we are in the Holy, where we can have some of the joys of the Lord. In the Holy we have the Bread of His Presence, and enjoy the light of the Golden Candlestick, as well as having the experiences of the Golden Altar.

Now, the Court represents all the believer's experiences in justification, from the time he enters the gate, coming into the Court passing the brazen Altar, till he comes to the door of the Tabernacle. It is tentative justification, from the time the individual begins to take the first step. He begins to draw near to God just as he passes through the gate to the Brazen Altar. He draws still nearer while he is washing at the Laver, and still nearer when he ties himself up at the **[Page Q415]** Door of the Tabernacle. When he has done this, he has done everything *he* can do. The next thing must be done by the Lord, represented by the high priest of Israel. The antitypical High Priest there accepts you as a member of His Body, presents you acceptable before the Father; and the Father, in accepting you, gives you the Holy Spirit; and you become a New Creature. This justification, sanctification and spirit-begetting are all done at once. The process of tentative justification may in some be very slow. Often they progress very slowly because of the doctrines of Babylon and false teachings. They will wander in and out, playing hide and seek, not realizing what are the proper steps to be taken. What a condition! We were all in it ourselves. We knew not what to do; neither could we tell any one else what to do; but it is now getting very plain. All the various steps in connection with tentative justification are getting quite clear; for God's time has come for making things plain. We are, therefore, seeing things. We can now run down to the Laver, wash away the filth of the flesh, and tie up at the door in a very short time; for we know how to do it. How blessed it is to live in this time!

JUSTIFICATION—Basis of.

Q415:1 QUESTION (1916-Z)—l—Is it Merit or Righteousness that is imputed to the one who is justified

by faith?

ANSWER—We would here need to qualify the expression, "justified by faith," because in Bible usage this term has two different significations. We read, for instance, that Abraham was justified by faith, but surely not in the sense that the Church is justified by faith! Abraham was justified to fellowship with God, to receive the Promise, to know about certain things that God purposes in the future, and to demonstrate his loyalty to God under a Divine standard. But he was not justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in *any sense a meritorious* sacrifice for another. No one could be thus justified by faith until after the death of Jesus, until His imputation of His merit after He ascended up on High and appeared "in the presence of God for us"—the Church.

JUSTIFICATION—Order of Re Consecration.

Q415:2 QUESTION (1916-Z)—2—Which takes place first, Justification or Consecration, and why?

ANSWER—It depends upon the meaning attached to the word consecration. The Bible recognizes consecration from two different viewpoints; first, the consecration of the individual; and second, the making of this consecration valid by the Lord Jesus Christ, and its acceptance by the Father. The consecration of the individual to do the Lord's will, the full surrender of his own will, as typified by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for our Lord Jesus Christ to become the Advocate for those who desire to become members of the Royal Priesthood, before they can be acceptable to the Father. Hence, their justification by the Lord Jesus Christ, who imputes of His merit to them, follows their consecration of themselves and is immediately followed by the Heavenly Father's act of consecrating these, in the sense of accepting them as consecrated **[Page Q416]** persons and giving them all the rights and privileges included in this covenant arrangement.

JUSTIFICATION—For Past Sins.

Q416:1 QUESTION (1908)—1—As Christ died for our sins in Adam, would not that imply that at justification we are at peace with God for all of our past?

ANSWER—I answer Yes and no—in this way: It is according to your faith. What God says now is merely on the basis of faith. Those who cannot exercise faith cannot have present blessings. Everything that God gives during this age is according to faith, and to those who exercise the faith. You see there are some people so constituted that they cannot exercise faith, and they cannot get the blessings of this present time unless they can exercise faith. Must they go to hell because they cannot exercise faith? We are not talking about going to hell; we are not talking about eternal torment. We are glad, thank God, that is not the divine provision for those who cannot exercise faith at the present time, but that in due time, in the Millennial Age, they will be treated according to sight. If they cannot exercise faith now, they will have an opportunity of having sight bye and bye in the Millennial Age, and they will then see the things that you and I now see with the eye of faith. The eye of faith is directed by God's Word and to those that have the eye of faith, and the ears of faith, there is a special blessing now, because this class which God is now calling out of the world are those that do hear and see with this power of faith. Others are left waiting for the time when God will deal with them. You remember how the Apostle and the prophet declare that the time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. Thank God! It will not be merely to those that have faith, but now the present offer is only to those who have faith, because God is now gathering out the elect class, the little flock, who will be with Christ, and no one will be suitable for this position unless they can exercise faith. Therefore God is leaving the matter in such form that only that class can receive it now. "Blessed are your eyes, for they see; and blessed are your ears, for they hear." For others who cannot see and who cannot hear for the lack of faith, or for lack of something else, God has a blessing of another kind. Now suppose you did exercise faith, what would

be the result to you? If you can exercise faith in Christ, and know that Christ has died, and fully believe it and accept it, then it is your privilege to realize that you are one of those who were covered by the merit of that sacrifice; and if you are governed by his sacrifice, it is your pleasure then to feel. Now from God's sight, all my blemishes and my imperfections according to nature are covered by the merit of Christ's sacrifice, and now God will not hold them against me. But mind you, that is yours only so long as you exercise faith. If you lose the faith before night you have lost all of the justification that went with it, because it is only a reckoned justification, it is not an actual justification; you are not made actually free from those imperfections and sins; they are merely covered; the Lord covers them on account of your faith, and if your faith goes you are back exactly where you were before. So, according to your faith be it unto you, in this present time. Thus the Lord teaches those whom he is now schooling, **[Page Q417]** namely, those who are in the school of Christ, the household of faith, he is teaching the importance in his sight of full confidence and trust in Him. When he tells us that our sins are covered and we are willing to receive it so, why then his blessing is with us. That does not mean that all your sins in the future and in the past are covered. What is covered then? I answer all the sins which come to you through Adam and through heredity, through your parents; but whatever you did personally and wilfully, knowing it was wrong, and not of heredity or weakness, is still yours to settle for. Now, of course, heredity and weakness will cover, I trust, nearly all your blemishes and shortcomings; but to whatever extent you have done wilfully aside from these weaknesses you have inherited, and aside from ignorance, you are responsible for, and you will have to have some kind of stripes for them still. That is the way I understand it. And if today, or at any time, you commit sin, with knowing intelligent wilfulness, the Lord may see better than you that some portion of it was attributable to ignorance, or to your heredity, and he will give you credit for all of that. You will not have to settle that. Therefore the Apostle says, I judge not mine own self. He says, it is a small thing with me that I should be judged by any of you. What do you know about me? You cannot read my heart. It would be a small thing for me that I should be judged by any of you. Yea, I judge not mine own self, the Lord is the one who is going to decide. And the Lord knows exactly how much wilfulness or ignorance there is in connection with anything you have done, and according to that reasonable arrangement he is going to cover through faith in Christ everything that was of ignorance, and every element that was of heredity. You will have a clean sheet, so far as that is concerned, and you will stand responsible and be held accountable only to the extent that you did wilfully and intentionally. What a comfort that is to us, and what a restraint. It is a great mistake some seem to make, some perhaps who are Catholics, and some perhaps who are Protestants, that there is forgiveness for everything. Catholics say, we will go to the priest and confess it and it will all be over, no matter what it was. I heard of one man who had stolen two hams, and he confessed to the priest and said, I brought you one of them as a present. The priest found after he had given him absolution that he had stolen them from himself so; he was just in one ham. I am not giving that as a true story, or a reflection against our Catholic friends, but merely as illustrative of the point that we cannot do any shilly-shallying with our heavenly Father, for he knows all about our matters, and he has made provision for one class of sins, all that was from Adam, all the ignorance and heredity, are provided for freely, fully, graciously, and we have nothing to pay at all; but we must feel that we have a personal responsibility for every action and for every thought, and for every word. If you get that thought into your minds, it will make you very careful. You will realize that however much Christ may have done for us through forgiveness of sins that are past, nevertheless there is a responsibility on our part for everything that we do, think, or say.

JUSTIFICATION—Legal and Actual.

Q417:1 QUESTION (1916)—1—In September 15th Tower, page 281, **[Page Q418]** Article on Justification, discussing "Legal and Actual" Justification, is this statement: "It is legal and it is actual at the same instant." Is the thought here meant to be that our justification is actual and not reckoned?

ANSWER—That is what we tried to say and apparently did not succeed in saying it properly. We cannot say it so that all of God's people will understand it.

JUSTIFICATION—Pastor Russell's Views Not Changed.

Q418:1 QUESTION (1916)—l—Comparing articles on Justification in Volume 6, Tabernacle Shadows and Sept. 15, 1916, Tower Do these harmonize? Has Brother Russell changed his views on Justification?

ANSWER—Brother Russell has not changed his views on Justification. Justification is justification, has always been justification and will always be justification, and Brother Russell could not change justification for himself or for anybody else. Justification means to make right, to make just. As, for instance, if we had a pair of scales in our hands, and placed something on one side, then by placing something of equal weight on the other side, we would balance the scales. That is the basis of the thought of justification—the balance. Apply this thought to the world of mankind. You and I and the whole human race get out of balance. The true balance of Adam was a perfect mind, and God required nothing more than he could do. He was therefore a balanced man, and being separate from sinners, needed no justification to be made right. Jesus was the same. He was "holy, harmless and separate from sinners," was not wrong in any sense, and therefore needed no balancing, required no justification, or making right. He *was* right. Only that which is wrong, or unbalanced, needs justifying. The whole world has been tried in Adam, placed in the scales, and found wanting and consequently sentenced to death by the Righteous Judge. He has adjudged all in Adam to be unworthy of life, and He will never alter or change His mind. How, then, you inquire, will He bless the world? God tells us that all this condemnation came through the disobedience of one man, and then passed down to all the children of Adam, so that all are subject to this unbalanced, undone condition started in Adam. We were born with an unbalanced mind and body. We are not to be held responsible for that in the sense that we caused the wrong, but still, we are wrong, although not responsible for the wrong. Adam is the one responsible for it. As by a MAN came sin, by man came death. We did not bring in this death-condition; we were born in it. We were born in this unsatisfactory state which is unworthy of life. God has provided that we shall be justified, or made right. In the case of Adam, it would mean that he must he made right with God, or else he can never have everlasting life, and Christ will do something for him in the way of justification that will make him acceptable to God. What will Christ do for Adam and the whole race of mankind? What He will do for Adam and the race will be different from what He will do for the church. In the Millennium He will make Adam and the race perfect. All the obedient will become perfectly balanced, well-poised, in full harmony with God in all their talents and powers by the time Jesus gets through with them at the end of the Millennial Age. They must, however, be willing and cooperate with Him. God **[Page Q419]** does not intend to force any man's mind contrary to its natural bend, but, if willing, He will help them up to the perfection that was lost in Eden, and give them the privilege of complete recovery. This is the way the world will be justified, or made right. This has been stated in the Sixth Volume; the same justification has been taught in the Tabernacle Shadows, and twenty times in the Watch Tower. It is the same in every one of them. No new meaning has been given. This justification, however, applies to the church differently because the church is separate from the world in God's great plan; consequently the justification comes to them in a different way. Why? If the Lord were to justify you and me in the same way that He will justify the world, He would make us perfect human beings. However, He did not make us perfect, for our flesh is the same as when we gave our hearts to the Lord. Being imperfect in the flesh proves that we are not justified in the flesh. How, then, does He justify us? From the type we see that the merit of Jesus is imputed, or reckoned, or counted to the church for the purpose of covering their blemishes, as though God would hide these blemishes from His sight, so that with this covering or imputation of the merit of Christ to us, God can accept us as sacrifices. He could not accept us as sacrifices so long as we were sinners. We must be granted the right to life before we can present our bodies as living sacrifices. We can't give anything before we have it. We must therefore be justified by FAITH. Mark the difference between the making one actually perfect during the Millennial Age, and the justification by faith during this age. We have this justification by faith. It begins with us. "Too late! too late!" will be the cry when we have been glorified. When did we get started? When we turned our backs upon sin and began to feel after God. To convert is

to turn around. If I were going in one direction, the natural course of sin and the world, and I hear something about God and the truth, and come to have some knowledge on these subjects and that God is willing to receive sinners back to Him, what shall I do? Turn around and get on the side of righteousness. I am then converted, or turned around. This turning around does not mean that you become a saint. O, no! You were not a saint because you turned around. You turned around because you wanted to find God: "If haply you might find Him." We found Him when we turned around from the wrong course and wanted to go in the right way. We found Him when we began to walk in the right way. We then took steps toward putting away sin, putting away filthy habits, for we must put these away. So we began to divest ourselves of the filth of the flesh. We kept on trying, and said, we want to draw nearer to God. Finally, we said we want to get fully to God and we hear that we must get into touch with Jesus and He will justify us and make us acceptable to the Father. How shall I get acquainted with Jesus? You begin to have reverence. You learn from the Bible, Scripture Studies, tracts, friends, etc., and get the understanding that you must make a full surrender of yourself to Jesus in order to be His disciple, and you learn that if you do thus come to the Lord and He accepts you that He will then justify you and immediately present you to the Father, who will indicate His acceptance of you by giving you the Holy Spirit and thus **[Page Q420]** begetting you to a spirit life. Just as soon as the great Advocate with the Father accepted you in the name of the Father, your spirit begetting was the next thing in order. Instantaneous with your full consecration and acceptance came the begetting of the spirit. Up to that time you were in the process of being justified. You had turned in the right direction to become justified, and you were getting a little nearer to the justified condition where God would be pleased with you, but He would not give you any hearing at all until you had first turned around. As you went on in this way you were always progressing toward justification; each step was leading you to the point of justification. Was this shown in the Tabernacle, and if so, how? An Israelite on the outside who wished to approach God would first see the white curtain surrounding the court, representing our standing before God, and would learn that he must go to the gate, and by invitation, pass through to the brazen altar and the sacrifice made thereon. This would say that he was turning from sin and desired to approach God. This altar and sacrifice represented God's provision for the sinner. He made a sacrifice in the interest of sinners that he might be able to receive you justly and treat with you. We went to God along that way. Then he would pass on to the copper laver. That contains water, and the water represents truth, and also cleansing, and so, as the picture shows, everyone who goes to the laver puts away some of the filth of the flesh, and consequently gets into a purer and better condition. Should we not go to God first and get rid of the filth of the flesh afterwards. Never! You are now going to God and it is very proper for you to show your desire to do everything in your power to put away filth from yourself and this is represented by the laver, and then, you go on still further and draw near to the first vail, and inquire, what shall I do now? I would like to go on now and become a priest. I know that God is now calling for priests. But you can't be a priest unless you are a sacrificer. You will have to sacrifice if you have any hope of being a priest. You must have the priest to make the sacrifice. Jesus is this priest. Previous to being sacrificed you must first be tied up at the door of the tabernacle just as the goat was tied up. You tie yourself up by giving up your will to the Lord—all that you have and all that you are. The tying of that goat at the door of the tabernacle represents your consecration and my consecration. The consecrated goat is smitten by the high priest. It is the high priest who kills us. He does this. Just the moment that he accepts you and the killing or sacrifice takes place, that is the very moment that He justifies you. God won't accept you before His merit is imputed to you. Then you are begotten of the holy spirit and become a new creature, and it is this new creature, begotten of the holy spirit, that is a member of the Christ, and goes beyond the second vail. The goat never goes beyond the vail. Neither goat went in; neither did the bullock. The bullock and the goat represent the flesh, and the flesh never goes in. It is the new creature that goes in. The moment the Lord accepts you, you are justified, and that moment you receive the Holy Spirit and are received into the body of the high priest, and because you are in that body, you are in the holy. The next thing will be faithfulness until death where you will pass under the second vail. **[Page Q421]**

Now you see where this justification comes in. This might be stated in a variety of ways, but it is the one start, the one sacrifice necessary, the one consecration necessary, and the one justification by the precious blood.

From the back of the Question Book:

JERUSALEM—Literal or Symbolic?

Q789:1 QUESTION—Will the New Jerusalem (Rev. 21:2) be a literal city of gold and gems, and will it come floating down through the sky and locate somewhere on the earth? If so, how, when, and where?

ANSWER—We are aware that quite a number seem to hold the thought of an actual city, with all of its walls, buildings, towers and turrets, coming down from above and locating in the land of Palestine. Those who have this thought should try to bear in mind that much of the Bible is written in highly symbolic or figurative language. The dimensions of this city are given in furlongs in this same chapter. If we reduce these to miles, we have for the dimensions fifteen hundred miles in length and breadth and height. A city of this magnitude could scarcely be placed in the small land of Palestine, which measures less than two hundred miles in its greatest length. By noting the expressions of the 9th verse, it will become apparent to all that not a literal city is referred to, but a symbolic one is meant. The angel showed St. John "The Bride, the Lamb's wife," in symbol, as a beautiful city. Surely no one would so far ignore the faculties of intelligence and reason as to say that the Bride of Christ is to be a literal city. This Bride is the same one represented as saying, in almost the closing words of the Bible, "Come and partake of the waters of life freely." The Bride is the Church class composed of the faithful followers of Christ, of whom the Apostle Paul speaks, saying: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2).

JERUSALEM—"New"—Literal or Spiritual?

Q789:2 QUESTION—What is meant by the New Jerusalem referred to in Rev. 21 and 22 chapters? (M.M.)

ANSWER—A close reading of these chapters will convince any student that a literal city was certainly not meant. In symbolic prophecy a "city" signifies a religious government backed by power and authority. Thus the "holy city, the New Jerusalem," is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church exalted and reigning in glory. The Church is also, and in the same connection, represented as a woman, "the bride, the Lamb's wife," in power and glory, and backed by the power and authority of Christ, her husband. "And there came unto me one of the seven angels ... saying Come hither, I will shew thee the bride the Lamb's wife. And he ... shewed me that great city, the holy Jerusalem." (Rev. 21:9,10.) It is evident that we should "spiritualize" this narrative because St. John himself did so, for he says "And he carried me away in spirit." (Rev. 21:10.) That is to say in a spiritual sense he viewed **[Page Q790]** the wonders of this great city, and not actually, in a literal sense. The dimensions of the city are given in furlongs, which, if reduced to miles would mean that it measured 1,500 miles in length, and breadth, and height! Surely no such literal city will ever be established on this little globe of ours. Recognizing the meaning of the symbols we have a beautiful picture representing the gradual establishment of the Divine Kingdom of the Heavens on the earth, when the Church, the Lamb's wife, is ruling in royal majesty with Christ, "the Prince of Peace."

JERUSALEM—Why Rebuild?

Q790:1 QUESTION—Will Jerusalem ever be rebuilt and for what purpose?

ANSWER—The most remarkable movement ever occurring amongst the Jewish people since the time of the destruction of their capital city, Jerusalem, is now in process of development, and is known as "The

Zionist Movement." The primary object of this movement is the establishment of the Jews in their own land under a government of their own. This would mean the rebuilding of the city in the event of the success of this movement. There are many prophecies which show that the Jews shall return to Divine favor and shall again be established in their own country, and that the City of Jerusalem will be rebuilt. We cite but one—Jer. 31:27-40. The clear intimation of the teachings of the Scriptures is that Jerusalem will become the Capital City of the world, "for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem," "And many people shall go and say, Come ye and let us go up to the mountain (Kingdom) of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths." (Isa. 2:3.) For a remarkable confirmation of this, in the words of the New Testament, see Acts 15:16,17.

JESUS—Date of Birth

Q790:2 QUESTION—Is there any positive proof that our Lord Jesus was born on Christmas Day, Dec. 25th, and if so where can it be found? (A.S.)

ANSWER—There is nothing to prove that Christ was born December 25th, but the evidence is clear and strong that the time of His birth was about October 1st. It is generally recognized that Jesus was crucified on Friday, April 3d, A.D. 33. The fact that His crucifixion occurred at the close of the fourteenth day of the month Nisan, and that this date rarely falls on Friday, but did so in the year A.D. 33 substantiates that date so thoroughly even Usher, who adopted B.C. 4 as the date of Jesus' birth, was forced to admit that His crucifixion was A.D. 33. Our Lord was thirty years of age when He began His ministry, and it is clear that His ministry was for three and a half years only. This generally conceded fact is proved by Daniel's prophecy (Dan. 9:25-27) concerning Christ's cutting off in the middle of the seventieth week of Israel's favor. The "seventy weeks" (A day for a year—490 days, or 490 years—Eze. 4:6) dating from 454 B.C. terminated A.D. 36. In the "midst" of that last week of seven years, the "seventieth **[Page Q791]** week," Christ was "cut off"—crucified—April 3d, A.D. 33. As the Lord Jesus was thirty-three and a half years old when He died, we have only to measure back that length of time to the date of His death to ascertain the date of His birth, which would be about Oct. 3d, B.C. 2. It is certain that the midwinter date, December 25th, does not well agree with the statement of the Scriptures, that at the time of our Lord's birth the shepherds were in the fields with their flocks.

JESUS—Seeming Discrepancy of Genealogy

Q791:1 QUESTION—I find in Matthew and Luke what purport to be the genealogies of Christ. Matthew gives His ancestry back to Abraham; Luke goes back to Adam. Between Christ and David, Matthew gives 27 generations, and Luke gives 42; and none of the names in these two lists are the same. Will you please explain this seeming discrepancy?

ANSWER—Our Lord Jesus became related to the human family by taking our nature through His mother Mary. Mary's genealogy, as traced by Luke, leads back to David through his son Nathan. (Luke 3:23.) (Joseph is here styled "the son of Heli," that is, the son of Eli, Mary's father, by marriage, or legally; or as we would say, son-in-law of Eli. By birth, Joseph was the son of Jacob, as stated in Matt. 1:16), while Joseph's genealogy, as given by Matthew, traces also back to David through his son Solomon. (Matt. 1:6-16.) Joseph having accepted Mary as his wife, and adopted Jesus, her son, as though He were his own son, this adoption would entitle Jesus to reckon Joseph's genealogy; but such a tracing back to the family of David was not necessary, because His mother came also of David, by another line. Thus the seeming discrepancy is due to the fact that Luke gives Mary's genealogy while Matthew gives the genealogy of Joseph. The difference in the number of generations from David to Christ need not be considered as remarkable. It would be remarkable had they been the same.

JEWS—Gathering As Bird Under Wings

Q791:2 QUESTION—Would you kindly explain the 37th and 38th verses of Matthew 23 where the Lord

said "O Jerusalem Jerusalem, thou that killest the prophets, and killest them which are sent unto thee how often would I have gathered thy children together, even as a bird gathers her brood under her wing, but ye would not! Behold your house is left unto you desolate?" (H.B.P.)

ANSWER—The Savior standing upon the Mt. of Olives and gazing out upon the Holy City, Jerusalem, gave expression to these words with a heart filled with conflicting emotions. For three and one-half years He had been laying down His life for the Jewish people in preaching to them the wonderful tidings of the Kingdom of God. He had healed the sick, comforted the sorrowing and the afflicted, and even raised the dead in some instances. Now, on this sad day, after having ridden into the city in triumph, and being rejected by the nation, through their representatives, the Scribes and Pharisees; in sorrow and with tears, He declared that they as a nation were cast off from Divine **[Page Q792]** favor and no longer recognized as the chosen people of God. How true to the declaration of the Lord are the facts of history as outlined in the secular annals of the race! From that moment they declined in favor, and disaster after disaster came upon them until the nation was conquered by the Roman arms, and they as a people were scattered abroad throughout the whole earth to be persecuted, oppressed, and slaughtered by the Gentiles. The Jew is the miracle of history; "the man without a country." The Lord Jesus, in prophetic vision, foresaw all the long centuries of afflictions that would come upon them, and in His sympathy and love, grieved for them, and gave expression to His love by saying "How often would I have gathered thy children together, even as a bird gathers her brood under her wings, but ye would not!" Corrected Translation.

JEWS—Return to Palestine

Q792:1 QUESTION—Does the Bible teach a return of the Jews to Palestine, and is that country large enough for all of Abraham's descendants? (F.W.)

ANSWER—The Bible answer is YES to both questions: (a) "I will open your graves, and cause you to come up out of your graves, and will bring you again into the land of Israel." "Ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God." "And they shall say, this land that was desolate is become like the Garden of Eden" (Eze. 37:12; Eze. 36:27-35). (b) What is known as the land of Palestine is but a very small part of the promised land, which is to stretch from the Nile to the Euphrates (Gen. 15:18), and appears to include Arabia as well as parts of Egypt and the Soudan, an area equal to the half of Europe. Much of this is now desert land, but "the desert shall rejoice, and blossom as the rose." (Isa. 35:1.) Thus there will be ample space and abundant provision made for the Israelites in the promised land—promised for an everlasting possession to Abraham and his descendants—when God's favor will have returned to them as foretold by the Prophets—Rom. 11:25-27.

JEWS—Why Called "Chosen People?"

Q792:2 QUESTION—Why were the Jews called "God's chosen people?" Were the ancient Jews different from the modern ones?

ANSWER—Abraham was the father of the Jewish people. God made promise to him, saying, "In thy Seed all the families of the earth shall he blessed." Jacob, the grandson of Abraham, had twelve sons, who became the head of the twelve tribes of Israel, or Jews. God made a covenant with His people, saying to them: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation" (Exo. 19:5,6). For more than eighteen centuries God's dealings were with this people exclusively, as he said through His prophet, "Ye only have I known of all the families of the earth" (Amos 3:2). Time after time **[Page Q793]** God reiterated His promise that the Messiah should come to them, and when Jesus came the masses of the Jews were not heeding God's promises: being led by the Clergy class, themselves negligent of the promises, therefore blind, as Jesus said, "Blind leaders of the blind," they rejected Jesus Christ and were cast off from God's favor (Matt. 23:37-39). The words of our Lord clearly imply that God's favor will again return to this people; He said, "Ye shall not see me henceforth, till ye

shall say, Blessed is He that cometh in the name of the Lord." The Apostles point out that God there began to turn his favor to the Gentiles, and when the requisite number have been selected from among these to constitute the Kingdom class, as promised, then God's favor will again be shown to the Jews as a people (See Rom. 11:1-5 and 25-28).

JOB—Real or Allegorical?

Q793:1 QUESTION—Was Job a real personage, or only an allegorical character?

ANSWER—We believe Job to have been a real person—a man. He is so referred to in the following Scriptures: Job 1:1; Eze. 14:14-20; James 5:11. This does not alter the fact, however, that a great allegorical lesson is taught by Job's experiences. As a whole, his life represented the experiences of the human family in the loss of everything. Job lost his children, friends, home, health, the affections of his wife—all—and he was nigh unto destruction in the tomb. Then came the turning point. He was restored to Divine favor and to all the blessings which he had formerly enjoyed, and had more abundance than he ever had before. This pictures the experiences of the human race. Adam, in Eden, was perfect, joyful and rich in life and a perfect home. He lost all of these, being driven from Eden and compelled to battle with the sterile soil of the earth. By and by, when the "Restitution of all things, spoken by Jehovah through His holy prophets," shall have come to the world, the human race will likewise be restored to Divine favor and receive greater blessings than ever before experienced.

JUDGMENT—God's Impartial

Q793:2 QUESTION—Will you kindly explain and harmonize Romans 2nd chapter, 7th to 10th verses inclusive? (Rom. 2:7-10). (W.H.H.)

ANSWER—In the 6th verse the Apostle says:—"Who will render to every man according to his deeds"—at the time when God's judgments will be manifested as stated in the 5th verse. Coming to the seventh verse, he points out that those who patiently continue in well doing, seeking for glory, honor, and immortality shall receive eternal life, at the time indicated in the preceding two verses. And, at that time, those who will persist in wrongdoing, shall be punished by experiencing Divine indignation and wrath. But those who, when the judgments of the Lord are abroad in the earth, will comply with the principles of righteousness shall experience Divine favor and blessings, both Jews and Gentiles. This presentation of the matter is in harmony with the general teachings of the Scriptures which show that the Church of Christ, now being selected out **[Page Q794]** from the nations of the earth, shall receive "glory, honor, and immortality"; while the world of mankind—the righteous and obedient—whose trial for eternal life will follow the glorification of the Church, shall receive the "glory, honor, and peace" of perfect human conditions.

JUDGMENT—What Is "Doomsday?"

Q794:1 QUESTION—What is meant by the term "Doomsday?" (A.B.C.)

ANSWER—It is that last dreadful day in the which (according to the antiquated theories of an obsolete theological formation) the Lord will return to the earth, and take His seat upon a great white throne, and then all nations will be gathered before Him, for judgment. As the judgments proceed, the mountains and the rocks will come tumbling down, and the sea and all the waves will roar under the agitations of a mighty storm. About this time a terrible earthquake will shake things up so severely that all the things that can be shaken will be removed. In connection with these terrifying phenomena of nature, there will be the sounding of the last trump, and tremendous voices will be heard in the air. Amidst this deafening uproar, while "the wreck of matter and the crush of worlds" is transpiring, the 20,000,000,000 and more of the human race will be judged, and all within the limitations of a twenty-four hour day. When the final summing up takes place, the Great Judge will invite the few saints, "the little flock," to enter into the conditions of bliss, while to the vast majority of the race He will issue the command to depart into an

eternity of torment in fire and brimstone. With the pronouncement of the final sentence of doom, a terrible fire will break forth; the elements shall melt with fervent heat; and the heavens and earth being on fire shall be dissolved! This lurid picture of the judgment time was evidently formed by some one with highly developed imaginative powers, who gathered together a number of symbolic and figurative expressions from the Scriptures with which to produce this amusing sketch of "doomsday," which has served to frighten some good and bad children nearly to death!

JUDGMENT DAY—When and How Long?

Q794:2 QUESTION—What is meant by the "Judgment Day," and when will it be? Is it to be a 24 hour day?

ANSWER—The term "Judgment" includes a hearing or trial and the final conclusion or result of that trial. Not all are judged at once. To illustrate, the Church is now on trial or judgment, which trial or judgment has been in progress since Pentecost. The faithful in this judgment shall be rewarded, as we read, "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.) The Judgment Day as applied to the world in general is entirely a different matter. It is manifest that the whole world could not be tried and judged within 24 hours. The Apostle says, "God hath appointed a day in which He will judge the world in righteousness" (Acts 17:31). Again we read: "That one day is with the Lord as a thousand years" (2 Peter 3:8). The judgment of the world by Christ will cover a period of one thousand years (Rev. 20:4-6). **[Page Q795]** That the judgment of the world had not come in the Apostle Paul's day is clearly shown by his words in the Scripture above noted (Acts 17:31). This and other Scriptures clearly show that Christ is to be the Judge of the world when he sets up his kingdom at his second coming. In Matthew 25:31-46 our Lord gave a description of the judgment of the world, clearly pointing out that it would take place at His second appearing. This is conclusive proof that the world's judgment is not yet in progress.

JUDGMENTS—Israe1's—Hosea 6:1-3

Q795:1 QUESTION—Can you explain the first three verses of the sixth chapter of Hosea?

ANSWER—These verses, doubtless, refer to Israel's judgments and their final repentance and reconciliation. The three days we understand to be the days of the larger week, one thousand years to each day. In this larger week the seventh day will be the seventh thousand-year period—the Sabbath of rest from sin and Satan. Recognizing time from this standpoint and applying to each thousand years the parallel day of the week—we find that, as over four thousand years had passed and the fifth thousand had begun at the time the Jews had experienced the judgments of the Lord in the destruction of the city of Jerusalem, it was therefore at a time corresponding to the fifth day of the lesser week, namely Thursday, the first day of the three mentioned. Friday the second day, and Saturday (the seventh-day Sabbath) the third, in which the Israelites will be revived and raised up to Divine favor and life. It is to be early in the morning of this third day—the thousand years of Messiah's reign—that "All Israel shall be saved"—Rom. 11:26. Then will be the seasons of refreshing which shall come from the presence of the Lord as indicated in the "rain" mentioned in the third verse and referred to by the Apostle Peter—Acts 3:19-21.

K

KINGDOM—Outcast Children of the Kingdom.

Q421:1 QUESTION (1906)—1—Please explain Mat. 8:12? How shall the children of the kingdom be cast out into outer darkness where there shall be weeping and gnashing of teeth, while many from the East, and West and South, sit down with Abraham, Isaac and Jacob in the kingdom?

ANSWER—I answer that the Lord was here discussing the matter of the earthly kingdom with the earthly children of the kingdom, and He was telling them that because they were rejecting Him, the time would come when they would be rejected. He was explaining to them spiritual things, and did not try to explain

the difference between the heavenly and the earthly parts of the new kingdom; it was not proper that He should do so; they were not yet begotten of the holy spirit and could not have appreciated spiritual things, if he had taught them spiritual things. Therefore our Lord, in all His teachings of the people during His three and one-half years of ministry, did not attempt to teach them spiritual things; he merely taught them natural things. Anything beyond the natural was stated in parables and dark sayings, and He told the disciples, who were able to receive those messages that the time would come by and by, as a result of this going to the Father, that the Holy Spirit would come, and bring these things to their knowledge—not to the knowledge of the others. Therefore those who are addressed, and who were rejecting Him, were not intended to understand in its fulness and clearness the earthly and heavenly phase of the kingdom. From their standpoint the best way He could talk to them was on their level: that Abraham, Isaac and Jacob would be in the kingdom, not saying whether the earthly or heavenly phase. We know from other scriptures that they will be in the earthly phase of the kingdom, but the Lord did not undertake to explain matters or dilate on that feature of the subject, but merely that they would be in the kingdom, and that these others when they come forth will find that, instead of being companions to Abraham, Isaac and Jacob in the kingdom as they hoped to be, being the chosen nation of God, will find themselves in the outcast condition. When do they get the weeping and gnashing of teeth? We answer they went into weeping and gnashing of teeth at the end of their Age. Those who rejected the Lord found a great time of trouble coming on their nation. That fits that part of the statement very well. By and by when they come forth, in awaking, they will find what a great mistake they made, and the prophet speaking of them and respecting them says that they shall look upon Him whom they pierced, and shall mourn because of Him.

KINGDOM—Spiritual or Earthly.

Q421:2 QUESTION (1909)—2—When our Lord in His parables spoke of the Kingdom, did He always refer to the spiritual phase?

ANSWER—Apparently in one case He was speaking of the earthly when He said, "Ye shall see Abraham, Isaac and Jacob," etc. I do not remember any other parable referring to the earthly phase except the parable of the sheep and **[Page Q422]** goats, when all mankind as sheep and goats will be gathered before the Millennial throne, the earthly phase of the kingdom, but in general the kingdom referred to by our Lord is the spiritual kingdom, from which proceeds the power and authority.

KINGDOM—Concerning Messiah's.

Q422:1 QUESTION (1910-Z)—l—Please give briefly your understanding of the expression, Messiah's Kingdom, and the work of that Kingdom.

ANSWER—Our understanding is that Messiah's Kingdom will be a spiritual one, invisible to mortals, yet all-powerful, for the accomplishment of the great things promised in the Law and in the Prophets. The Empire which he will establish, invisible to men, will take the place of the Empire of Satan, likewise invisible. The King of Glory will replace the Prince of Darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the Prophets, resurrected in full human perfection. Instead of their being, as heretofore, the fathers, they shall be the children of Messiah, whom he will make princes in all the earth. (Psalm 45:16.) With this Kingdom the nation of Israel will speedily unite, and eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."—Jer. 31:31-34; Mal. 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for the children of the people" (Dan. 12:1), the Mohammedans also expect and identify with Mahomet of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master-Mason. This same great Messiah, Michael, the archangel, the anti-typical Melchisedec, Priest as well as King, we identify as "The Man Christ Jesus, who gave himself a Ransom

for all, to be testified in due time." (1 Tim. 2:5,6.) But when the great King shall appear in his glory and establish his Kingdom with Israel he will be, as promised by the Prophets, "the desire of all nations." (Hag. 2:7.) Then all the blinded eyes will be opened and all the deaf ears will be unstopped. Then who he is and how he should be identified with Abraham's Seed and David's line, will be clearly known to all, in heaven and in earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (12:7-10) and Psalm 22:16. Content that Messiah shall show the Truth in his day of revealment, we are glad to point Jews, Mohammedans, Christians, all, to the glorious Messiah and the great work of blessing for all the nations which he will accomplish through the Seed of Abraham, according to God's Covenant and his Oath.

KINGDOM—Breaking Least Commandment.

Q422:2 QUESTION (1911)—2—Please tell us to what party and people Christ was referring in the nineteenth verse of the fifth chapter of Matthew, when he said, "Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom **[Page Q423]** of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven?"

ANSWER—The kingdom of Heaven is spoken of in two different senses of the word. In one sense the kingdom of Heaven is not at hand. We are waiting for that kingdom of Heaven when the Elect shall all have been completed, and shall all have experienced the change to glory. But in another sense you and I are the kingdom of Heaven now. We are the ones who represent the kingdom in the world, and we are spoken of by the Apostle Peter as a royal priesthood, a holy nation, a peculiar people, now; even though it is not certain you will be one of these, and it is not certain that I will be; still we are spoken of in this way. In this sense, all the church is spoken of as the kingdom of Heaven. So, Jesus said, you remember. The kingdom of Heaven suffereth violence; the violent taketh it by force. Now, the heavenly Kingdom of the future was not suffering violence then? No, but Jesus represented that kingdom and he was suffering violence, and his disciples represented this kingdom, and they were suffering, for the violent ones were taking them by force, and they caused the Lord's death, and the scattering of the church, etc. So then, in this scripture also; whosoever in the church class will make little of any command of God, he will make himself less, or should be considered that much less amongst the Lord's people; if anyone would do or teach anything contrary to the Lord's commandments, no matter which they are, anything we believe to be of divine institution—whoever would go contrary to God's arrangement or will in any respect, we should consider him thereby less on that account. He that breaks the commandments and teaches others to do so, and sets a bad example, count him least in the kingdom and those who teach the will of God, and strive to do the will of God, consider those amongst the greatest; and so that is the advice of the Apostle to the church. Look out amongst you those who are walking the most in the footsteps of Jesus if you want to elect elder brothers and deacons in the church. Look out amongst you those who are copying the most closely the divine arrangements, and choose of this kind. And those who have these qualifications for service, let them be the servants of the church. They will be the least and the greatest in proportion as they are doing the divine will. That is the proper standard for you and me to recognize.

KINGDOM—Turning Over to Father.

Q423:1 QUESTION (1911)—1—When we read in first Corinthians, the fifteenth chapter, that Christ shall deliver all things over to the Father who put all things under him, will this turning over of everything to the Father be before or after the little season mentioned in Revelation, the twentieth chapter, where we read that Satan shall be loosed for a little season that he might tempt the world?

ANSWER—We answer that it will be before. When the thousand years are finished Christ will deliver the kingdom up to the Father and Satan will he bound for a thousand years. So during all of that thousand years evil will be restrained, Satan shall be bound and Christ will do his work completely of restoring; and then having finished his work, he will turn it over to the Father, and then all mankind, being perfect,

will be under the control of the Father. Then **[Page Q424]** you say, "What is the difference between the control of the Father and the control of the Son? Do they have different laws?" No, there is no difference in the law. The law which Jesus will enforce, during the thousand years, will be exactly the same law that God will enforce after the thousand years, but Jesus stands for, or represents, divine mercy; as the Mediator, he stands between divine justice and the sinner; he stands as Mediator by virtue of having redeemed the sinner. And so in this position he represents the Father's mercy. Now if God were to establish a precedent and he himself were to exercise mercy, he would have to set aside his justice, and God does not propose to do that. If every now and then he would set aside justice, he would be destroying the order of things, would be rather cultivating the spirit of error. For illustration, suppose one angel should say, "Now, heavenly Father, I have sinned; please overlook this matter." Suppose the Father would say, "Very well, I will overlook it." Then another one would say, bye and bye, "Well, heavenly Father, I have sinned; please overlook this matter." Bye and bye it would be fashionable among the angels to say, "I have not had my turn yet at forgiveness." God does not propose to have any such operation as that. He makes all his creatures perfect; as we read, his work is perfect. And having made them perfect, he expects them to maintain that perfection, and therefore he makes no allowances for imperfection. And in the case of man, he allowed this course of sin, and arranged in advance that Jesus would redeem man, so that thus he might illustrate the glorious qualities of his nature in condemning man to death, and allowing this reign of sin and death, his justice in not forgiving, then the justice that would require a ransom for them, and would send forth his Son to be the Redeemer—all of that was a great lesson to the angels, and it is a great lesson to us, and will be a great lesson to mankind, that God is not trifling; that God's word, "Thou shalt not be disobedient," is something that is to be recognized; there is no trifling with our God. You cannot say, "Well, he will forgive me, and it won't matter." Sin would be common amongst a great many people if God in that manner—in carelessness, so to speak—in dealing with them, and in following out his own will, would be careless with the sinner; it would be very common to sin; and it would really be an invitation. But God sets a ban on sin. He says it is injurious to every person, that righteousness will be a blessing, and that he will not allow a single case of sin. And then he illustrates that in man's case and allows it to go on, then provides a Redeemer, and allows the Redeemer to stand as the Mediator for a thousand years, dealing with mankind and helping them up. He does not take any part in this, they are all under the care of the Mediator during that thousand years, until the Mediator shall bring them up to full perfection. But at the end of the thousand years they are perfect and do not need a Mediator any longer. A perfect man does not need a Mediator, any more than a perfect angel needs a Mediator, or any more than Adam needed a Mediator—and not as much, because Adam did not have the experience that these perfect men at the end of the thousand years of Christ's reign will have had with the reign of sin and death and the reign of righteousness, and having seen the goodness of **[Page Q425]** God, and now then they ought to be thoroughly fixed in their character. No doubt about it. So then the Mediator steps out from between. What does it signify? It means that mankind will be turned over to simple, pure justice—nothing more, nothing less; and God will require them to do right, exactly right in every case; no allowances whatever; no way of making good if they go wrong. If they infract the divine law a little bit, it will mean that they do so with knowledge, and it will mean that they will die the second death. However, we are not to understand that the Son will have nothing to do with the matter. While Revelation says that fire will come down from God out of heaven and destroy Satan and those who go with him in the error of that time, and that indicates that it comes from justice, nevertheless we understand that in all these things the Lord Jesus, and the church, his body, associated with him, will be the Father's agent; but in the one case, as Mediator, he is acting upon his own initiative, upon that which he bought with his own precious blood, this right which he has to rule the world having come to him through his redemption of the world, but that work being finished, he will resume active operations in the universe as the representative of Jehovah, just as he was before he came into the world. He was God's representative in the creation of the world, in the creation of the angels—all things were made by him; and just so after the thousand years, when he shall resume his relationship to the Father, he will be the Father's agent in all things that shall be done. So I presume it will

be the Lord Jesus who will have the supervision of this matter, and the destruction of Satan and the others, and that seems to be the picture given us in the twenty-fifth chapter of Matthew, where the parable of the sheep and the goats carries us down and shows us that Satan and those associated with him will be cast into the lake of fire, which is the second death.

KINGDOM—Messiah's Kingdom Will be Spiritual

Q425:1 QUESTION (1912-Z)—1—What is meant by Messiah's Kingdom?

ANSWER—Our understanding is that Messiah's Kingdom will be a spiritual one, invisible to mortals, yet all powerful for the accomplishment of the great things promised in the Law and the Prophets. The Empire which He will establish, invisible to men, will take the place of the Empire of Satan, likewise invisible. The King of Glory will replace the Prince of Darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the Prophets, raised to full, human perfection. Instead of their being, as heretofore, the *fathers*, they shall be the *children of Messiah*, whom He will make "Princes in all the earth." (Psa. 45:16.) To this Kingdom the nation of Israel will speedily unite. Eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."—Jer. 31:31-34; Mal. 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for thy people" (Dan. 12:1), the Mohammedans also expect, and identify Him with Mohammed of the past. The Free Masons also expect the same glorious personage and, in their traditions, **[Page Q426]** identify Him with Hiram Abiff, the great Master Mason. This same great Messiah, Michael, the Archangel, the anti-typical Melchizedek, Priest as well as King, *we* identify as "the *Man Jesus Christ*, who gave Himself a Ransom-Price for all, to be testified in due time."—1 Tim. 2:6.

But when the Great King shall appear in His Glory and establish His Kingdom with Israel, He will be, as promised by the Prophets, "The desire of all nations." (Hag. 2:7.) Then all the blinded eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5.) Then, who He is, and how He should be identified with Abraham's Seed and David's line, will be clearly known to all in Heaven and all on earth. Not now, but when the King shall reign in righteousness, *all* shall fully understand the significance of Zechariah's prophecy (Zec. 12:7-10) and of Psa. 22:16. Content that Messiah shall show the Truth in His Day of revealment, we are glad to point Jews, Mohammedans, Christians, *all*, to the glorious Messiah, and the great work of blessing for all the nations, which God will accomplish, through the Seed of Abraham, according to His Covenant and His Oath.

KINGDOM—Bringing Forth Fruit for.

Q426:1 QUESTION (1912)—l—When the Lord said in the parable that the seed would bring forth some thirty, some sixty and some a hundred fold, are all these classes belonging to the Church or to the Great Company?

ANSWER—He does not say, and I would suppose it would represent all that are fruitful, that would bring forth the fruits of the spirit. One hundred fold might be those who came up to the very highest standard, and those who would bring forth sixty might refer to that same class, but not to shine quite as highly in the Kingdom, as we read that "Star differeth from star in glory." And the thirty fold might mean those who perhaps will be of the Great Company class, who will develop the spirit of the Lord, but not in such an abundant measure. They will all bring forth fruits of the spirit, in any event; just the same as those who are of the two classes, the wise and the foolish virgins. They are all virgins—all pure, all acceptable to God.

KINGDOM—Will Children Be Born in the Millennium?

Q426:2 QUESTION (1913)—2—To whom do you understand Isa. 65:23 to refer, especially the last

clause, "They shall not labor in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them"?

ANSWER—Apparently, it would refer to a human class and under the administration of the Kingdom. If we inquire, would they be having offspring there, the answer would be that in all probability the cutting off of the matter of human families will be a gradual one and not an instantaneous one. For some time there may be sexual lines, but this condition of things will be gradually eliminated as they attain nearer to the perfection in which "there will be neither marrying nor giving in marriage." So I believe this text would refer to an early stage in the Millennium.

KINGDOM—A Point Yet in Doubt.

Q426:3 QUESTION (1915)—3—How are we to know when the Kingdom is set up?

[Page Q427]

ANSWER—Well, dear friends, I am sure I will know when I get set up! (Laughter.) When I get set up, it will be when I receive my "change;" it will be when you receive your "change" to the spirit nature that each of you will be set up, passing through the door into the Most Holy, beyond the veil. We believe that the majority of the Kingdom class have already passed beyond the veil. To our understanding of the Bible all the sleeping saints of this Gospel Age were resurrected and passed beyond the veil in the spring of 1878. Of course it is by faith that we understand this. We think there are reasonable evidences for so believing, but we do not believe that the Kingdom was fully set up then. These saints are glorified in that they have now their glorious spirit bodies; but their spirit bodies do not constitute the Kingdom. The kingdom is the reigning power. The Bible intimates that Jesus is to take to Himself His great power and reign before the great destruction of the present Order comes about. This destruction means "Armageddon," and probably all of the Bible class will he with their Lord in glory by the time that Armageddon, the final phase of the great Time of Trouble, is on. Yet we are not wise enough to surely know.

We have pointed out in the Watch Tower the possibility of the last members of the Body of Christ remaining yet for a little time. You remember the words of the Psalmist: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand," etc. (Psa. 149:5-9.) This intimates a rejoicing, and it appears to be on this side of the veil, and seems to imply that there might be some of the saints during this time of smiting the nations who would he exercising power while still in the flesh. But we do not know. It looks that way. Some of us might be set up in that sense before our "change" takes place; for the Prophet goes on to say that they shall "execute vengeance upon the heathen [the nations] and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all His saints." This honor has not come to us yet. You have not bound any kings; neither have I. We are looking to see what this means. We are not to expect the prophecy to be clearly understood until the fulfilment.

Look back at the First Advent. The prophecies relating to that time were not understood until after they had been fulfilled. It was so with the disciples after the Lord was risen from the dead. When He explained the prophecies to them after His resurrection they understood. When He told them before what would take place, they did not understand. It was not then due time for them to understand these things. So it may be with us, that we will not understand until we are in the midst of the fulfilment. We had better leave it for the present with an interrogation point.

KINGDOM—The "Pearl of Great Price."

Q427:1 QUESTION (1915)—1—"The kingdom of Heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it."

(Matt. 13:45,46.) What is this pearl?

ANSWER—We might very properly understand the pearl of this parable to represent the Kingdom of God. You and I and all persons have intelligence or something to sell, something **[Page Q428]** to give away, something to exchange. What are you giving? What kind of exchanges are you making? Well, as children we were taught to exchange our time for knowledge; so we began our trading early. We traded off our hours, our minutes, our attention, to get instruction and knowledge. As we grew older we said, "Now we must do something in the way of business." So we went into business, some as bakers, some as clerks, others as dressmaker or milliners, others as wash women, to which we gave our time in exchange for money. One says, "I will be a lawyer, and I will make money and then become able to have an automobile"—an automobile comes first, you know (laughter)—and I will get a house of my own and become prominent and have a good name. Then when I go out with my family people will say "There comes Mr. So-and-So—well thought of!" That is the prize that many set before them. That is the pearl they intend to buy. That is what they are living for. That prize they spend their days and hours and minutes in attaining, planning how they will work their business so as to make money.

Others set before them a different prize. One says, "I would like to be a great physician." So he goes to medical college. He works hard to get his education, thinking, "I will be one of the greatest surgeons in America. That is my ambition." Therefore he spends his time along that line, bending every energy to its attainment. Another man says, "I would love to be a great musician. I love music best of all." This one spends his time and strength and money in mastering this great art. Everything goes for music, because that is his one ideal. And so each person, properly, has some ideal in life toward which he labors.

A child should be early taught to have some ideal in life; and according to the wisdom of the parents will the ideal be more or less reasonable, more or less valuable to the child. Every child should have a good ideal, something worthy for which to work. Children not blessed with good parents or teachers who are able to guide them aright do not get the proper blessing out of life, because the child's mind is feeling out and wishing for something to exercise itself upon.

A young girl in her early teens may say, "I would like to be the wife of some great orator or musician." The youth may say, "I would like to marry an intelligent and accomplished lady." Then is the time for parents to carefully impress the proper and noble ideal, so that the children will early begin to get a real blessing out of life.

Before we come to the Lord, we have one or more of these different ideals or aspirations, some having more valuable ideals and some less valuable. Any of these ideals are better than having no ideal in life. The person who has no ideal and is not aiming at any particular attainment is not doing the best he or she can do for himself or herself. But when we come into Christ, we come to know about the Gospel, about the wonderful High Calling now open, and we have the grandest ideal of all. We have heard about this "pearl of great price," of great value, and have given all we had to purchase it. All the other pearls—the pearl of being a great doctor, a great artist, a great musician, or a model housekeeper, or something else—all these are trifling and insignificant in comparison with this great Pearl, so large, so wonderful, so priceless!

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What is this great Pearl, this great High Calling? This Pearl, my dear brethren, is what the Gospel sets before us. The "Pearl of great price" is the Kingdom of God, in which you and I are offered a share. Is it possible for us to get such a Pearl as that? What does it mean? It means glory, honor and immortality, the Divine nature, sitting with Christ in His Throne! We do not get merely a part of these glories. We get all or none. To get into the Kingdom means to have a share with Jesus in blessing "all the families of the earth," and to have a share in all His future glory and honor. This is the Pearl of great price.

Our Lord very forcefully pictured this matter in this parable of the merchantman seeking goodly pearls.

You and I and everybody else seek something valuable for which to exchange time and influence. But when we come to see this *one thing*, this choicest of all pearls, we are so enraptured with it that we are only too glad to sell everything else we have to obtain it. You say, "I will give everything I possess for this!" Then the Lord says, "That will be just the amount required to obtain this great Pearl." If you say, "I would like to keep just a little," the Lord will say, "Then you cannot have it. It will take all you have." Jesus gave all He had, and He had far more than any of us. So we must give our all, whether we have much or little according to worldly estimates. We are getting a Pearl worth a great deal more than thousands of millions of dollars, and all for a few paltry pennies, so to speak! You haven't much to give; none of us have! But our God says, "This great Pearl is for sale. Anybody who has the disposition to appreciate it may have it." So, dear brethren, it is our blessed privilege to obtain this wonderful Pearl if we will.

KINGDOM—Heirs of the Kingdom.

Q429:1 QUESTION (1916)—l—What great lessons will be required of those who will be heirs of the Kingdom?

ANSWER—(1) A proper, thorough *appreciation* of Justice, and a *manifestation* of that appreciation of justice by an endeavor to comply with the requirements of the Golden Rule—to love our neighbor as ourselves. (2) A further lesson is that of Love, sympathy, compassion, mercy. However *exacting* we may be respecting *ourselves*, our own thoughts, words, and deeds, we are not to *exact* from others, but be willing to *take* from them whatever they are pleased to *give*—as did our Savior. This will mean (3), suffering with Christ, having *fellowship* in His *Suffering*. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the Church in glory must be copies of his dear Son—must have the Epistle of Christ written in their *hearts*. (Rom. 8:28-30.) No matter how imperfect their *bodies*, how imperfect their *attainment of their ideals*, those ideals must be *according to the Divine standard*. And they must be so in sympathy with those ideals as to be glad to *suffer* for their *attainment*.

KISSING—Re Promiscuous Kissing

Q429:2 QUESTION (1909)—2—Is promiscuous kissing advisable among the sisters in the truth? **[Page Q430]**

ANSWER—Well, I might be entrenching upon somebody's rights if I were to give some law on the subject, but I am not a law-giver, merely a law interpreter, that is all. Some people might like it, and some sisters might not; so, love in the matter should be the rule, and it should lead us to be very careful and considerate, and if I were one of the sisters that liked to be kissed, I should not take offense if they did not. Besides, scientists tell us that kissing is a means of communicating diseases, and therefore, not a very wise proceeding. I should think that as a rule a good, hearty handshake would be quite sufficient, but if any like to kiss, I do not know of anything in the Scriptures to hinder, and the law of love is the only thing between the sisters kissing each other and the brothers kissing the brothers.

From the back of the Question Book:

KINGDOM—"Keys" Given to Peter.

Q795:2 QUESTION —Will the Apostle Peter be the doorkeeper in heaven, since Jesus said to him: "I will give unto you the keys of the kingdom of heaven?" (Matt. 24:19.)

ANSWER—The "Kingdom" in this Scripture represents those who become true followers of Jesus. "Keys" are a symbol of power to open. To the Apostle Peter was delegated the privilege and authority of

first opening the message and work of the Gospel to the Jews, and later to the Gentiles. He did the opening work of the New Dispensation, first to the Jews at Pentecost, at which time as we read, "Peter stood up with the eleven"; he took the initiative, he opened the Gospel invitation to the Jews and the other Apostles followed him. There he used one key. More than three years later he used the other key to open the message of the Kingdom of heaven to the Gentiles when the Lord sent him to preach the Gospel to Cornelius who was the first Gentile to accept the Lord Jesus Christ; therefore the first to become a member of the Kingdom of heaven class. Thus we see that the Apostle Peter long ago used the keys referred to in this Scripture. There will be no occasion ever to use them again. Those who reach heaven will not pass through literal doors.

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KINGDOM—Least In, Greater Than John the Baptist

Q796:1 QUESTION —What did Jesus mean when He declared, "There hath not risen a greater than John the Baptist; notwithstanding, he that is least in the Kingdom of heaven is greater than he?"—Matt. 11:11. (I.B.S.)

ANSWER—To understand this statement of the Master it is necessary to remember the clearly marked distinction between the different "Ages." John was the last of the Prophets and belonged to the dispensation which was closing. The Apostles and other followers of Jesus, on the contrary, belonged to the New Dispensation, which Jesus was inaugurating. The Gospel call is a call to participate in the Kingdom of God—Messiah's Kingdom. Our Lord Jesus is to be the Great King of the World during that Millennial Age; and the Heavenly Father purposes to select from among men a "little flock" to be our Lord's associates in the work of uplifting and blessing the world of mankind. The first to be accepted into this Kingdom condition received the holy spirit at Pentecost. Since then, all who similarly consecrate and are similarly begotten of the holy spirit are accepted as of the same class, namely, as members of the Kingdom class. If faithful through the trials and testings of the present life, these shall be "kings and priests unto God" and unto Christ and shall reign with Him a thousand years for the uplifting and blessing of mankind. (Rev. 1:6; 20:4.) The least one in this class will have a higher station than John the Baptist or any of the Prophets of the preceding dispensation; for all these will be spirit beings on the spirit plane. On the contrary, while John, with all the faithful of the past, will have great blessings, yet, since they will be on the earthly plane, their blessings will be restitution blessings to human perfection, etc.

KINGDOM—Nicodemus

Q796:2 QUESTION—Can you explain the Savior's words to Nicodemus—"Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God?" John 3:5. (Pharisee.)

ANSWER—The Jewish nation was a consecrated nation, a covenant people. They were all baptized into Moses in the sea and in the cloud when they left Egypt. God accepted them in Moses, the mediator of their covenant at Mt. Sinai but, at the time Jesus was speaking, they had forgotten their covenant, some were openly living as publicans and sinners, and many others were self-righteous hypocrites. John's ministry, therefore, was repentance and baptism for the remission of sins—a return to God and to a recognition of the repentance and reformation of heart and life. Nicodemus was a Jew, and no Jew could become a follower of the Lord Jesus and enter into the kingdom, until first of all he had experienced this reformation and had been baptized, "born of water," in addition to this there must be the begetting of the spirit, and then in the resurrection, the birth to the spirit nature—"born of the spirit." Only those who experience this complete reformation of heart and mind, and who are "changed" in the resurrection, will ever enter into the kingdom of God.

[Page Q797]

KINGDOM—See Son of Man Coming In

Q797:1 QUESTION—"Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom." Matt. 26:28. Does this idea that some living at that time would continue to live on until the Lord's second advent? (C. W.)

ANSWER—The word "Kingdom" properly rendered is royal majesty. Continuing the narrative on down into the next chapter, it is stated that six days afterwards, the Lord took Peter, James and John and went apart from the rest of the disciples, up into a high mountain, and was there transfigured before them. His face was gloriously illuminated and became as resplendent as the sun, while His raiment was white as the light. The royal majesty of the Lord's appearance, together with the "vision" of Moses and Elijah, and the bright cloud over-shadowing all, formed an overwhelming arrangement of light and glory. The Apostle Peter afterwards, in writing of this glorious scene, declared that they were eyewitnesses of the majesty (royal majesty) of the Lord Jesus, and that they also heard the voice of the Heavenly Father coming from the excellent glory. (2 Peter 1:16-18.) In this way Matt. 16:28, was fulfilled.

KINGDOM—Suffering Violence

Q797:2 QUESTION—Will you please explain Matt. 11:12—"And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence and the violent take it by force?" (T.C.W.)

ANSWER—This is a prophecy relating to the Church, the Kingdom class, the Kingdom of Heaven in its embryotic state. It has been remarkably fulfilled in the history of the true Church of Christ from the days of John to the present. The "violent," those of the Ishmael and Esau disposition, have always bitterly opposed and persecuted the Lord's true people, and apparently, have triumphed over the Kingdom of Heaven. Many Scriptures teach that this would be the condition of affairs in the world until the time would come when the Lord Jesus, at His second coming, would take unto Himself His great power and authority and establish His own righteous rule in the earth, overthrowing Satan's Empire and setting up the Kingdom of Heaven. The Apostle admonishes the Lord's people to be subject to the powers that be (Rom. 13:1-7) the worldly governments and dominions, but the time would come when these would be turned over to the Lord Jesus and His joint-heirs, and on the ruins of the old, selfish, evil, kingdoms and governments, God's Kingdom would be established, never to be removed.

KINGDOM—What Will Entitle Entrance?

Q797:3 QUESTION—I am trying to do the best I know how; will not this entitle me to an entrance into the Kingdom of Heaven? (M.E.W)

ANSWER—If you do to the very best of your ability you will get a great lesson as to your inability to do perfectly. Then, realizing that God, cannot approve that which is imperfect and self-condemned, you will be ready to pray, "God **[Page Q798]** be merciful to me a sinner." (Luke 18:13) Then the Lord will reveal to you the fact that there is only one door of salvation—Christ. Then, still desiring peace with God, you will seek Christ and be found in Him. The most God asks of anybody is that he do the best he can. We all need a Savior, for the reason, as St. Paul declares, "Ye cannot do the things that ye would." (Gal. 5:17) We cannot do perfectly because we are imperfect; we are imperfect because we were born in sin and "shapen in iniquity." (Psa. 51:5) The Jews, who were under the Law Covenant, tried to justify themselves before God by what they did, but wholly failed. In discussing this question the Apostle points out that the only hope for deliverance is through Chist Jesus, who as the great Deliverer will come and turn away ungodliness from them. (Rom. 7:18-25)

KNOWLEDGE—What is the "Key" Jesus Referred to?

Q798:1 QUESTION—What is the "key of knowledge" referred to in Luke 11:52, where the Lord Jesus said to the Scribes and Pharisees "Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered?" (Y.E.K.)

ANSWER—Some one has said "The summary want of the age is that last philosophy into which shall

have been sifted all other philosophy, which shall be at once catholic and eclectic, which shall be the joint growth and fruit of reason and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation." The Bible is just such a revelation and contains that true philosophy which is the basis for all philosophies. It is the "key of knowledge," the Standard of Truth, and all lines of investigative thought which ignore this Standard and are contrary thereto, are "vain philosophies and science falsely so-called." (1 Tim. 6:20.) The "lawyers," Doctors of the Law, the Doctors of Divinity of our Lord's time, had made void the Word of the Lord through their traditions and speculations. (Mark 7:13.) The people, looking to these "lawyers" for true instruction regarding the Lord's Word, were deceived and confused by their false teachings.

L

LANGUAGE—What is the Pure Language?

Q430:1 QUESTION (1909)—1—What does the Scripture mean which says, "I will turn unto them a pure language?" (Zeph. 3:8,9.)

ANSWER—We understand this "pure language" to mean a *pure method*—the pure method of God's plan. The world doesn't know this method now. Only we know what is the pure method. It has brought us life and joy and blessing, and the promise is that in due time He will turn into them all a new method—they will not hear the babble that is now going on. One says: I believe you must get into the water—another says it is free grace, etc., etc. The people have no pure method. Each has a different method. After this great time of trouble, when the whole world will be humbled, then He will turn to the people a pure method. They will not be serving Methodism or some other ism, but will serve the King of Kings and Lord of Lords.

LAST DAYS—Conclusion of This Age.

Q430:2 QUESTION (1916)—2—Are we in our last days?

ANSWER—I don't know. This may be my last day for ought I know. If so, I am in the last day for me. The questioner may mean, Are we in the last days as that expression is used in the Bible? If that is what he means, I think that is the right thought. The Bible uses this term "last days" to refer to the conclusion of this age and the inauguration of the new because this one is to pass away with great commotion and the new order brought in. So the one is represented as being burned up, or destroyed, while the other as the new heavens and new earth will be brought in. The new heavens will be the church in glory and the new earth will be the new social order or condition of things. We are in the last days of the old order, and in the dawning time of the new dispensation.

LAW—Abstain from Things Strangled.

Q430:3 QUESTION (1909)—3—Why does St. Paul command us to abstain from things strangled and from meats offered to Idols?

ANSWER—This was not Paul's command, for he did not so command. Paul had been teaching the Gentiles that all the regulations of the Law were given to the Jews, and were not upon the Gentiles, but that the Jews were bound by them until they came into Christ. Then there arose a discussion as some came down from Jerusalem and said that they had to be circumcised and keep the law. Then some said Paul tells us **[Page Q431]** this, and another tells us something else; so they had a general conference to ascertain to what extent the law of the Jews was upon the Gentiles. You remember James was the Chairman, noting God's providential leadings, and then Peter told how the Gospel was first preached to the Gentiles. Then the Conference of the Apostles concluded that there were no mandatory laws upon the Gentiles, and that they should not put any upon them. But they said, let us enjoin this upon them rather as a recommendation, that they abstain from things strangled, from fornication, and from meats offered to

idols. Why did they make that recommendation? Because they believed that at that time it would be a wiser matter to advise. We would suppose that abstaining from fornication would always be in harmony with God's will. But about meat offered to idols, Paul explains that the idol is nothing but a block of wood or of stone; it had not hurt the meat at all, but if any man would think that it had been hurt, if he had thought that something had happened to the meat, and that he would be dishonoring God if he ate of it, then Paul said: If there be any among you that are weak, and think that it is wrong to eat it, those that are strong should condescend to such an one.

Then as to things strangled. That was a custom among the Jews because blood was a type or symbol of life, and God commanded the Jews not to eat anything strangled. They do not state why they advised it, but they did advise it and they advised it after they had stated there was nothing in the law that was binding on the Gentiles.

LAW—Eating Thing that Dieth of Itself.

Q431:1 QUESTION (1912)—1—"Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is within thy gate, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God." Please explain this.

ANSWER—It seems to me that it means what it says. It was said to the Jews, not to us. An animal might die of itself without being put to death and yet not be unfit for food except to those forbidden to eat animal food not specially killed. For instance, an animal might get caught and strangle itself or might fall over a precipice and die without being killed in the manner prescribed to the Jews. That meat might be just as good; it would not produce sickness or death; and, therefore, giving it or selling it to a person not under the Law would not mean injury to him.

LAW—When Put At An End.

Q431:2 QUESTION (1916)—2—When did Jesus put an end to the law? At Jordan, or at Calvary?

ANSWER—This expression "Putting an end to the law" is one that is apt to be misunderstood. The question might be viewed from various viewpoints. Jesus never put an end to the law in a very important sense of the word. The law is the Father's law. It existed before Jesus came. It still exists. It will always be in existence. Jesus did not put it to an end and never will put it to an end. It is God's law briefly summed up in this: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, mind and strength and thy neighbor as thyself." When will that law be put an end to? Never! Never! We get a little nearer to an **[Page Q432]** appreciation of it every day. Neither at the Jordan or at Calvary, nor at any time will He ever put an end to that law. What, then, is meant by this expression? Upon the basis of that law as God gave it through Moses to the Israelites was made a covenant, and that covenant was often called the law because it was the law-covenant and consequently this word covenant, because the covenant and the law were so closely associated and vitally connected, was sometimes used when the law was meant, and the word law was used to include the covenant based upon it. It was in this sense that Jesus made an end of the law, that is, the law-covenant or the covenant based upon that law. He made an end of this covenant, and yet, He did not make a full end of the law-covenant even, for, to my understanding, the Jews are still under that law covenant, and certain blessings are to come to them in consequence. They are now under the condemnation part of that law-covenant, but, if it were dead, they would not be under its condemnation phase. They could not be under the condemnation of a dead covenant. Jesus therefore made an end simply of the favors, privileges, opportunities granted to the Jews under that covenant. How? By Himself fulfilling all its obligations and Himself thus becoming the Heir of God to the things which the law had promised to the One who would keep it. The whole Jewish nation had an opportunity of becoming heirs of these blessings if they had kept the law, but they failed to keep the law; but Jesus coming in, He kept all its requirements and thereby became Heir and inheritor of all the blessings which that law had promised, and thus He made an end of those blessings, so far as others were concerned; and

from that time on no Jew can come in. Jesus got all the blessings. The Jews can get the curse, but not the blessings. Jesus is dividing these blessings with all those who become His disciples. We became joint-heirs with Him to all that inheritance which He inherited by keeping the law. We are unable to keep the law, and these Jews were not able to keep the law, but Jesus kept it and won its blessings, so that we may now become (both Jews and Gentiles) joint-heirs of all the promises made to natural Israel, through faith in the Lord Jesus and becoming members of His body. We come in and we get possession of all these things. What Jesus made an end of then, was, such requirements upon the Jews except certain obligations they had. Then coming under the new arrangement they are liberated from the requirements of the old. For instance, the Apostles coming in, the requirements of the law covenant were no longer binding upon them, when Jesus made the new provision whereby they might enter in. The new provision was to enable them to come in under the new arrangement. The Apostles became dead to the old things of the old arrangement in order that they might become alive to the better things—to God—by choosing to become the disciples of Jesus.

LAW COVENANT—Testator of.

Q432:1 QUESTION (1909)—1—Who was the testator of the (old) Law Covenant? "For where a testament (covenant) is, there must also of necessity be the death of the testator. For a testament (covenant) is of force after men are dead; otherwise it is of no strength while the testator liveth." (Heb. 9:16,17.) **[Page Q433]**

ANSWER—The Apostle's argument here in using these words was particularly respecting our Lord Jesus, and he does not say anything about the Law Covenant. We may not improperly suppose that Moses, as mediator of the Law Covenant was its testator to some extent, and his death was represented in the bulls and goats that were offered back there under the Law Covenant. It was only a typical covenant, and the sacrifices were only typical sacrifices. Our thought would be that if it were applicable at all to Moses, it would be in the sense that these sacrifices represented Moses.

But the force of the Apostle's words in speaking of Jesus as being the testator of the New Covenant is one that it is well to note very closely. While it is not the question here, if you please, I will add a few words on this line which may be helpful to some. Get the thought that under the Law Covenant, God had offered to any Israelite who would keep the Law, all the blessings, and rights, and privileges that belong to a perfect man, so that if any Jew had lived at any time from the institution of the Law Covenant down to the time of Christ, and could have kept the Law, he would have had the right to all that Adam had lost; he would have proved himself to have been a perfect man, and, therefore, would have had the right to everything under that covenant, of everything that Adam had; he would have been worthy to have taken Adam's place. But, we know, as a matter of fact, for over sixteen centuries the Law Covenant was in force, but not a Jew was able to keep the Law, and so Paul said that "through the deeds of the Law, no flesh should be justified." But our Lord Jesus, coming into the world with a special body, a body having been prepared, and that being holy, harmless, undefiled, and separate from sinners, was able and did keep the Law, and thus by keeping the Law, He proved Himself to be perfect, and was able to be the ruler of mankind. Did He do this? No. Why not? Because God had a broader and deeper plan. What was it? It was this, that the Lord Jesus should not only demonstrate His worthiness to be a perfect man, but having demonstrated that, He should sacrifice that perfect life, that He should lay all down in death, and this He did. Then, the Scriptures tell us, "God raised him from the dead," as a reward for His obedience. Then He had, so to speak, all the merit, all the virtue, all the value of a perfect human nature at His disposal. All the perfect rights of a perfect man were in His hands, to do with just as He pleased. What did He do with it? He could have applied it for all of the human race, or He could apply it for Adam or for any number of the human race. What did he do? Well, we naturally would have expected Him to have applied it in favor of the Jewish nation—you see He had something to give away. He was going to die, and He was going to give these earthly rights away; He was the testator and He was going to make a will, which represented

His earthly life laid down in sacrifice. To whom has He given them? Not to the Jews, as we might have expected, Jesus did not seal the New Covenant with His blood. What did He do with it? He ascended up on High and appeared in the presence of God for us, whosoever would respect Him and come under the conditions and terms of justification and sanctification. He applied the whole of that merit to the Church; He did not seal the covenant at all. **[Page Q434]** How was He going to use it in the Church? The Scriptures show in the type that the bullock represented the Lord Jesus, and that the High Priest took the blood of the bullock and sprinkled it upon the mercy seat for Himself and His household of faith, all who belong to Him in the true and proper sense of the word. To these, then, He gave the merit of His earthly life. He did not give them a spirit life; He did not give them immortality, but only that which He had to bestow. He had no spirit life to bestow, because it was not spirit life that He had secured by keeping the Law—only earthly rights, and therefore, He had only earthly rights that He could bestow upon anyone. So, when He ascended up on high, He bestowed those rights upon believers who took a certain stand in harmony with His teachings, that, if any would be His disciple, let him take up his cross and follow him —only to such would the full benefit of justification come. Others who failed to make their consecration would fail of receiving the full benefits that had been offered, but those who would come into the right attitude, would have imputed to them the merit of Christ's sacrifice, *on condition that they would lay down their lives*. In other words, He gives us the full restitution rights and blessings of perfect manhood, the only thing that He had to give away. So what He gives to you and me as a free gift is justification, on condition that we lay down our lives with Him in sacrifice. Any who will not do that is not included in this class.

The faith comes first, and that is a certain introduction to other blessings and opportunities, but they do not become a fixed matter until the consecration which follows. It is then unchangeable; neither angels nor God can change it after giving His recognition of His spirit. All who receive justification and then the impartation of Holy Spirit at their consecration, which seals them as the Lord's people, all such are counted in with Christ in His death. Those are the conditions, those are the terms. Whether members of the Little Flock, they must go into death with Him or if members of the Great Company, they must also go into death—there is nothing else for these, but not all who make the consecration go on and follow in His footsteps, and hence they do not get the same reward. Some hold back and the Scriptures tell us that they will be the Great Company who come up through great tribulation; their flesh will be destroyed that their spirit may be saved in the day of the Lord. The restitution blessing that God is giving the Church is not to stay; no, not one particle, but having received it, it is passed through the Church and passed on for further use. It is the same precious blood that He shed and applied to the Church, which the Church passes on, so at the end of this age there is just as much to dispense as there was at the beginning. It was the whole merit which was given to the Church, and when the Church shall have passed beyond the vail, and shall have laid down these justified lives and earth rights, then the New Covenant will be sealed and its benefits applied to the whole world.

So, then, Jesus is the testator of the New Covenant, and when He laid down His life, it was with a view of mediating that covenant, but, instead of doing it at once, He first of all, in harmony with the Father's Plan, gathered out His Church, that we might be members of His Body, participators **[Page Q435]** with Him in the work of laying down our lives and sharing in this testament.

Paul, in the 11th chapter of Romans, tells us that they shall obtain mercy through your mercy; it will be the mercy of the Father and of the Lord Jesus, but it will be the Father's mercy through Christ, and through the Church. His mercy will proceed until all the families of the earth have received His blessing.

LAZARUS—Parable, Its Foundation.

Q435:1 QUESTION (1909)—1—It is generally accepted that all of our Lord's parables were suggested by certain facts. How about that of the "Rich man and Lazarus?" It is the only one founded upon imagination?

ANSWER—I had never thought of the matter that way before, and I do not know. But, what are you going to do? It is there. If any one takes it as a fact, be has a tough brain. Brother Russell then went on to show how ridiculous the whole parable would be if each item in it were a fact, how that the rich man would be sent to torment simply because he had enough to eat, wore linen and purple, so Brother Russell said according to that, many of us here would have to go to torment, simply because we had enough to eat, had on a clean shirt and wore some purple. Also, in the case of Lazarus, he went to heaven simply because he was full of sores, laid at the king's gate, and had the dogs lick his sores. He then showed that if taken as literal facts, Abraham's arms would soon be full of people full of sores, for he could not hold very many.

LEVITES—Represented in Great Company.

Q435:2 QUESTION (1910)—2—In what way do the Levites represent the Great Company?

ANSWER—Well, now, I thought that I answered this yesterday. I will repeat. Those who were separated on the night of the Passover, when the destroying angel destroyed all except the first-born that were under the blood, all of these first-born that were separated represented the Church of the First-born whose names are written in heaven, and these firstborns of Israel, according to God's direction, were subsequently exchanged for the whole tribe of Levi; so that the whole tribe of Levi represents the household of faith, or the Church of the First-born. In that tribe of Levi there was a certain special family, or class, selected that were the priestly family, and were representative of that portion of the household of faith, the Church of the First-born, who are to be the Bride, the Lamb's wife, and it leaves all the remainder of the Church of the First-born corresponding to the Levites and antitypical Levites to be the Great Company that follow with the Little Flock of priests and constitute the servants on the spiritual plane.

LEVITES—Theirs Will Be a Heavenly Inheritance.

Q435:3 QUESTION (1912-Z)—3—If the antitypical Levites have no inheritance in the land, as shown in the type, what will be their reward?

ANSWER—The typical Levites were the whole tribe of Levi, a part of which was selected for a little company of priests. In the wilderness of Sinai, the Lord set the Levites apart for His service. (Num. 3:11-16.) Thenceforth, that one tribe represented the first-borns of Israel, who, the **[Page Q436]** Apostle says, were typical of the Church of the First-born (Heb. 12:23)—typical of the spiritual class.

In the type, the entire tribe of Levi was cut off from having any possession in the land. No title to land was given them; no field was given them. The land was divided amongst the other tribes, but not amongst the Levites. God thus typified the fact that the antitypical Levites would not have an earthly inheritance. All the Gospel Church are called to heavenly conditions; and therefore they are cut off from their earthly rights as men, that they may have the heavenly rights as New Creatures. The Apostle says God has "called us with a holy calling," a "heavenly calling," a "high calling."—2 Tim. 1:9; Heb. 3:1; Phil. 3:14.

The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitype are two classes on the spirit plane—the Royal Priesthood, composed of Christ and the Church, His Bride; and also the servant class, "the virgins, her companions, who follow her," and who are to enter into the King's Palace with rejoicing. As these do not come up to the high standard required for admission into the Bride class, they are not counted worthy of being in this class who are presented unto the King "in raiment of needlework." Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil.—Psa. 45:13-15; Rev. 7:9-17.

LEVITES—In Court on Atonement Day.

Q436:1 QUESTION (1913)—1—Did the Levites have access to the court on the Day of Atonement? Are the Levites represented in the camp or court?

ANSWER—I do not remember anything particularly stated about the Levites being in the court on the Day of Atonement. I should think quite probably they were. I do not remember any prohibition of their being in the court. The Levites we see represent two pictures. We are keeping a Levitical attitude toward God when approaching Him and willing to do any kind of service, and we say, Yes, if you have something to do I would like to have a share. Are you consecrated, brother? No, not consecrated, this brother might say, but I am sympathetic with what you are doing. Well, in a figurative way he stands related to those who are consecrated and who are sacrificing. He is not one of those necessarily who will ultimately be of the Levite class. Those ultimately of the Levite class, have the future advantage also, such as have made a covenant with the Lord and they have failed to fully keep it, but in the present time all of those who will make the covenant at all are called priests. There is no Levite class recognized in this distinction at the present time, and anybody who is sympathetic with the Lord's work and comes in and does a kind of sympathetic work, tentatively or temporarily, occupies the place of the Levites. So in this sense of the word we may be said to be in the position of Levites up to the time that we accept the Lord's arrangement and make our full consecration.

LEVITES—Antitypical Levites and their Work.

Q436:2 QUESTION (1915)—2—What is the antitype of the Levites?

ANSWER—We understand, first, that the antitype of the Jewish priests is Jesus, the High Priest, and the Church, the **[Page Q437]** "little flock," the under-priests. The Great Company class, as it will eventually be, is the antitype of the Levites. Their relationship to the Bride class is that of "the virgins her companions that follow her" (Psa. 45:14). The work of the Great High Priest will be that of teaching and healing. The high priest's work in olden times, after his work of atonement, was to heal diseases and give instructions to the people; and the under-priests were associated with the high priest and under his direction. Then came in the Levites, to do a less important part of that great work. So we understand that during the Millennial Age the Great Company class will have a great work—not so important as that of the Church, but a secondary work, more of a servant work, though honorable.

Our idea of their work is this: The high priests, you know, will be small in number in comparison—only 144,000. When we compare that number with the world's population since Adam—twenty thousand millions—it would be a good many for each one of the Bride class to care for. Apparently many more than that number will be necessary. Every individual of the Royal Priesthood is to have the honor of managing and instructing, and we understand that the Great Company will be their instruments and assistants in connection with all this work.

Let us illustrate: There are vast numbers of people in a large city to be governed. There is a mayor at the head of the city. Then there are the police judges coming next. In New York City there are a great many police judges. Then there are many thousands of policeman. The police judges do not go out and try to attend to everything throughout the city. But the policemen are on the street corners and along their beat. They are on the street-crossings, attending to the traffic, on congested streets guarding pedestrians from being run over, seeing that the law is not infracted, making necessary arrests, etc. These policemen report to the police judges. Thus the city's government is carried on. Certain important matters might come directly to the mayor, and not be dealt with by any others.

Now all this, to our mind, furnishes a sort of illustration of how Christ will be the great Ruler, or King, corresponding to the Mayor in our figure. All the saints, the Bride class, will be under kings, corresponding to the police judges. They will be rulers and priests, having authority—ruling over two cities or five cities or ten cities, as Jesus parabolically represented the matter (Luke 19:17). But ruling over these would mean that they would have individual inspection of every case. Suppose some one were about to shoot another. The ruling judges would not take personal cognizance of each offender, because there might be many trying to do wrong at the same time. Therefore it would be necessary to have somebody to look out for each of these.

It is so now with the saints. You know that each one of the Church is guarded by holy angels. "Are they not ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) They are looking out for our interests, and are reporting us if we are not in the right way. They give us blessings and assistances according to our need, shielding us from harm; or if the report be for wrong-doing, we are given certain stripes and punishments. **[Page Q438]** So "the angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34:7).

With the world in the next age, the Lord's power will be represented through the Great Company class, under the Bride. They will be a great police force, looking out for the whole people. They will have a big job; for God has guaranteed that "nothing shall hurt or offend in all His holy Mountain"—Kingdom (Isa. 11:9). That will mean a careful supervision. Yes, indeed! How will they hinder wrongdoing? If a person were about to speak blasphemy or slander, the tongue might be instantly paralyzed. Very easy! A policeman right on the spot!—not waiting until the offender had done the mischief and then punishing him, but fixing him so that he will not get the chance to do it, and punishing him for trying to do so.

You may ask, "Brother Russell, what about those who try to do good?" There will be a great blessing for every one doing a good deed, a kind deed. They will get a blessing at once. All who come into harmony with the laws of the Kingdom will be rising up and rising up all through the Millennial Age, until all the willing and obedient will be restored. This will come through the agencies God is now preparing—Christ the High Priest, and the Church, the under-priests, under kings, under judges, of the world. The Great Company class will be the instructors of the world under the Bride class. Then on the earthly plane, will be the Ancient Worthies, to do a certain work of judging and directing, making known to mankind the conditions of the Kingdom. These will be human, visible to men, serving under the invisible, spiritual guides.

All this great provision to handle the twenty thousand millions of mankind! Won't it all be fine! There will be a host when all are awakened from the tomb! "But how do you know this? Is there Scripture for it?" Someone will ask. Yes, right to the point. It reads like this: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). The judgments of the Lord will then be everywhere. Just as soon as anything wrong is intended—not committed, but intended—the punishment will follow prompt and sure. There might be a temptation to do wrong, but if resisted it will not be sin. But any evil planned and purposed will meet swift retribution. This, we understand, will he the rule that will obtain all over the earth, bringing blessings to every well-doer and punishment to every intentional evil-doer.

As the number of the Bride of Christ is to be 144,000, it would be reasonable to think that each member of this class may have 144,000 to look after, as 144,000 x 144,000 equals 20,736,000,000 (twenty billion, seven hundred and thirty six millions). Evidently just about the right number to be cared for—couldn't fix it better myself. Now 144,000 would he quite a host for each individual of the Bride class to look after. So we can see the necessity for the work of the Great Company and the Ancient Worthies.

LIFE—How Attain Perfect.

Q438:1 QUESTION (1909)—1—How can an imperfect being attain perfect life?

ANSWER—If any fail to attain perfect life, they will attain to second death. This is my understanding. I understand this is God's law and nobody will ever be acceptable **[Page Q439]** to the Father except they come up to the standard of that law. "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself." That is the simplest and slightest obedience that the Lord will accept. If you and I do not come up to that standard you and I will not get perfect life. How can we do that? Will all the world in the Millennial Age attain to that standard? Yes. That will be the work of the Millennial Age. Every one who will be worthy of eternal life will be worthy of that perfection. God does not have different standards. This is the standard of all creation. No

angel will be granted eternal life with the Lord unless they have this perfection. As for the world of mankind, they will all have to reach that standard, full love for God and for their neighbor. But, you say, here we are with our misshapen heads—how can *we* get there? You are not on trial according to your flesh. You are on trial as a new creature. If we do not learn our lessons as new creatures we will not be fit for graduation when the time comes. If we do not let the Lord develop this character in us we will not be fit for life on any plane. There are certain principles the Lord lays down, and if we are to have eternal life at all we have to get it on these principles. He is not dealing with us after the flesh, but after the spirit. Our hearts, our wills, our intentions, our endeavors, will be to manifest that perfect love for God and for our fellow creatures. Suppose in my imperfection I do something unkind. Just as soon as the New Creature finds this out as a new creature I must go and make it right. But, you say, "Suppose pride in my heart will not enable me?" Then you are not the kind He is looking for. If you have done something amiss and have been angry with a brother or sister, go to the Lord and confess your fault. If you are solely His you will want to do those things that are pleasing to Him. Get the principle fixed; to what extent is my heart loyal to God, to the Word of God and to righteousness? While we are natural men we cannot help having these imperfections. One time in Allegheny after I had been preaching about speaking no evil, showing how contrary it is to the Lord's will and to the admonitions of His Word, a certain sister said, as she shook my hand, "Brother Russell, I am so glad you preached that, for it is just what is needed," and before she let go of my hand she began to speak evil. The poor sister was doing the best she could and I thought the poor sister will gradually learn. She approved of the things she had heard and she thought she was applying them most thoroughly. If sometimes you find some of the brothers and sisters do not appreciate some of the higher principles, remember the Apostle says God hath chosen the mean things of the world. They are not all mean—some of the Lord's people are the noblest people in the world, but "Not many mighty not many noble are called," but chiefly the mean things. And do not be too sure that you have not some of the meanness yourself. Be very sympathetic and glad if you see your brothers and sisters are getting the advantage over the old creature. It is the old creature that He accepted that is mean. The transforming grace of the heart, the new creature, is proving more and more what is that good and acceptable will of God. I sometimes give the example of a scale, beginning with zero. Some have 40, some 50, some 20, some **[Page Q440]** 30, and some only a tenth of the perfection belonging to a perfect human being. Now when these consecrate, whatever they may be, the Lord agrees to take them and He gives them sufficient grace. Suppose a man is only rated at fifty, or seventy, or here is one with only thirty marks. The Lord makes up the other 70 per cent. His grace is sufficient—sufficient for the needs of each one that He receives. The Lord's grace is sufficient and makes up for every deficiency. He is going to judge you at what your heart or intention is. Your will must never be at the 90 or 50 mark. Your intention must be at the hundred mark, and if you are doing his will to the best of your ability it is counted to you for a hundred and you are His and in full fellowship with Him. That 100 mark means a perfect heart. But the Lord requires more of us than He will require of the world. He requires that we love him with all our mind and strength and our neighbor as ourself, but He will require this of the world also. You say how can He ask more? He is asking more of you and of me. How? Jesus said, "A new commandment I give unto you, that ye love one another as I have loved you." You are to deal with your neighbor as with yourself. You are not to give all that you have or sacrifice your own interest and go without yourself. But when it comes to the Lord's disciples it is a different matter. It meant the sacrifice of our Lord's life. We have got to love one another as He loved us. You have bound yourself by that arrangement and you cannot be one of the little flock unless you are a sacrificer. Every one who is of that little flock is a sacrificing priest, so if you belong to the Royal Priesthood you will be sacrificers.

LIFE—At End of Millennial Age.

Q440:1 QUESTION (1910)—1—Will the purified humanity at the end of the Millennial age have eternal life or everlasting life?

ANSWER—I answer that these terms "everlasting" and "eternal," as used in the Scriptures, are not used

with that same exactness that the writer here seems to infer. The general thought of the Scriptures would seem to be not eternal life, but everlasting life, if you are going to make a distinction between them. But the majority of people do not make a distinction between them, and consider that if they say eternal life, they mean life that lasts forever; and if they say everlasting life they also mean that life which lasts forever; so with that definition they are right anyway. But if you are going to add to the word "eternal" life something that means immortal life, then it is a mistake. It would not be proper to use it with that thought in mind; the world is not to have immortality, but the world is to have everlasting life, or, in that sense of the word, eternal or unending life.

LIFE—That Possessed by The Man Jesus and by Jesus Christ.

Q440:2 QUESTION (1916)—2—Does Jesus Christ our Lord have the same life that the man Jesus had?

ANSWER—Again we are not sure what the questioner had in mind. We have said in volume one that all life is the same. Life is life. God has life. Angels have life. Man has life. Beasts have life. Birds and fishes have life. So, of course, Jesus had the same life as He had before. The nature is different, and so God has life on the divine plane **[Page Q441]** or nature. The cherubim have life on their own plane, angels on theirs, man on his, and beasts, etc., on theirs. Each has life according to its nature. Suppose the questioner meant, Does Jesus have the same nature and life on the same plane as before? Our answer would be, No. "He was put to death in the flesh and was quickened, or made alive, in the spirit." He was a spirit being with a spirit nature and therefore had a spirit life after his resurrection; on the other hand he had human nature with human power and with human life when He was the man Jesus. As the Logos or mouthpiece of God, He had a spirit life. After this He came into the world to sacrifice Himself. When He had sacrificed Himself He had finished the work the Father had given Him to do. The Father then raised Him up from the dead, and He showed this change in appearing in various forms, manifesting that He was a spirit being with a different nature. He did not manifest Himself as a man, but after His resurrection manifested Himself as a spirit being and at the same time showed the change from human to divine nature.

LIFE EVERLASTING—The Final Testing Will Determine It.

Q441:1 QUESTION (1912-Z)—1—Will restitution include the right to everlasting life, or will the right to everlasting life be determined by the final testing that will come at the end of the Millennial Age?

ANSWER—Perfection was given to Adam originally; and by virtue of his perfection he had a right to continue to live, if he were obedient. But as God saw fit to test Father Adam, so He will test the human family. And the final test, after the Kingdom shall have been turned over to the Father, will be by way of testing their worthiness to attain these life-rights and to keep them everlastingly. The thousand years of Christ's reign will be for bringing mankind to perfection. At the end of that reign those who have reached perfection will be delivered over to the Father. The New Covenant will have accomplished for them all that it was intended to accomplish. But before God determines them worthy of the fulness of His everlasting life, He will see that all are tried individually and without any Mediator between. We may be sure that the test will be a crucial and a just one.

LIFE-GIVER—Spiritual Father and Mother with Earthly Children.

Q441:2 QUESTION (1905)—2—If Christ is to be the life-giver and the Church the mother, how can the children of the restitution class be of the human nature?

ANSWER—This is a case of adoption as far as the earth is concerned. They were children of Adam and Christ proposes to give them a life in place of the one they lost through Adam. They are not begotten in the sense that we are begotten; their promise is of restitution to that which they lost through Adam. The second Adam is to take the place of the first Adam. They get the life Christ laid down for the world, otherwise there would not have been any for them.

LIFE-RIGHTS—When Given Up?

Q441:3 QUESTION (1911)—3—When do we give our life rights, at consecration, or at death? **[Page Q442]**

ANSWER—We give up our life rights at consecration. That is the principal thing that you give up. You give what you have, and what you have is very little—what anybody has is very little. But God has provided in Christ for every member of the race earthly life-rights through Jesus, and these belong to you in a reckoned sense from the time you believe in Jesus and understand that God has a restitution plan for mankind. You might say to yourself, and I might say to myself, "Oh, I have a little life now, very little indeed, but God's provision through the Redeemer is that I shall have a future human life. This will be imputed to me now through God's mercy, that I may give up all that I have. I give up what I have a right to now, and all of these rights of mine that would belong to me if I had maintained my human nature, and claimed my rights as a human being, under the general merit of Christ's sacrifice." So we give up all our life rights the moment we consecrate—the present life and that which is to come. When did Jesus give up his life rights, at Jordan, at Calvary, or at Pentecost? Jesus gave up his life rights at Jordan. He gave everything into the Father's hands. "Lo, I come to do thy will, everything written in the book." He held nothing back, everything was given up.

LIFE-RIGHTS—Are they Sacrificed.

Q442:1 QUESTION (1911-Z)—1—What rights did our Lord possess when He was a spirit-being, before He became a man, and what became of those rights when He became a man?

ANSWER—Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the *heavenly rights* and *perfection* for the *earthly rights* and *perfection.* This *exchange* was not a *sacrifice* [not an offering]; for it was *the man* Christ Jesus who became a ransom. There is no statement in the Scriptures that He *sacrificed* any pre-human rights. He did, however, resign these for the "joy that was set before Him."—Heb. 12:2.

The rights that man needs are *earthly* rights, *human* rights; and it is *those* rights that Jesus redeems through giving His *earthly* life *sacrificially.* As a spirit being He could not have sacrificed the rights of a spirit being; for there were no *spirit beings* condemned to *death.* It was the *man* Adam whom He was to redeem. "Since by *man* came death, by *man* comes also the resurrection of the dead. For as all in Adam *die*, even so all in Christ shall *be made alive."*—1 Cor. 15:21,22.

LIFE-RIGHTS—Vs. Merit.

Q442:2 QUESTION (1911-Z)—2—How shall we distinguish between the merit of Christ which He will appropriate for the sins of the world, and the life-right of Christ which He will give for the sins of the world?

ANSWER—Our Lord's *righteousness on the human plane* of course appertained to Him *while He was a man*. He has *no righteousness as a man* now. He has merely the *credit of that righteousness* in the Father's sight, in the sight of Justice, constituting a *merit* which is to be *appropriated* to the world in due time, but which is *loaned* to the Church during the Gospel Age.

The human life-rights Jesus had need for up to the moment, He died. In dying He committed them to the **[Page Q443]** Father, according to the Father's arrangement. He said, "The cup which My Father hath given Me, shall I not drink it?" (John 18:11.) When a man, those life-rights were His to use; but He does not need them now; for He has better rights. But He has a *right* to human life, which He does not need *personally*—but which He *needs* in order to *give for the world of mankind,* that they may have life everlasting if they will.

The Lord is to be viewed from the standpoint of His own personality. First of all, He was a spirit-being;

secondly, He was made flesh—holy, harmless, undefiled, separate from sinners; third, for *permitting* the earthly life to be taken from Him, God rewarded Him personally with a high exaltation.—Phil. 2:9.

God has arranged that this glorious Personage shall do certain things for the world of mankind. The *power to do these things* lies in the fact that *He still has a right to earthly life,* which He does not need. He holds it over to *give* to the *world* in the *Millennial Age,* gradually, as they will come into harmony with the terms of the New Covenant. He *imputes now* a share of that value to such as desire to become his members—to cover their blemishes and make their sacrifices acceptable to the Father.

Christ's *merit* was in *doing the will of the Father.* That merit the Father rewarded with the new nature on the other side of the veil. And, of course, *that merit still persists;* and He will always have, in God's sight, a *personal* merit, *irrespective of anything that He may do for mankind*. Therefore we cannot suppose that He would *give away His Merit;* in that case He would be left without merit. But having obtained His reward, He has a right to human life, which is so recognized by God. And this constitutes a thing of merit in God's sight—a value for the redemption of Adam and his children—his *purchase-price,* so to speak. *This* He is to use for the world shortly and *this* He is now imputing to us.

LIFE-RIGHTS—Do We Actually Sacrifice them.

Q443:1 QUESTION (1911-Z)—1—Do the under-priests sacrifice their earthly life-rights?

ANSWER—Since God purposes to give eternal life only to those who are perfect, and since we of Adam's race are all imperfect, therefore, we had no life-rights to sacrifice. But Jesus appeared as our Advocate and purposes to help us if we are desirous of becoming followers in His steps, and thus of being sharers with Him in His sacrifice and afterwards in the glories of His Kingdom.

To enable us to do this, He purposes to make up for us a sufficiency of His merit to compensate for all of our blemishes and defects. But we do not present this merit imputed to us by our Lord. Our whole part is faith that our great Advocate is able to make up for our shortcomings. He makes up that which is imperfect, and then offers us in sacrifice; and the Father accepts the sacrifice. *Really,* we never had any life-rights to sacrifice.

LIFE-RIGHTS—Represented in New Covenant.

Q443:2 QUESTION (1911-Z)—2—During the Millennial Age where will be the life-rights that Jesus laid down at Calvary? **[Page Q444]**

ANSWER—That which we speak of as the life-right of the great Redeemer is, we understand, that which is typified by the blood of Atonement. According to the type, in the end of this antitypical Day of Atonement, that blood of Atonement will be applied to Justice on behalf of the whole world of mankind and will be accepted on their behalf—that is to say, as the Apostle expresses it, "to make reconciliation for the sins of the people." (Heb. 2:17.) As soon as the people shall have been released from their death-condemnation they will be in a position to begin to receive blessings, but not before. As the great High Priest, our Lord undertakes, at the close of the Gospel Age, to seal with the Blood of Atonement a New Covenant between God and the seed of Abraham, natural Israel; and He, together with the "Church, which is His Body," undertakes to stand as the Mediator of that Covenant. All who come into full accord with that Law will have eternal life. Through all those years the Mediator will merely carry out the provisions of that Covenant, which promises that they shall have the privileges of Restitution. If they avail themselves of the opportunity they shall have eternal life.

At that time, the right to human life will have passed out of the hands of our Lord as Redeemer, and will all, thenceforth, be represented in the Covenant itself, which guarantees all the things that God declared man should have. The stony heart of mankind will give place to a heart of flesh; and all who will live up to the terms of this Covenant shall have eternal life. During the Millennial Age the New Covenant will represent the life-rights laid down by our Lord. Whoever fails to observe that Law will receive

chastisements. By this arrangement Christ, as Mediator of the New Covenant, will for a thousand years dispense the blessings. During this Gospel Age our Lord keeps the right to life under His own control in order to give it to Justice as the ransom-price for the world's sins, for the redemption of the world. As soon as He sums up this right at the end of this Age, Justice relinquishes it, and mankind receives it, as shown foregoing.

LIFE-RIGHTS—Necessity for.

Q444:1 QUESTION (1911-Z)—1—Could Christ become the Everlasting Father to the world if He did not have earthly life-rights at His disposal?

ANSWER—If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then He could not properly be spoken of as the Father of that race. He could not regenerate the race unless He had a life to give, an earthly life.

LIFE-RIGHTS—Compare with Merit.

Q444:2 QUESTION (1912)—2—What is the difference between the life-rights of Jesus and the merit of Jesus?

ANSWER—The answer all depends on the mind and viewpoint of the writer of this question. Jesus has this merit already spoken of, but He is never to give His merit to anybody. He is not to give His merit as the Son of God. If he were to give away His merit in this sense He would have none for Himself. The thought underlying this question may be all right, however. That sacrifice which He made and finished at Calvary was a special offering to Himself, **[Page Q445]** and on account of that He received this higher nature. He laid down His earthly nature and this is counted to Him as an asset in His favor. It all depends on the use of the word "nature." This earthly nature or life he laid down and it is intended to be given as the Ransom Price for the whole world as soon as Jesus gets ready to take over the world, but this is not just yet. "The world lieth in the Wicked One" still. The world would not still be lying in the wicked one if it is the case, as some tell us, that Jesus has applied His merit. When the proper time comes He will take His great power, and when He is ready to bless He will then make the application of His merit or the merit of His earthly life-rights on behalf of all mankind, all flesh. Then the blessings will begin to "all flesh" as the Kingdom will be the source of the channel of all the blessings. This is not yet applied to the world. They are still the children of wrath, but they will not be the children of wrath after the application of His merit. Afterwards, they will all be turned over to Christ, and then Justice will merely look at Jesus and not at mankind at all. Then at the close of one thousand years Jesus will step aside and lay all the people in the hands of His Father, for when He has done that they will be able to stand in the presence of God at that time.

LIFE-RIGHTS—Are Jesus' Imputed to the Church?

Q445:1 QUESTION (1912)—1—Do we understand you to teach that the life-rights of Jesus are imputed to the Church?

ANSWER—Substantially so! Jesus has two life-rights. He has a life-right as a man. He laid down his earthly life; it was not taken from Him. He laid it down in harmony with the Divine arrangement: "Even unto Death." That which He laid down is still His. Suppose I lay down my book here on the table and let it remain there for a time, it is still mine and I am at perfect liberty to come and take up my book again. Am I not? Jesus did not forfeit His life. He merely laid it down of Himself. "I have the authority to lay it down and to receive it again." When the time came for His resurrection from the dead, He received life on the highest plane, as a Son of God on the Divine Plane. That was the reward for the laying down of His life. This was a "reward life." This was the Gift of God to Him. This was the reward of His obedience even unto death. He still had the right to earthly life, but He was given the Divine life as a reward. While He has this Divine life He has also this earthly right to an earthly life, and He has this to dispose of as He

wills. It is in the hand of God. "Father, into Thy hands I commend My Spirit." Did He apply it to anyone? No! Jesus has His earthly rights still, as also has He the Divine Life. His earthly life-rights He intends to give to the world. The very object of God making this arrangement was that He might give these earthly life-rights to Adam and his children. Not now though! He is now selecting the Church, the Lamb's Bride. With regard to the others, Jesus becomes the "Guarantor" of all of us who come to the Father by Him. He is so to all who have presented their bodies "Living Sacrifices." He accepts and presents these as His Members through His own merit. There is a difference between the imputation and the giving of the merit. If you were to ask me for some money and I endorsed a check for you, you could present **[Page Q446]** that check at the bank and receive the money for it. So then, it might be said, that has been done with regard to the merit of Jesus. He endorses or imputes the merit of His perfect ability to us, and thus we can present ourselves holy and acceptable before God.

LIFE-RIGHTS—Has Adam Any?

Q446:1 QUESTION (1912)—1—Has Adam any life-rights at present?

ANSWER—No, Adam has no life-rights at present, neither has anyone of his children except those few who have accepted Christ in the real sense of the word. "He who hath the Son hath Life." There are no life-rights except for those who have accepted Christ and have come under His conditions. Even the Ancient Worthies have no life-rights yet, and when the due time comes they will be the first to receive the blessings and come into harmony with God, and they will not get their life-rights until the end of the thousand years. All will get their life-rights at the end of these thousand years. The Lord Jesus had His part in making us ready, but it is God, the Judge, who is the one who gives the eternal life. He is the Father of all who will he His children. Therefore, there are no life-rights for Adam or his children at present. Provision is only in the course of being made, and the Great Plan is being surely unfolded and developed and finished. The time will come when the words "Come ye blessed of My Father" will sound forth, and then those in harmony will get their life-rights. Again I say that Adam has no life-rights at present, but the time is coming for him and his children.

LIFE-RIGHTS—Are Adam's Imputed to the Church?

Q446:2 QUESTION (1912)—2—Is it correct in any sense to say that the life-rights of Adam are imputed to the Church?

ANSWER—Not at all! Adam had no life-rights to impute. All were forfeited. Not a particle of life-right was left to Adam and, therefore, there was nothing for him to impute or impart to anyone. Not having them for himself it is a moral certainty that he could not impute them to any other one.

LIFE-RIGHTS—Vs. Life.

Q446:3 QUESTION (1913)—3—Is it correct to say that our Lord will lift the condemnation from off the human race, that the life and life-rights lost in Adam might be restored to them, or is it more, correct to say that these were lost forever through Adam's sin and that the Christ, as the second Adam, will give life and life-rights to the race?

ANSWER—I think it would make very little difference either way. We may speak of the matter as a resurrection or as a new creation. In one sense it is really a new creation, and in another sense it is a raising up of things that were formerly there. In one sense it is to give back that which Adam lost, and in another sense Adam lost his forever. So it is very much tweedledeedee, tweedledeedum.

LIFE-RIGHTS—Right to Life.

Q446:4 QUESTION (1916-Z)—4—What is meant by the terms "right to live" and "life-rights?" And what is the difference between these terms?

ANSWER—A person might have a right to live by being in harmony with God; for God has ordained that

all of **[Page Q447]** His intelligent creatures may continue to live if they live in harmony with His Divine Law and its requirements. A right to live, therefore, was the privilege of Father Adam in the beginning. He had a right to life and he would not have forfeited that right had he not sinned. He came into the world, but also after He became the Man Jesus, He had a right to life. It was because of this right that He would be able to lay down His life sacrificially on behalf of Adam and his race. After He had made His consecration at baptism, He no longer had the right to live as a *man*; for He had given up that right to live. But having been begotten by the Holy Spirit, He had a right to life as a New Creature, spiritually begotten, unless He should make failure by violating some Divine Law or by violating His own contract, or covenant. The world of mankind will have the right to live after the Millennial Age, after they shall have reached perfection, shall have been delivered over to the Father and He shall have accepted them. They will then have the same right to life that Father Adam had at first, before he sinned.

"Life-rights." This term we may use in different ways. Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while He had consecrated His life as a man, He had done nothing really to *forfeit* that life. He had agreed to lay it down; it was *rightfully His;* else He would not have had the right to use it again for others. He maintained the *right* because of His personal righteousness. Therefore He still possessed a right to human life, because this life which He was permitting to be taken, He had not forfeited. He still has the life-rights of a human being, although He has no *need* of human life or life-rights now for Himself; since He has something so much better, and since He could not use two lives at the same time. He has Divine life-rights; but He still maintains his human life-rights; and these He is about to dispose of, to give as a Ransom-price, as a full offset for Adam and all that was lost through him.

LOGOS—Nature of the Logos.

Q447:1 QUESTION (1906)—l—What Scripture have we to prove that Jesus had not the divine nature before He came in the flesh?

ANSWER—I answer that the proof would be on the other side. What Scriptures have we to prove that Jesus had the divine nature before He became flesh? We answer there are no Scriptures to prove that He had the divine nature before he came in the flesh, but we have logic to prove that He did not have the divine nature. The logic of the matter is this: That the divine nature is the very highest of all natures, is immortal, cannot suffer and cannot die; that it needs no support, no sustenance of any kind. Now if our Lord Jesus had had what we understand to be the divine nature, immortality, then He could not have died, and what would have been the use of coming into the world to die if He could not die? So you see the logic of the matter says that He was not possessed of the divine nature, and there is nothing in the Scriptures to show that He was possessed of the divine nature. Therefore it is proper for us to understand that this nature was the great blessing and reward the Father gave Him, as the Scriptures particularly say. He humbled Himself, took upon Himself a bondman's **[Page Q448]** form, was made in fashion a man, humbled Himself unto the death of the cross, wherefore,—on this account,—God has highly exalted Him. Now, if our Lord had the divine nature before, which is the very highest of all natures, how could the Father have highly exalted Him after His obedience even unto death? It would be merely bringing Him back to what He had before. It would be no superior exaltation. And the Scriptures practically say that it was because He was obedient that God highly exalted Him and gave Him a name that is above every other name.

LOINS—"Gird up the Loins of Your Mind."

Q448:1 QUESTION (1910-Z)—l—What does this text signify?

ANSWER—In olden times when they wore flowing garments, girdles were constantly worn for two purposes; one was to gird up their garments—as, for instance, we sometimes sing, "Gird thy bridal robes around thee." The girdle, therefore, was useful in keeping the garments in their proper place, or position, so that they would not be disordered in appearance, nor cause one to trip and fall. Then, secondly, the

girdle was used for its effect upon the loins during active labor. For instance, when one was engaged in a strenuous occupation, such as lifting a heavy weight or carrying a heavy burden or running a race, the muscles of the abdomen would play an important part.

Even in speaking we find the muscles of the abdomen contract, and thus give us the more force and strength of voice. In any kind of manual labor this is found to be the case, and these muscles become comparatively rigid. It is the custom, therefore, among workmen, even today, to wear a belt. When they have particularly severe tasks they take another "hitch" in their belt—that is, they pull it up a few notches more, making it a little tighter around the waist, the object being to support the muscles of the abdomen and to enable them to accomplish more labor with less fatigue; and when they are at rest they slacken the belt.

This seems to be the special thought of the Apostle here—"Gird up the loins of your mind." As there are loins in the body and they have their important part to perform and we strengthen them in time of exercise, or necessity, so with our minds. We who have devoted ourselves to be the Lord's people, to do this service, realize that our minds need to be strengthened. We need to be of good courage. We need to be fortified against all disposition to lassitude.

When we undertake to gird up the loins of our minds it signifies that we have determined upon a course of activity; that rest and ease are put aside and that we are now engaging in an important work which we realize requires all the strength that we possess. The Christian has a great task before him, to *lay down his life* in the Lord's service, to accomplish all that he may be able to accomplish in respect to the use of opportunities which the Lord has provided us as his servants, his followers, that we may have a good report to give when he calls us to render our account; that we may say, Thou gavest me two talents and I have gained, two; or, thou gavest me five talents and I have gained beside, other five.

LOVE—Agape vs. Philadelphia.

Q448:2 QUESTION (1909)—2—When we are told to add agape to **[Page Q449]** Philadelphia, does it mean that we are to get a higher form of love for the brethren than Philadelphia?

ANSWER—I understand that agape love refers to love of the broadest kind. We love the brethren with the Philadelphia love because they are brethren. We may not love their peculiarities, we may not love all their features, but we love them as brethren, whether black or white, bond or free, because they are brethren, comrades in the same race. But as we get agape love, it means that we love all the others.

LOVE—Reaching Mark of Perfect Love.

Q449:1 QUESTION (1909)—1—Is it possible for all who are called to the high calling to reach the perfect mark of love, and how?

ANSWER—It is possible for every human being to reach that mark, and more than that, every individual who will ever get eternal life, either as a member of the little flock, or great company, or of the restitution class, whoever will receive eternal life on any plane will have to come to that place or mark of perfect love; because God will not give eternal life to any others. The law of love is the least thing that God will recognize. According to the spirit, you are under the law, and you are obliged to live up to everything in the spirit that the Jew was commanded to do in the flesh. You remember how it reads that, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." Won't a little less than that do? No. Oh, but I have weaknesses of the flesh and cannot do the things that I would. Well, the Apostle said that the Lord is not judging us now according to the flesh, but according to the sentiments of our hearts. If it is full of love for the Lord, all your soul, mind, and strength, then you are up to that feature of the perfect mark. You cannot do more if you like, and you cannot do less. If your heart is not all of that you will not be of the Little Flock or Great Company, but such will go into the second death. All must come up to this standard in their hearts, or they will all die the second death.

What about the second commandment, "Thou shalt love thy neighbor as thyself?" It relates to mankind. How? Get the best of him in a trade or take advantage of him? No. You must treat him as you would want him to treat you. That would not mean, however, that you must exercise your judgment for him. If he thinks his farm is better than yours and you make a trade, you both go into it with your eyes open, but to take advantage of another would not be loving as you should. The Church must do more than that. How? This way, my dear brother: The law never requires sacrifice on your part, simply love your neighbor as yourself, but what the Father requires of those who will be Members of the Body of Christ requires more than that; namely, that you sacrifice your earthly rights and lay them down. Jesus did it and it was more than the law required. He laid down in sacrifice His earthly rights, His interests. Oh, well, you say, we sacrifice our earthly interests, but we do not think them worth much. That is right, but you must sacrifice them.

LOVE—How to Manifest Love.

Q449:2 QUESTION (1913)—2—Do you know the dear brethren in Great Britain, and especially London, love you, and is there any way we can more effectively show it to you? **[Page Q450]**

ANSWER—The Lord, you remember, said, "If ye love Me keep My commandments," and if we are thus abiding in His love now, my dear friends, that tells us that if we abide in His love we will abide in the Father's love.

I love you and I wish you to know that. I love you and think this love is mutual in all the members of the Bride of Christ. It could not be otherwise. How could we love Him who begat and love not also those who are begotten of Him? (1 John 5:1.) As each one loves more and more the spirit of the Master, we will be bound to more and more love each one; until we all get perfected beyond the vail when our love for each other will be absolutely complete.

LOVE—Proof of What?

Q450:1 QUESTION (1913)—1—What is the most potent proof that we have passed from death unto life and that we are sons of God?

ANSWER—The Apostle tells us right in that same connection saying, "we know that we have passed from death unto life *because we love the brethren*". That is a very essential test, dear brethren, and it is one that we do well to keep in mind. If we lose love for the brethren it is not a favorable sign; if we never have love for the brethren it is not a favorable sign. The best sign is that you love all other children of God, no matter what their color or sex or position in life, rich or poor, bond or free; if you love the Lord you must love all those whom He loves and has chosen. We all belong to the Lord and every member of the Lord's family must be loyal to every other member of His family. We must have the Spirit of the Master, and to have this we must love all those who are begotten of God. Everyone that loveth Him who begat loveth him also that is begotten of Him. (1 John 5:1.)

LOVE—Perfect, Casteth Out Fear.

Q450:2 QUESTION (1913-Z)—2—What kind of fear is referred to in the text, "There is no fear in love, but perfect love casteth out fear."—1 John 4:18.

ANSWER—Fear is a mental condition which is begotten of uncertainty. There are some things which we ought to fear, and some which we need not fear. The Adversary seems to take advantage of the fallen condition of the race, and to cause them to fear. Mankind realize instinctively that they are sinners by nature and that there is a penalty for sin. Taking advantage of this fear of the consequences of sin, the Adversary tries to instill in them a dread of God. He pictures before their imperfect minds a God who is unjust, over severe in His dealings with sin and the sinner, for whom He has prepared a place of everlasting torture.

As we gradually come to a clear knowledge of God and of the principles by which He regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that He has love for us. Our love for Him grows in proportion as we perceive that He loves mankind, and has made provision for them whereby they may have an opportunity for everlasting life. After we have come to love Him perfectly, all fear in the sense of dread is cast out.

Our knowledge and love should not, however, cast out the fear of displeasing God for *proper fear* (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. Who would not fear **[Page Q451]** to offend a brother or a neighbor whom he loved and appreciated? Much more should we dread offending our just, wise, loving God.

The principle that "perfect love casteth out fear" should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all of His intelligent creatures exercise.

LUCIFER—His Previous Job.

Q451:1 QUESTION (1913)—1—Is there any intimation in the Scriptures that Lucifer was given the oversight or made the overseer of God's earthly creation or Kingdom at Creation?

ANSWER—We know of nothing in the Scriptures to indicate that Satan was given jurisdiction or authority respecting humanity or the earth.

LUST—Meaning Changed.

Q451:2 QUESTION (1905)—2—What is meant by the word "lust"—"Having escaped the corruption that is in the world through lust?"

ANSWER—Our word lust has changed its meaning a great deal. In the Greek it has a much wider meaning. Today it is generally restricted to mean immoral desires, fleshly desires. In the original it means any earthly desires, for instance, the lust for power.

From the back of the Question Book:

LAW—"Eye for an Eye"

Q798:2 QUESTION—What is meant by the expression, "An eye for an eye and a tooth for a tooth"? (Exo. 21:24.)

ANSWER—The Law given to the Israelites by the Lord, through Moses as the Mediator for that nation, was designed to emphasize and impress the lesson of the Divine principle of JUSTICE on the minds of the people. All through that wonderful system of laws this principle is boldly prominent. Justice is inexorable, demanding an exact equivalent for the thing that is lost or injured by a violation of the principles of righteousness. The scales must balance perfectly. Just as the laws of the material or natural realm are fixed and absolute—and any violation of these laws of nature must exact the penalty—so also in the moral realm. As surely as cause and effect are related, so any violation of the principles of righteousness demands a recompense and the penalty is exacted. There is no escape. Let no one deceive himself on this point. If one wilfully injures **[Page Q799]** another, he has to the same extent injured himself. The law of action and reaction operates in the moral realm just as positively as in the arrangements of the material universe. He is happiest who observes the principles of righteousness most fully, and he is unhappiest who violates them most. It follows, therefore, that love is the fulfilling of the Law. Love for the Lord would prompt one to be obedient to His just commands, and love for the neighbor

would induce one to do good unto all men as the opportunities were presented. This great truth was beautifully set forth by the Master and His Apostles. See Matt. 22:37-40, and Rom. 13:10. And yet how few are observing this rule! Consequently, how much unhappiness there is in the world!

LIE—Ananias

Q799:1 QUESTION—Did Ananias tell the first lie, and is that the reason why we often speak of an "Ananias Club" whose members are reported to be notorious liars?

ANSWER—The Lord Jesus declared that Satan told the fist lie, saying, "He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." (John 8:44.) The first lie told was by Satan in Eden when he said to Mother Eve, "Ye shall not surely die." (Gen. 3:4.) This was false because a contradiction to God's plain statement, "Thou shalt surely die." (Gen. 2:17.) It may truly be said that all the false doctrines of "Heathendom" and "Christendom" have had their foundation in this falsehood told by Satan. Satan's falsehood was the cause of the disobedience of the first man which resulted in the sentence of Adam to death, and which death sentence by inheritance has passed upon all of his offspring. (Rom. 5:12.) Ananias was an offspring of Adam. He was born under the condemnation of death, shapen in sin and brought forth in iniquity. (Psa. 51:5) Therefore, the natural tendency was downward, hence all who would be honest and upright must fight against evil.

LIFE—Explanation of

Q799:2 QUESTION—What is life?

ANSWER—To live is to possess sentient being; to be capable of consciousness, joy or sorrow, pleasure or pain. Life, in its highest sense, is known as immortality. Immortality signifies inherent life, a life not sustained by outside supplies, conditions or influence, but life possessed in one's self. Life possessed in this sense belonged originally to God alone, but it has been given by the Father to the Lord Jesus Christ; and He promises this life to His faithful Church, His Bride, His companions in Kingdom glory. However, life in an inferior sense is the possession of the angels through the grace of the Creator, who is pleased that they shall enjoy it everlastingly in harmony with His will. Eternal life is preferred to mankind in general; it will be granted to so many of Adam's race as shall ultimately, under the blessings of the Messianic Kingdom, be recovered completely from the imperfections of sin and death, and who shall maintain that perfection by continued obedience **[Page Q800]** to the Divine requirements. All who sin after receiving full light, shall not live.

LIFE—"Second Chance"

Q800:1 QUESTION—Would not the teaching of a future probation tend to make the people careless and sinful in this life, and knowing that they were to have a second chance in the life to come? (Dubious)

ANSWER—Not nearly as much as to teach that a hardened wretch by a deathbed confession would immediately be ushered into Heaven! Besides, a future probation would not signify a "second chance," save for a limited few, the Church of Christ, now being selected out of the world (Acts 15:14) to be the Bride, the Lamb's Wife. Most of the criminals inhabiting the jails and prisons of our land are, or were, members of some religious system that taught the sinner-hardening doctrine of eternal torment. Did the false teaching defer them from committing crime? Those who believe that the Creator is a God of love, and mercy, and justice, and that He has arranged seasons of blessings for the world in the coming age, when mankind is to have its only chance of salvation, are invariably ennobled, and elevated to a higher plane of morality, with greater reverence for their Creator, a God, whom to know, is to love. The truth sanctifies, while the error debases.

LYING—Is It Ever Justifiable?

Q800:2 QUESTION—Is a lie ever justifiable? (H.V.D.)

ANSWER—The development of character is the main purpose of our present existence. The importance of this work is manifest when we reflect that our interests throughout eternity depend entirely upon the kind of character we develop in this life. It is by contending against adverse influences that character is formed. Nearly all of the influences of the conditions of this life are opposed to the principles of righteousness. Those who are willing to fight the good fight of faith, struggling to rise against the downward tendencies of this present evil world, are assured of a high and heavenly reward in the life to come, as well as receiving the reward in this present time of a clear conscience and the glorious satisfaction of having lived a noble, honest life! Those who follow the lines of least resistance, drifting with the tide, may think theirs is the easiest way, but this is only a vain delusion for, after all, they have travelled the hardest way. "The way of the transgressor is hard." (Pro. 13:15.) A lie is never justifiable; and not only so, it is unprofitable. It weakens one's character in proportion to the enormity of the offense involved in the relating of the lie. Every step away from truth will have to be retraced either in this life or in the life to come. Throughout the Scriptures lying is condemned. Satan is called "a liar from the beginning." The character of the Lord Jesus is the standard of righteousness set before us, and in all His earthly experiences He set forth the truth and condemned the error. He spoke the truth at all times, and when it was not expedient to tell the truth, He was silent.

M

MAN—Re Man Christ Jesus.

Q451:3 QUESTION (1910)—3—Who are we to understand is meant in 1 Tim. 2:5,6, by the words, "man Christ Jesus"?

ANSWER—I answer that the man Christ Jesus does not to my understanding mean the Church. The man Christ Jesus who gave himself, to my understanding, points back directly to Jesus our Lord when he was a man, and at his baptism he there gave himself up and God accepted him there as the Mediator between God and the world. Not that he did the mediating work there; no, not at all. But he there became the Mediator. It is true that he was born to be Mediator when a babe, but he was not so recognized then. Only after consecration was he recognized of God as a Mediator. This is the one whom I delight in. Why? He is to be the great King, the great Priest. What will he do as King and Priest? He will mediate between God and the world. Will he make a successful mediation? O, yes; "Times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ who before was preached unto you, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets." Will he always maintain this position of being the man Christ Jesus, or will he in some sense of the word share this with the Church? I answer that according to the Word of God a Body is being gathered from amongst the world, which is the Church, and it is to share with him his Kingship and his anointing descends on his Body members who are anointed to be kings on his throne. As his Body they share also in his anointing as the great High Priest, as pictured in Psalm 133, where **[Page Q452]** we read that the oil was poured upon the head of Aaron, the high priest, and it ran down even to the hem of his garment. This represents that all the Body of Christ is anointed, and they are the Christ, or the Messiah, because they were anointed, because the word "anoint" means "Christ." So if, as the Apostle says, "Ye have received the anointing," it is because you are a member of the anointed one. If anointed to be the Mediator, then you are anointed also as Kings and Priests that you may participate with him as members of that great Mediator which will do his great work between God and men during the Millennial Age.

MANIFESTATIONS—God Manifest in Flesh.

Q452:1 QUESTION (1915)—1—Are the spirit-begotten class a manifestation of God in the flesh?

ANSWER—God was manifested in the flesh of Father Adam, because He made man after His own image (Gen. 1:26; Gen. 5:1; Gen. 9:6). Man was not made to sin. The Bible explains that sin came to mankind through the fall. Sin and selfishness coming in warped and twisted our judgments, so that now, the Bible declares, "There is none righteous, no, not one" (Rom. 3:10). Though God is not a fleshly being, yet when He made man in the flesh, in His own image, Adam was a manifestation of God in the flesh. And so Jesus, when He came into the world, leaving the heavenly, spiritual glory which He had with the Father and becoming a man, was a manifestation of God in the flesh.

God is, of course, manifested in all human flesh to some extent; but in proportion as the original likeness of God has been lost, men are not in God's image—not a manifestation of God in the flesh. But if we become New Creatures, by the begetting of the Holy Spirit, we have a new mind, as the Apostle declares. Our minds are given up to the Lord, our wills given up to His will; and by reason of this submission of our will to God's will, the Apostle tells us, we gradually acquire the spirit of a sound mind. We have not sound bodies, but our minds become more and more sound by reason of their harmony with God's mind. God's mind is a sound mind, and as ours become submissive to His we become sound-minded. Whoever is guided by the Lord's Spirit has the mind of the Lord, and God will be much more manifest in his flesh than before such a one became begotten of the Spirit and this new mind had taken control.

So we see that it is a very reasonable statement to say that each Christian, in proportion as he receives the Spirit of the Lord, and grows therein, becomes more and more sound in his mind. He becomes gradually a copy of God's dear Son, and therefore a copy of the Father; for Jesus is the Father's express image. The Christian who is growing in the likeness of Christ becomes, therefore, more and more a manifestation of God in the flesh (2 Tim. 1:7; Heb. 1:3.)

MANSION—Prepare Place or Disciple for.

Q452:2 QUESTION (1909)—2—(John 14:2), "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Did Christ mean that He would prepare a place for the disciples, or that He would prepare them for the place?

ANSWER—The picture before my mind is this, that our Heavenly Father has many different arrangements or parts **[Page Q453]** to His plan. There was one order or department of cherubims, another of seraphims, and another order or arrangement for the angels. As for the earthly arrangement of man, this was made for him, but there was no place yet provided in God's universe for this New Creation that He intended to develop, so our Lord said, "I will go and prepare a place for you." He has made it possible for us to enter in with Him, as we read, "If we suffer with him we shall also reign with him." If He had applied His merit to the Jews under the New Covenant then, the blessing would have gone that way, and there would have been no place for us at all, but He went to apply same on our behalf, and gives us the opportunity of sacrificing with Him and of sharing in His high nature. It is true also that he is preparing them for the place.

MANSIONS—Many in Father's House.

Q453:1 QUESTION (1911)—1—"In my Father's house are many mansions." What does this mean?

ANSWER—Our Father's house, in a large sense of the word, signifies the Universe, and the different members of his great family. He has one part of his great family on the angelic plane, we do not know how many; he has another part of his family that are seraphim and cherubim, and we do not know much about them. He has other parts of the spiritual family that the apostle Paul seems to refer to, but we do not know what these distinctions are; it is not revealed; but merely that there are different orders or grades of our heavenly Father's family on the spirit plane. Besides the church is to be on the spirit plane. Then he has also another part of his family of the human kind. Now he has made provision for all of these different families. He had already made provision for the angels; they have their plane, their status, their condition, assigned to them. So God has provided for mankind; the earth was made for man. But now was

a new thing; the Lord Jesus came and called a church, and that church with himself is to constitute a new creation, and there was no place for a new creation; it was to be an entirely new creation. So our Master, who was the first-born of this new creation, when he ascended up on high left us word that if we would be faithful as his members he would go before us and prepare a place for us, and he tells us what place it will be, that it will be a place in the divine nature. Saint Peter says God has given us exceeding great and precious promises, that by these—by these promises working in us to will and to do God's good pleasure—we might become partakers of the divine nature. All who become partakers of the divine nature will have that place in the Father's mansion that is next to the Father's abode—the Father, the Son, the Bride, the Lamb's wife, and then all other orders under those.

MARAH—Sweetening of the Waters of Marah.

Q453:2 QUESTION (1910-Z)—2—What typical significance is there in the fact that when the waters of Marah were found to be bitter, and the Children of Israel had no water to drink, Moses caused a certain tree to be cut down and thrust into the stream, and thus sweetened the waters?

ANSWER—As a result of Adam's sin there was nothing permanently refreshing for God's people to partake of. Those **[Page Q454]** who desired to be his people, those who left the world behind them, found a great deal of unsatisfaction, if we may so express it, from the provisions of the law, which brought only condemnation. In due time, however, God caused the death of our Lord Jesus, and through or by means of his death—through the message of the ransom sacrifice—those who drink of this fact, this water, will not find that brackish taste.

We might say that it would not be unreasonable to consider that there is a correspondency of this at the present time. During the Dark Ages the water of life became very much polluted, and, as a consequence, undesirable. When we came to the waters of the Lord's Word and found that they were brackish and impure, nauseating, not wholesome, the Lord in his providence showed us more clearly than we have seen in the past the great doctrine of the Ransom, the reason for the cutting off of our Lord Jesus in death. Here was the manifestation of Divine Love and Mercy. And since we have realized this truth; since the truth has come in contact with and purified the message of the Dark Ages, we can partake of it with refreshment and joy.

We may not know if this was intended to be a correspondency, but we can at least draw some lessons from it, the lessons being true whether the matter was intended to be thus applied or not.

MARK—Re Great Company and Little Flock.

Q454:1 QUESTION (1910)—1—Is there a difference between the mark attained by the Great Company and the mark attained by the Little Flock?

ANSWER—The Little Flock has consecrated not only to be obedient to all the demands of righteousness and justice, but they have agreed with God that they will do his will at any cost to themselves, whether justice should demand it of them or not. What you must sacrifice is something beyond what justice does or could demand. Just so with our Lord Jesus. Justice could demand that he keep the law, but Justice could not demand that he sacrifice his life. God demands that every man keep the law, but never demands that we should present our bodies a living sacrifice; it is an invitation. God does not invite you to keep His law; he says that if you do not keep the law, thus and so will be the result; there is my standard. So God sets before you and me this standard, that we should love the Lord our God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves. But you say, We cannot keep the law. No, we cannot, so far as the flesh is concerned, but we can keep it in our minds and hearts. We must do so. Anything short of that is to come short of the law of God and to find ourselves unworthy of having any eternal life. So it must be with the Great Company. They cannot come short of this standard of the law of God. They have agreed to do more, but they must come up to the standard of love. That is the standard for the world in general during the next age, which they will be obliged to come to. If they do not attain to

that during a thousand years, they will not attain eternal life at the end of the thousand years. Now then, dear friends, don't you think the world will be a pretty nice set of people? I think they will be fine. When Jesus gets through with the work I tell you it will be well done, and humanity will be a **[Page Q455]** fine representation of the power of God, and godliness in humanity.

MARK—Falling from and into Great Company.

Q455:1 QUESTION (1910)—1—Have any of the Truth people who have reached the mark of perfect love and allowed themselves to be blinded by error any chance of coming into the Great Company?

ANSWER—To my understanding, any of God's people, not merely those who are in present truth, but any of God's people, who may reach the mark of character development that we sometimes designate as the mark of perfect love, it is required of them that they shall maintain their standing at that mark of perfect love, and not be moved away from it by the trials and difficulties that will assault them after they have reached that mark; and I would understand some of them might temporarily be moved away from the mark, and might by the grace of God recover themselves, and still be of those characters that the Lord would count worthy of a share in the prize. But I could see that some might be so thoroughly driven away from the mark into such a wrong condition of mind or conduct that they would sin the sin unto death, and never have any future. And I could see that some others might, after being at the mark of perfect love, fail to have the proper zeal, and, without especially leaving the mark, find that they might fail to maintain their standing as zealous followers of the Lord, and be counted worthy of the Great Company class.

MARK OR RACE COURSE—Finished Before Fighting.

Q455:2 QUESTION (1908)—2—Do the Scriptures teach that the Church must finish its course before they begin to fight as soldiers, or are we not to fight while we are running the race to the end, so we may finish with joy?

ANSWER—There are different Scriptures which seem to present different thoughts to our mind. The subject has many sides. Just the same as if we were to take a picture of this building. We would say, What does that Auditorium at Nashville look like? One picture would be from here, and it would take in the Confederate Gallery; another from there, and another from here. They would be different pictures, but all would be pictures of the Auditorium. Then you go out and take a front view, and then to the side and take a side view, and to the rear and take a rear view. So the Lord and the Apostles have given us—God has given us by His Holy Spirit through these various channels—various pictures of truth, and of our experiences in life. One of them represents us as running the race. Now you have got to run for something. You do not keep on running forever and then just die the very moment you have gotten to the end of the race. While it is true the Scriptures do set forth in some places that we keep running, and our Christian race in some respects is like a race course all the time, in that we must never stop in our endeavor to do right, there is another picture, which seems to be a very proper one, that we run for a mark. Suppose that table is the mark. What do you mean by the mark? Why it is a mark in the sense of being something that we must reach. I run for that mark. I stop here, half way to the table; suppose I never went farther than this; I never reach the mark at all. Now there are a good many people I think never reach the mark **[Page Q456]** at all. It is important for us to see what the mark is, so that when we run we may run wisely and not merely as beating the air. It is not how much effort you can put forth, but you want to do it for a purpose; there is something to be gained; there is something to be grasped. The person running aimlessly is like the person running around some road. "Where are you going?" "I don't know." He could not run very long that way with energy, but if he knew he was to take a certain course, and wanted to get back to a certain starting point which was fixed, and wanted to see how many minutes he could do it in, then he has an object in view, a motive in mind, and he can run better. So God sets before us a certain mark, and we are to run to that mark. Now when we have gotten to the mark, what do we do? Why, having done all, stand—stand at the mark; do not run away from it. Is it going to be hard to stay there? Yes. There will be a good deal of endeavor to put you away from the mark after you get there. The

Adversary will try harder to put you away from the mark than he did in preventing you from getting to it. There is an intense fight coming after you get to the mark. There is a certain amount of shielding done before you get to the mark, but after you get to the mark, that is where you have our severest test. Another picture is, "Put on the whole armor of God." Where do you get the armor? God's Word. You put on this armor, put on the whole armor of God, that you may be able to stand. Now while I am putting on the armor, the Lord grants me a measure of grace and protection that I shall not be assailed before I have had time to put it on; He gives me a reasonable time in which to put it on. He will not allow me to be attacked beyond that I am able to bear; so I have a certain measure of time in which to put it on. Now I have on the armor—and what? Now fight. You say, what is the mark for which we run? Why this, dear friends. There is a certain mark of character which God will accept, and nothing short of that character, and if you do not have that character you can never be in the kingdom. It is not just anything that God is going to take into the kingdom; He has set a certain standard and made it favorable for you and me to reach that standard; He has promised every assistance, but He expects you and I will manifest interest and strive and labor that we may get to that standard. What standard is set before us? How little will do? No, that is not the thought. We ought to have the desire of doing all that we can, and then more; never be satisfied with our attainments. But you can readily see that there is one standard you cannot be short of and get into the kingdom, because God has determined this. You remember that positive statement of the Apostle Paul in the eighth chapter of Romans that, "God has predestinated"—that is a strong word. What did God predestinate? That all of those who will be in the little flock must be copies of His Son; if they are not copies of His Son, they cannot be in the kingdom. That mark, you see, is a copy of God's dear Son. Until you are at that mark of being a copy of God's dear Son, God's predestination is that you cannot be of the elect; and if you do reach there and maintain that stand that you may be one. Now the mark is a very important thing, is it not? In our hazy way of reading the Bible at one time we did **[Page Q457]** not see the mark or anything else; it was a kind of blind way of doing. We did not know what God had said. We had not paid enough attention to what God had said. We had read the catechism and were confused. Now we have come to a time where we will see what God says in His Word, and He gives us Christ as a pattern, and as an example. Do you mean to say that we must all be like Christ? Yes, we must all be like Christ. But Christ was perfect; must we all be perfect? I did not say like Christ according to the flesh, my dear brother; I did not say in what way like Christ, but this is the way: Our Lord Jesus was perfect, and you are imperfect, and I am imperfect; we can never be like Christ in the flesh; but that is not the way in which the Lord is testing us. He says, Ye are not in the flesh, but in the spirit, if so be that the Spirit of Christ dwelleth in you. He is not judging you according to the flesh, but according to the spirit. What about our flesh? Why, your flesh is reckoned justified, the merit of Christ has been appropriated to you according to the flesh, covering all those blemishes and conditions; as between Christ and perfection in the flesh and your imperfection in the flesh, the merit of His sacrifice is imputed to you and to me to cover these blemishes. Don't you see then that reckonedly your flesh is perfected, while actually your flesh is imperfect. But now then the object of God reckoning us perfect is that we may present ourselves living sacrifices. According to the divine will no sacrifice might come to the Lord's altar except it was without spot and without blemish. Our Lord Jesus was the Lamb of God without spot and without blemish, and He was the acceptable One. You and I have spots and blemishes according to the flesh, and the Lord says you cannot come to the altar with those. What must we do? We must get rid of them. How? They must all be covered. What will cover them for us? The merit of Christ's sacrifice, imputed and applied by faith. This covers all those blemishes. Why, Brother Russell, are we acceptable to God's altar after that? That is exactly the point, dear brethren. That is what the Apostle says: "I beseech you, brethren, by the mercies of God (He having forgiven your sins and provided this covering for you) that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." Holy? Yes, holy. What have we done to make us holy? Christ did the thing which makes you holy. The word "holy" means "whole or complete." Christ's imputed righteousness makes us reckonedly whole, complete from sin, and from blemish. So then, according to the flesh you are no more, says the Apostle, but you are in the spirit,

you have ceased to be from a human standpoint, you sacrificed that humanity as your reasonable service to the Lord; you count yourself henceforth as a new creature, begotten through the Holy Spirit. Now this newly begotten new creature in Christ Jesus, a member of the body of Christ, you see, is a different person from the old, and so the Apostle from this standpoint could speak of himself as the old "I" and the new "I." He says, I, and yet he says, not I. Here is the old and the new. Here is the new Paul and the old Paul. The old Paul, according to the flesh, is reckoned dead; the new Paul, according to the spirit, is reckoned alive. So then, this is our glorious position that we as new creatures **[Page Q458]** may offer our sacrifice, and as new creatures are acceptable to the Lord, and may fight the good fight and may win the victory, the Lord helping us all the way through. But as new creatures we must get to this stand, we must not stop; as new creatures, God tells us there is a mark, a copy of God's dear Son. Are you up to the mark? Oh, says someone, I never expect to be up to the mark until my dying moment. What makes you think you will be any nearer the mark at your dying moment than the day before? There is no reason whatever. You see, this mark is a mark of character, and you and I ought to get to that place in character. How do you mean? In this way: What was the character of Christ? In what way did He offer a sacrifice? In this way: Lo, I come in the volume of the book it is written of me, to do thy will, O God. Thy law is written in my heart. That is his standpoint—full consecration to the Father's will, nothing short of it. And must you and I come to that? Yes. Well, what is the Father's will? The Father's will is that we should conform, according to heart, not according to the flesh necessarily, but the best you can do according to the flesh, but according to the heart you must keep His will, and His will is, that you shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy being, and with all thy strength. Can we come to that? I think so. The Lord says so. We can in our minds. With my mind I serve the law of God, says the Apostle, and with my flesh, to some extent I serve the law of sin; but the flesh is reckoned as dead, and the Lord is not judging according to the flesh. If we have the mind of Christ we will do the best of our ability in the flesh, endeavoring to keep it under in harmony with the Lord's will. But we are not being judged according to the flesh, but according to the spirit, according to the mind, according to the new creature. So here we have it, dear friends: With your mind you serve the law of God—all your heart, all your mind, all your being, and all your strength. If so, you are at the mark. Do you love your neighbor as yourself? Yes, you say. I love everybody and like to do good to everybody, and glad of it. Then you have really come to love the brethren? Yes. And you love God? Yes. And you love all mankind? Yes. Don't want to do harm to anybody? No. You don't want to do any wrong or see any wrong? You love them and would like to see good done to them? Yes. Well, I guess you must be at the mark. That is what the Lord puts as the mark. That is what Christ did. He loved the world and gave Himself for it. He loved the Father and laid down His life to do the Father's will. He loved the disciples; thus having loved his own, He loved them to the end. So that must be our spirit, and as soon as you get there, so that you love everybody, and love your enemies, you are at the mark. It is harder to love your enemies, but you must love your enemies; the Lord said so: "Do good to them that despitefully use you." If you have not reached the point of loving your enemies, you are not at the mark of the prize, because none having a less standard can be of the elect class at all. They must be copies of God's dear Son, and that is the copy; that is the mark. If you have not gotten there, run and get there as quick as you can. Let everything else go in life and get to that point. Someone may say, there is just one person **[Page Q459]** that I cannot love; he is an enemy, and he has spoken such and such a thing. Never mind what he said or did; you are not living for yourself, are you? You are living for the Lord. Now the Lord says, Put away all that evil, and envy, and everything else that is wrong in your heart, and get your heart to that condition where you will love them, and would like to do good to them. That is getting to the mark. After getting there, then what shall you do? Then stand. Why, that is nothing to stand there, that is easy enough. But wait a little while; stand there a little while and see. You will find that the Adversary will get at you in various ways, and the Lord will allow him to get at you in various ways. He will do various things to make you do otherwise than love your enemies, and love the Lord, and love the brethren, and the world. He will do everything he can to turn your mind from the glorious standard of Christ. You will be assaulted in a thousand ways, more

than you were on the way to the mark, because on the way the Lord protected you and said, I will not permit you to be tempted more than you are able; but when you get up to the mark you were able to stand. Then I will allow you to be tempted as much more as you are able. He knows how much you are able, and He wants to test you as much as you are able because all of those who will be of that elect, glorified class must be thoroughly tested and proved, and it must be demonstrated that they have loyalty to God and to the brethren, and love in all of these high and noble respects.

MARRIAGE—Re Spending Husband's Money.

Q459:1 QUESTION (1909)—1—Is a wife privileged to use money which is her own, against the wishes of her husband?

ANSWER—If the husband were perfect and fully in relationship with the Lord, and the wife the same, then there would be no difficulty, and there would be no such question here. But that is not the case, and my thought would be this: that, according to the laws, and according to the general usage, a husband in marrying a wife undertakes to treat her as his partner, and he does this without any respect to the property which she may have in her own right, unless there be some specific declaration or contract to that effect. But if there be none, the understanding would be that the man has taken the woman to be his companion and become responsible for her care, without any respect to property she may have. This would mean also that there would be reasonable conditions between the husband and wife, and if the husband were sick that the wife would not only use means if she had any to provide for the family; also if she had no family and he as the natural protector was not in condition physically, it would be her privilege to lay down her life in serving him in any kind of work that was necessary.

But suppose the question of necessity was out of the way, and the husband is abundantly able to provide for both and does not need what she may have in her own right. My thought is this, that she should consider that she is a steward of that money that has come to her individually and personally, and that she has a responsibility to the Lord, and her husband should co-operate with her.

MARRIAGE—Propriety of in Believers.

Q459:2 QUESTION (1909)—2—What is your view in regard to the **[Page Q460]** propriety of believers in Millennial Dawn assuming the marriage relation?

ANSWER—We have no position to take, dear friends. That matter is not for anyone to decide but the individuals themselves. I would have no right to say that you should marry, nor that you should not marry; that is your business, not mine, nor anybody else's business. Millennial Dawn merely said what the Apostle Paul said eighteen hundred years ago: "He that marries does well, but he who marries not does better." Now, if I should talk all night, I do not think I could add to what the Apostle said, neither would I have the right or the inclination to change it. You and I have no right to meddle with their affairs. If they are our children, then we have a right to advise. If they are underage, then we have a right to tell them that we will guide them until they are of age, but when they are of age the parents must not interfere further than to advise. Whoever tries to be officious in this matter only brings trouble upon himself. Let us leave the matter where God leaves it, namely, with themselves.

MARRIAGE—Does it Constitute the Man a Tyrant?

Q460:1 QUESTION (1909)—1—Why is the idea so prevalent and so inconsistently acted upon by the brethren, as well as among the world of mankind, that because a man is the head of his house he is necessarily a petty tyrant, especially in the matter of the marriage relation?

ANSWER—I presume that the reason it is frequent is because it is frequent; that is all I can say. I think, however, that all those who are in Christ have the mind of Christ, which seeks to avoid anything like tyranny. Of course, something might he called tyranny which is not tyranny. One should learn that the power the Lord would have him exercise is the power of love. We give you the best advice we can in the

6th Volume of Scripture Studies. We disapprove of anything like tyranny. There is generally a more excellent way, and that way is not tyranny.

MARRIAGE—Honorable in All.

Q460:2 QUESTION (1910-Z)—2—At this late date what do you think about marriage by those who claim to be fully consecrated? I think a timely piece in The Watch Tower treating the propriety of marriage would do much good. It seems that many do not understand their privilege in sacrificing their little all.

I have certainly enjoyed The Watch Tower, especially of late. The expositions on the Great Company and what is meant by a full consecration have caused me to make some careful self-examinations and more earnest prayers, inquiring of the Lord whether or not I have made a full consecration of my little all, and am I being faithful in my stewardship. Yours in the Lord.

ANSWER—We quite agree with your sentiments, dear brother, that the time is short, that all the consecrated need every talent and every moment for the service of the King, to demonstrate to him their love and loyalty. We quite agree that many marriages have proved disadvantageous spiritually. We do not know that all have done so.

Anyway, we have no option in the matter. The Lord's Word clearly declares that marriage is honorable in all. It is not, therefore, the province of anybody to forbid marriage, directly or indirectly. The most we are privileged to do is **[Page Q461]** to call attention to the words of St. Paul, a Divinely inspired instructor for the Church, whose admonitions have brought blessing to us all many times. He says, "He that marrieth doeth well. He that marrieth not doeth better."

For our part, therefore, we leave the matter in the hands of the dear friends, content to point out the Apostle's advice, not forgetting that there might be instances in which this general rule might not apply. It is for each of the Lord's people to decide this matter in harmony with his or her own judgment and convictions. "Let us not judge one another, but judge this rather, that no man put a stumbling block in his brother's way."—Rom. 14:13.

MARRIAGE—In the Resurrection.

Q461:1 QUESTION (1911-Z)—1—Do you gather from God's Plan that the present reciprocal love of man and woman is to be confirmed by the Lord so as to continue forever, both on earth and in heaven?

ANSWER—We answer, No! Marriage is an arrangement that God instituted for a very special purpose, and with the human family only. The object of the separation of Mother Eve from Father Adam [she was formed from one of his ribs] was, the Scriptures tell us, that a race might be produced. Marriage means merely the union of these two recognizing each other as *one*; and so the Apostle says, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God."

There is no arrangement in God's Plan to have any of those on the spirit plane *male* and *female*. According to the productions of Art, there are no *male* angels; but according to the Scriptures, there are no *female* angels. Possibly the reason why so many artists have supposed that angels are females is that there are more women in the Church than men. But the entire idea is erroneous; for angels are an entirely separate order of beings from mankind. Man never was an angel and never was intended to be an angel. Man is of the earth, earthly. He fell from the position of king of the earth and became a degraded being; and the Divine intention and promise is that when Messiah shall reign humanity shall be lifted up from sin and degradation and brought back to human perfection.—Acts 3:19-21.

The only ones who will become spirit-beings, as are the angels, are the Church class—those begotten of the Spirit, those who in the resurrection will be given a change of nature. As the Apostle states, "We shall

all be changed," for "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:51,50.) Therefore the First Resurrection, in which the Bride only has part with her Lord, is different from the resurrection of the world. Of those who will have part in the First Resurrection we read that "they shall be priests unto God and shall reign with Christ a thousand years." (Rev. 20:6.) Flesh and blood cannot be a part of that Kingdom. Therefore they must all be changed. We do not expect that Jesus will be changed from spirit to human nature; but that the Church must be changed from human to spirit nature, for they "shall be like Him and see Him as He is" (1 John 3:2) and share His glory and be His Bride. When the Church shall thus be changed, all the peculiarities of *male* and *female* will be obliterated, for there **[Page Q462]** is neither male nor female amongst the angels; and the Scriptures tell us there will not be in the glorified Church. The perfection of spirit being will be one. All will be alike, sexless.

As for mankind: We think the Scriptures clearly indicate that Divine provision for mankind will be that they will all be sexless when perfection shall have been reached. That is to say, at the close of the Millennial Age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other; during that Age the woman will gradually add to her womanly graces the qualities that belong to man; and man will likewise gradually take on with his manly qualities the finer sentiments and qualities of mind and body that belong to the female. Thus man will receive again that which was taken from him originally, represented by the rib. So all will then be perfect; and they will neither marry nor give in marriage; for all will in this respect be "like unto the angels."—Luke 20:34-36.

MARRIAGE—In the Millennium.

Q462:1 QUESTION (1911)—1—Will there be marrying and giving in marriage during the Millennium?

ANSWER—During the time of the Millennium, during that thousand years, the angels will not marry or be given in marriage. They never have been married, and they will not be then, and the church will not marry or be given in marriage, because they will be like unto the angels in that respect, being without the sex peculiarity. And as for mankind, the Scriptures do not clearly indicate that. They do tell us that whosoever shall attain to that age, or to the resurrection from the dead, will neither marry or be given in marriage. To attain to the resurrection seems to mean progressing until they reach the full resurrection. In other words, the resurrection does not take place the moment the person is awakened from the tomb, but his resurrection is only begun, and every step he would take in progress toward full perfection he would be having more of a resurrection, until he would be fully perfected, and then his resurrection would be complete; he would be raised clear up out of sin, imperfection and death. Now when they reach that full development, being fully raised up, they will neither marry nor be given in marriage. And as to what will take place during the Millennium, I could only give you a guess, because there is no Scripture on the subject. My guess would be that this matter would be gradually getting less and less. That is only a guess, and I make a distinction between my guess and what the Scriptures say.

MARRIAGE SUPPER—When and What is it?

Q462:2 QUESTION (1906)—2—What will constitute the marriage supper or nuptial feast of the Lamb, to which the virgins, the Bride's companions will be invited, and when will it take place?

ANSWER—We answer, this is a picture. There is the invitation, the bridegroom coming and going into the marriage, the door shut, and the marriage taking place. The union between Christ and the Church is thus represented. When will it take place? When the last member of the body shall have finished his course and has been changed into the **[Page Q463]** glory of the Lord, then the marriage will be consummated; that is, the union will be consummated. Will they have a supper, and sit down with knives and forks and chairs and have something to eat? No, not that kind of a supper. We are having a feast here at this convention, dear friends, without knives or forks. We are having a feast on God's Word and truth. Our Lord represents it as a great feast, a great time of blessing; we don't know what it is. He gives us some pictures drawn from earthly things to give us a suggestion merely that there is something grand

beyond power to describe. Who will be there? We answer the bride of Christ will be there, the bridegroom will be there, and the virgins, the bride's companions, that follow her, will be there. They are represented as a great company. They also, says the Prophet, shall be brought near to the presence of the King.

Thank God the great company is going to be invited to share in the marriage supper of the Lamb, to share in the glorious blessings and favors of God, which will make their hearts rejoice, and compensate them for all their trials and difficulties in the present time.

MARRYING—Forbidding to, and Abstaining from Meats

Q463:1 QUESTION (1911)—1—"Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." Please comment.

ANSWER—I think it is very nice. Every word of God is good. No objection. I never forbid to marry, and if anyone thought I did, it is a mistake. I would merely say with the Apostle that he that marries does well, and he that marries not, does better. And as to the abstaining from meat—judge for yourself how much is good for you, and the kind that agrees with you best.

MARY—Why More Honor not Shown Her.

Q463:2 QUESTION (1911)—2—Why in the meetings of your classes do not the members show more honor to the mother of our Lord? A woman whom God honored so highly?

ANSWER—It would seem to me that none of God's people would wish to show any indignity toward Mary, the mother of Jesus. If they did, I would think they were making a very great mistake. It might be, however, that some unconsciously would seem to cast discredit—not that they mean to do so—but seeing that our Catholic friends make Mary out to be nearly as great as her Son, therefore the natural revulsion comes in, and the natural inclination to take the other side of the matter, and to say that she was not, and that she was not immaculate, etc. So that is the only way I could account for anything that would seem like a lack of proper honor to Mary, the mother of Jesus. I believe that all Christians should honor Mary very highly. I am sure I honor her very highly. I think that God honors her very highly, and everyone whom God honors I wish to honor, be it man or woman. So in the case of Mary, I am very glad to honor her. She must have been a very fine, noble woman, else the Lord never would have used her. But we would not subscribe to the Catholic theory that she was born immaculate, that she was born without sin. If so she would have been a perfect woman. I suppose the Catholics claim this in order to account for Jesus being born perfect; they think **[Page Q464]** his mother would need be perfect. In that they have overlooked a principle of nature. In the first place she could not be born perfect because she did not have the perfect life to begin with, for her father was not perfect. Secondly she could not be immaculate. In the case of Jesus, he could be born perfect, because his Father, the one from whom his life came, was pure. This Holy power of God that came upon her was the means by which the child was given life, personality, soul. Here we have sharply defined before our minds, then, the fact that the father is the life-giver, and the mother is the life-nourisher. All that Mary had to do with our Lord was to provide the necessary nutriment by which he would be sustained and brought to birth; that was her part, and God chose a good woman, no doubt.

MATERIALIZATION—Evil Spirits Re Saints.

Q464:1 QUESTION (1909)—1—Devils being evil spirits, is it possible for them to appear in the Church in flesh as teachers and deceive the Saints?

ANSWER—We answer that the tract on this subject will be better than we can give in a few minutes. However, we will say briefly that the evil spirits which were condemned at the time of the flood, of whom Peter refers when he speaks of the "spirits in prison," in the sense that they are restrained of the privileges

they once enjoyed—they have not been permitted to materialize since the flood. The Scriptures say that they were restrained in chains of darkness UNTIL the judgment of the great day. That word "until" seems to imply that when we reach that time, then the restrictions are broken.

Our thought is not that God will release them from their restraints, but that God will permit them to deceive themselves in that they have found a different way of materializing aside from Him, and this is what the spiritualists claim. I don't know anything about it, however, and I leave them alone—I would not go to one of their seances for any amount of money.

Are you afraid?

No, I am not afraid of them, but I am afraid of the Lord. My reverence for the Lord would say that I should have nothing to do with them. I believe that those who put themselves in the way of their seances, materializations and manifestations, are running a great risk.

I want to say that I am not accusing the mediums of being in league with the spirits, because some, so far as I know, are genuine mediums, doing a genuine work and *think* they are communicating with the spirits of dead human beings. I mean that *to them* their work seems to be genuine. The evil spirits palm themselves off for the spirits of dead ones and thus deceive mankind, and so it is that the theory is kept alive that, when a man is dead he is more alive than ever. The whole heathen world is under their dominion. So Paul says that they that worship these worship demons and not God. Then he spoke of some of the doctrines of devils. All of these are pernicious to the Church, and they take pleasure in deceiving God's people. Our expectation is that they will think they have broken over the restraints that God put upon them in the days of the flood, and then with this thought that they have found a way of getting around God, they will materialize as they did in the days of the flood. Our spiritualistic friends, not that I am **[Page Q465]** friendly with them, but the people who are deluded by spiritualists are all my friends, and all who are under the delusion are my friends, and those that are not under the delusion are still more my friends—our spiritualistic friends expect this power to grow and that they will materialize and walk the streets, and it will not surprise me if they get that power. They are bound by the chains of darkness until that time, then God will wink at this, partly to test them to see whether all these centuries of experience, in which they have seen the origin of sin, and have had a glimpse of God and righteousness, *have* taught them the needed lesson. He will allow them to do this, to think that they are circumventing His plan, also that they may have a part in bringing the great time of trouble in with which this world or age will end.

Will they appear in fleshly bodies in the Church as teachers to deceive the saints? The Lord said—and it is so much better to have what the Lord said than anything that Brother Russell might say—if it were possible, they would deceive the very elect, the Saints. That would imply that it will *not* be possible, but that it will be possible to deceive *everybody else* than the Saints; hence the importance of being Saints and of keeping very near to the Lord.

MEDIATOR—For Sheep or Goats?

Q465:1 QUESTION (1909)—1—It has been said that the sheep class in the Millennial age will need no mediator—only the goats.

ANSWER—I would not agree to that proposition. The Scriptures put the whole world under the Mediator. Every person except the Body of the Mediator himself is included in this. The Mediator comes to stand between these. During all the Millennial age they will all be under that Mediator. There will be no communication between God and the world until the end of the Millennial age. The world will be justified by their works—actually. The Church is in a different condition. When Christ's Millennial Kingdom is established He will deal with all the world and bring them up, up by resurrection and restitution—up to all that Adam had—to all that Adam lost, and in that perfect condition they will be prepared to be delivered over to the Father. During the Millennial age He will not deliver them over to the

Father for the Father appointed Him to be their Judge, to be their King, to be their Mediator—and everything centers in this, for Christ and the Church are one. It will mean to the world justification. Justification means to make right—to make just. What was Adam at the beginning? He was a just man. When he sinned he became unjust, he became imperfect, he became fallen. Justification means to be lifted up to that place of perfection where all will be obedient. This is what Christ will do for all the world. They will be justified every man according to his works. So then the whole world at the end of the Millennial age will be in that condition where they may be delivered to the Father. If any man now would be delivered to the Father it would mean his destruction, but when the world shall be brought up by the Mediator and turned over to the Father perfect they will need no Mediator because they will be actually just—not merely reckonedly. So you see that during the Millennial age not only the goats will need a mediator, the sheep will need **[Page Q466]** a mediator also. It was because God saw that some of the world would be sheep that He made this arrangement. The goat class that will be destroyed will be the ones that will not profit by the arrangement. As we have been taught, the world, neither sheep nor goats, will have any dealings with the Father—only at the end of the age will they have any dealings with the Father.

MEDIATOR—Vs. Advocate.

Q466:1 QUESTION (1909)—1—Mediator and Advocate—In what way are they alike—in what ways do they differ?

ANSWER—The word "mediator" in our English language might be used and often is used in our common conversation in a different way from what it is used in the Bible. That is, you might sometimes say, "I occupy a position as a kind of mediator in our home. That is, all difficulties are settled through me." This is one way of using the word but it is not the scriptural way. In the Scriptures every use of the word "mediator", is in connection with a covenant. I have not always used it so in the past. I have used it in a loose way not noticing that the Bible always uses the word in connection with a covenant. Christ is the mediator of the New Covenant. So hereafter I will use it in that restricted sense. If you find I have written anything else you will know it is a slip and not intentional. A mediator stands between two parties to see that justice is done to both parties. Suppose you and I were to build a house. You agree to build it for $15,000, terms and conditions laid down. It is usual in such a case to have a "mediator," and the "mediator" in such a contract is usually termed an architect. Then we have an architect—a mediator—who draws up the plans and the terms and you agree to take these specifications. Again, in any business transaction, if you make a note for some reason, there is a contract given. You agree to bind yourself by that. Now that is a covenant or contract between us. Where is the mediator? The law. In every such case where two parties are concerned the mediator sees that everything is right. Christ has redeemed the world and He is to be a Mediator in the matter of dispensing certain blessings. Jehovah agrees to take and accept these people of the world through this Mediator. Christ agrees to bring the world up to perfection—He stands between God and them. He represents them to God. He can stand between them and Jehovah and give them all the assistance by virtue of the sacrifice He has already made. He carries out the provisions of the New Covenant to the world, assuring the world and giving God assurance, and in the end of the age will turn them over to the Father perfect—restored to the perfection lost in Adam. An advocate is *your* attorney—he is not the other man's attorney—he is never for any side but your side. He has the right to go into court because he is a member of the court. You cannot go in any time to court, but you must have an attorney to appear there for you. You are at liberty and in good standing—you are not condemned by the court, but you must get a lawyer thoroughly conversant with our laws—you must have an attorney. An attorney is not a mediator, but your representative before the court. So the Church has an advocate with the Father. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." **[Page Q467]** What will he say for us? He will represent to the Father that we have imperfections but He knows our hearts are right and this would be a proper case for leniency. We have forgiveness of sin through faith in His blood.

MEDIATOR—Re Glorified Christ.

Q467:1 QUESTION (1909)—1—Upon what Scripture do you claim that the glorified Christ with all power in His hands will be the "man" the Mediator?

ANSWER—We do not claim that ever a man was the mediator; we claim that the Mediator is the New Creature, the glorified Christ, that Jesus as a man could not be the Mediator, He had to lay down His manhood as a sacrifice for sin, before He would have a right to use His blood or merit, to seal the New Covenant, and there could not be a New Covenant without this sealing, neither could there be a Mediator, and so necessarily the Mediator must be the risen Lord. So the Church in the flesh is not the Mediator of the New Covenant. After both the Head and the Body shall have passed beyond the vail, then on the spirit plane, all the merit of course centralizing in the Head, they with him will be the Mediator. Just the same as when I am looking at your face, I am not addressing your hands, and I am not looking at your feet and I am not addressing them, neither your head without a body, but I address your head, and when I do, I include your body. So, the Lord Jesus is the Head and He will have a body, which He is now preparing during this gospel age, and that whole body will be with Him as Mediator during the Millennial Age, and then will be the mediatorial kingdom. There can be no mediatorial work between God and men until the Body of the Christ is complete and the mediatorial kingdom begins, and it will last through all of the thousand years, then the mediatorial kingdom will be at an end, because then Christ, not merely Jesus the Head, but also the Church His Body, will deliver up the Kingdom to the Father.

MEDIATOR—Re the Man Christ Jesus.

Q467:2 QUESTION (1913)—2—"One Mediator between God and man, the man Christ Jesus." Please explain further your thought expressed of Christ the New Creature in connection with this statement, the man Christ Jesus, mediator.

ANSWER—The Apostle's words were, There is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. Jesus is this mediator; not that He has yet done the mediating work; He is the one who purposes to do the work, just the same as if, for instance, President Wilson were here, but the time had not yet come for his inauguration, and if he were known to be elected, then we could speak of him and say, Mr. Wilson, who is the president. Some one might say he is not yet inaugurated, he is not president, but he is president-elect; he is the one already voted for; there is no question about it, he is the president-to-be. So in the case of Jesus, the Apostle points back to Jesus and says the man Christ Jesus gave Himself, He is the one who is to be the Mediator, He is the Mediator, He has begun His work as Mediator, because His first work as Mediator is to kill His sacrifices, and there He had already done this work as respects His own sacrifice, and for 1,800 years He has been killing the sacrifices of the goat which represented His **[Page Q468]** Church; and this work of killing the goat class, the members of His Body, he has been doing for all these 1,800 years, and He is all of this time a Mediator, the Mediator who is killing His sacrifices, and it is not until He shall have finished all of this work of killing the "better sacrifices" that He will have the blood of atonement which will be used as the sealing power for that New Covenant. It is the New Creature that is attending to all of these sacrifices, Jesus and the Body of Jesus in the flesh. When He shall have finished the work of sacrifice, then He will take off the robes of sacrifice and will put on His glorious garments as the priest did the garments of glory and beauty. Then He shall have accomplished the whole work and be ready to bless the whole people, and all the families of the earth will be blessed by that great Mediator standing between God and men.

MEDIATOR—Who?

Q468:1 QUESTION (1916)—1—Please explain 1 Tim. 2:5-6, Who is the mediator?

ANSWER—I presume, dear friends, it is not the thought that I should take this text up in detail, for that would take all the remainder of our time for this one text. It is very thoroughly treated in the 5th Vol. We must therefore be brief to give proper share to the other questions. "There is one mediator between God

and man, the man Christ Jesus, who gave himself." This points out Jesus, the individual, and at the time he gave himself he was the only one. There were no members of his body. He gave himself a ransom for all. That ransom work is the foundation of everything. That first work Jesus did alone, and you and I have nothing whatever to do with giving this ransom price, because this was a perfect man's life given in exchange for a perfect man and you and I are all members of the first man and condemned because of him, and could not give a ransom for our brother in any sense of the word. Jesus has not yet become the mediator. He will not be the mediator till the time the New Covenant is ushered in. Yet in another sense he is the mediator, just as when he was born a child at Bethlehem, "For this purpose came I into the world" but he had not taken a kingdom as a child and had not a right to become a king till he came to maturity and gave himself in consecration, and not then till fulfilling his consecration at death. Yet prophetically he is spoken of as king as a child, and just so as the mediator. He is to be the mediator of the New Covenant. Before Jesus came God said He would make a new Covenant: Jer. 31:31. The Lord said to the Jews, "Behold the days come when I will make a New Covenant with the house of Israel and the house of Judah"—I will put in them a new heart and take away the stony heart. All that is to be the work of the New Covenant and it is to have the beginning with the house of Israel and the house of Judah and extending to all the families of the earth. The house of Israel and the house of Judah are out of favor with God at the present time.

The special New Covenant referred to by the Lord, "Gather together my saints unto me saith the Lord, those who have made a covenant with me by sacrifice," this Covenant of sacrifice is what is counting now. Jesus was the first one of these saints to consecrate and deliver up His life in obedience to the Father's will. He opened up the way so you and I might offer our bodies sacrifices acceptable to **[Page Q469]** Him. This is the work of the present time, and all this company will be members of the great mediator—one mediator. The body is not complete yet. Only Jesus had passed beyond the veil. He was the head. God raised up Jesus first and He is raising up us also by Jesus; so the whole Church of Christ is being raised up. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." That great prophet we see to be the great mediator of the Millennial Age. The New Covenant between God and man, the world of mankind. Jesus was the first raised up. At the time the Apostle wrote those words Jesus was the only one. Now the members of the body of Christ Jesus are being raised up to the head. We hope to be members of the Christ in glory; then the mediator will be complete and the work of the mediator will begin.

MEEKNESS—Vs. Humility.

Q469:1 QUESTION (1913)—1—What is the difference between meekness and humility?

ANSWER—To be meek is to be teachable. To be humble is to be not proud. Now a man might be a great teacher, might be learned, might be very meek; so that any person might be able to come to him and say, Here is a matter I have, look at this, and if he is sufficiently meek he would say, I would be pleased to look at it, and if he was not he would say, The idea of you coming to me! I am Professor So-and-So. You have met such people sometimes, noble characters, that were very meek and teachable, ready to learn, always after the truth; they say, I don't know everything, and I may learn from a child. Any wise man may learn something from a child. But anyone who is not meek finds it difficult to learn anywhere. Therefore, Blessed are the meek; they will have more of God's blessings; they are not too proud to learn. Now to be humble is to take your honors, or your knowledge, or whatever it may be, and to wear these in a humble manner, not boastful, not parading in some way, not strutting about like a peacock, showing all your bright feathers. A turkey gobbler is not humble; he is proud.

MEETINGS—Pilgrim Meetings, Advertising, etc.

Q469:2 QUESTION (1907)—2—What would you advise in regard to the Pilgrim meetings? Would it be advisable to spend much money for advertising and for hall rent at this period of the harvest? Or would it

be better to give the service more especially to the interests of those already in the faith? To what extent should the Pilgrim direct in this matter?

ANSWER—I would answer, dear friends, that my thought would be, answering the last question first, the Pilgrim should not attempt to direct in the matter at all. That is not the Pilgrim's business. We do most of the directing of the matter from the Watch Tower office. Pilgrims are supposed to be carrying out an outline of policy that is there laid down, and their acceptance on the Pilgrim staff implies that they are pleased to do so. It does not imply bondage, but implies the taking up the staff under those conditions, and implies they are pleased with and recognize the regulations there made as being under divine supervision. So I **[Page Q470]** would say that the Pilgrim would have nothing whatever to do with that matter. I am not aware that the Pilgrims do, but if any of them have done so, I suppose it was done inadvertently.

Now, as to what extent it is advisable to advertise, I would say this: We prefer to leave that in the hands of the friends themselves. Do as much advertising, or as little advertising for these pilgrim visits as you choose. Consider that a part of *your* stewardship; that is what you are to attend to. The Society attends to another part, that of sending the Pilgrim, seeing to his expenses, etc., and the Pilgrim attends to another part. If each of these do their part, everything will be done right. So you see that leaves the responsibility with each party to do what he believes, according to his own judgment, will be the Lord's will.

Our advice would be that there be not very many public meetings, because the special object of these visits of the Pilgrim is, to minister to the household of faith, and the public ministrations are not always the most beneficial thing for the household of faith itself. So we always urge that if there be both public and private meetings, the public meetings be not allowed to take all the time, but rather be at least half or more than half given to the matters that are of special interest to the household of faith.

MEETINGS—Re Small Classes.

Q470:1 QUESTION (1909)—1—Would you advise that a class of three or four have Berean Studies or Dawn lessons?

ANSWER—Well, I think it proper to have both. We have many opportunities and need not confine ourselves to one. The Berean lessons would, perhaps, be better for the more public meetings, and might be a little more orderly, and then you could have the Dawn Studies for the evenings.

I would advise in this connection that none forget the prayer and testimony meetings, for they are amongst the most profitable meetings that the Church enjoys. In the proportion that they are prosperous, we can generally see that the spiritual condition of that class is good, and therefore as far as possible, don't forget the prayer and testimony meetings, but do not make the mistake of having the testimonies along the line of things which occurred years ago. We suggest that you have a subject for each week, and have the testimonies as far as possible along the line of the subject. In some places, they use the weekly sermons as a basis for the prayer and testimony meetings, and they try to see that their testimonies bear along the same line, and thus having it in mind during the week, they will look for some experience in harmony with that subject. In the New York church, they take for their weekly prayer and testimony subject, the Sunday afternoon discourse, and then they watch their experiences, Sunday, Monday, Tuesday and Wednesday—four days—along that line. If it is on patience, for instance, then they will note to what extent they have cultivated patience, and they generally find that there has been some experience during that time. Then after Wednesday meeting, they have the same thought in mind until the next Sunday, thus always having it fresh in their minds. There is an advantage in that, which is to bring us all up to date, and I think you will all find this in your experience that you drifted and hardly knew that you were drifting, so far as **[Page Q471]** Christian experience is concerned, but now today, we want to have some Christian experience, it is practically a day lost. So, you see that, by looking for these experiences, we find that for which we look. If you do not have something of the kind before the mind, you will not

have such an experience, and you will scarcely know how the Lord has cared for you, or what experiences you have had. *We have found these very profitable.*

MEETINGS—Order of.

Q471:1 QUESTION (1910)—1—In what order would you suggest that a class which has two meetings on Sunday and two during the rest of the week, making four meetings in all in the seven days, hold the meetings, and what line of studies and in what quantity would you suggest to them?

ANSWER—My advice would be that the middle of the week would be a good time to have the testimony meeting,—meeting for praise, Christian fellowship, and getting near to each other. It is not merely testimony, but it is the sympathetic union of hearts that is obtained at such meetings, it should be remembered. Then I should think that such Berean studies as we have suggested would be all right. Then it would depend on the material in the class, and so forth, whether it would be best to have an attempt at a public discourse or not. In some cases that would be just the proper thing, and in other cases I think it would be very unwise. I think we should recognize there is such a thing as natural qualification for teaching, and that only those who are apt to teach should be put to teaching; that any one who has not an aptitude for it had best not attempt to teach, but to fall in line more with something like a Berean study. Even there it requires a great deal of teaching ability, and the leader needs to study how to bring out the class. I do not think it would be proper for me to enter into and give advice with any great particularity respecting the character of these meetings, more than I should think a testimony meeting is good for one meeting a week. Some of the Berean studies are also good in the way that the classes find to be most to their spiritual advantage, and the class should be invited to express themselves, and if necessary to test the different ways so as to find which is to them the most interesting and most profitable. And especially I advise the elders and deacons not to try to run the class and to rule over it, but to assist the class and to help it in the way in which the Spirit of the Lord seems to lead.

MEETINGS—Re Testimony Meetings.

Q471:2 QUESTION (1910)—2—In reference to that first meeting you recommend. In going from place to place, find that the brethren hardly understand it. They take a subject and discuss that subject for a testimony meeting. Is that the proper thought, or what is the thought?

ANSWER—About a testimony meeting—what is a testimony meeting? Our suggestion to the friends at Allegheny, for instance, at that same meeting I referred to before, was, that they would have in mind the Sunday afternoon discourse as being kind of a seed thought for the week; that when they would come together on Wednesday evening for the testimony meeting, they might have as much experience as possible circulating round the text of Sunday afternoon, **[Page Q472]** so as to get all the benefit of what they heard on Sunday—all their own experiences interweaving with that subject, so it would be very thoroughly before their minds by Wednesday night. And when they would meet on Wednesday night, whatever incidents or experiences of life they had, whether with the grocer or butcher, or what not, in their business or in their private study, whatever would be interesting along the lines of the subject of the Sunday afternoon discourse, that would be the testimony they give as a part of their Christian experience; and if they had no experience that interlaced with the Sunday afternoon subject, then they could give whatever they did have; but preferably if it were related to the Sunday afternoon subject, so that subject might be impressed on the heart and stay there forever. Then after the Wednesday evening meeting the same thoughts could be continued in mind up to the next Sunday, thus getting the benefit of the whole week's concentration of thought, and getting it thoroughly masticated, and digested, as it were. And that is the way they found it profitable. Not merely taking up the subject and discussing it—that is not a testimony meeting at all. A testimony is telling of one's own experiences in connection with some subject.

MEETINGS—Method of Conducting When Brothers Are Not Present.

Q472:1 QUESTION (1910)—1—In case of a small class, where there is no brother to officiate, what is

the method to pursue in teaching the Berean studies or Tabernacle studies—where there is no brother at the head of the class?

ANSWER—What do you mean by that, no brother at the head of the class?

The Brother.—That there is no brother in the class, just a class of sisters?

ANSWER—I think they should do without a brother. I have already suggested in the sixth volume, brother, in answer to a question like this, that if they like they can consider the author of the volume as being present with them, as represented in that volume.

Q472:2 QUESTION —2—Would it be proper for some sister to ask the question?

ANSWER—Surely. The only point about the sisters is this: It does not say a sister might not instruct sisters, but Paul said, "I suffer not a woman to teach, or usurp authority over a man." It does not say she may not teach children and sisters, but the Apostle is saying that when men and women are in the Church of Christ, side by side, it is an impropriety and out of harmony with the type and picture that Christ is the head, represented in the men, and the Church is the body, represented in the women; and that it would be improper for the woman to teach, as implying the Church was teaching Christ. And so he has outlined this as being the divine will and we are following that. But for the sister to put the question and to open the meeting and engage in prayer, it certainly is entirely proper.

MEETINGS—Re Visiting Brethren Addressing Them.

Q472:2 QUESTION (1910)—2—Should a visiting brother be asked to address a class when he comes?

ANSWER—My thought would be that it might not be best to invite a visiting brother other than those accredited by the society as pilgrims, or specially introduced to the class, **[Page Q473]** because it would establish a sort of a precedent. And, secondly, that the elder is not put in that position to determine who shall lead the class, but merely that he himself was appointed to lead the class, unless he feels very sure that the congregation would like to have such a brother; then he ought to sink all personality and he should ask the class whether or not they would like to hear from such a brother at such a time. I think that would put the responsibility for the matter in the hands of the class and relieve any strained relationship there might be, and save the class sometimes from getting into trouble. Because if it were the custom that any visiting brother should always have the preference, then it might be disadvantageous, for the class has not elected that visiting brother, but the one that was elected, therefore the class should be the one to say whether or not any one else should be the one to address it,—unless it has given some special liberty to the leader.

MEETINGS—Re Others Than Elders Leading Meetings.

Q473:1 QUESTION (1910)—1—Would you advise that different brethren of the class do some leading, aside from the elders?

ANSWER—It would be the class that should decide. That matter is to be left with the class. Now, if the class only selects one elder, then that is the class's responsibility; that means that the class did not find others whom they thought were qualified to be elders. For that elder in turn to say that he knew better than the class, and to appoint somebody else, would be discounting the judgment of the class, for the class said it did not find anybody else fit to be an elder. It said that when only electing the one elder. But if the class said we will only elect the one elder but we wish that elder to use his judgment and bring forward some of the other brethren of the congregation and to use them in different ways, or invite them to serve in a different capacity, then the congregation has turned that much responsibility over upon the elder and he may use just what the congregation gives him and no more. It would be the proper thing, however, for the congregation in that case to elect the others to be deacons and then say to the elder brother of the congregation, please consider that these deacons are to be brought forward as you are able, for in electing

them as deacons we thought we saw qualifications that are calculated to bring them forward, perhaps by and by to some still more important service of the Church. And Saint Paul says they that use the office of a deacon faithfully purchase to themselves a good reward; that is to say, in being faithful as deacons or as servants in watching out and serving, whether it be the luncheon or something else, they are showing the proper spirit for service in the Church, and thereby they are showing that they might be trusted with some other service. But if any deacon is ashamed to serve the congregation in passing fruit, or milk, or something else at a luncheon, he is not suitable for a deacon, and he would be unsafe to be an elder.

MEETINGS—Most Important for a Small Class.

Q473:2 QUESTION (1910)—2—May I ask you which you consider the most important meeting for a little ecclesia that is just starting?

ANSWER—What would we consider the most important meeting for a little class of Bible students just beginning? **[Page Q474]** I would think, brethren, one of the most important meetings would be a prayer and testimony meeting once a week. I know that will not strike all the dear friends, but I will tell you what our experience was at Pittsburgh, that you may have the benefit of that. Some thirty years ago, or twenty years ago at least, I saw the apparent need of the Church for more of spirituality and I saw that there was a greater disposition to eat strong meat than to take some of the nourishment of the other kind, and I suggested to them that I thought it would be very advisable if they would set apart one night in each week —Wednesday evening I suggested—as being a proper night for a praise, prayer, and especially a testimony, meeting; I suggested that the testimony be not as we have been in the habit of having perhaps in previous times when we were in the various denominations, but that the testimony be fresh, up to date, the experiences of the week—not the experiences of the past. What experiences have we had during this week? What effect has the Sunday text had in our lives? To what extent have we been able to put it into practice? What experiences that stand related to it—either failures or successes—have we had? The dear friends, I could see, were not very anxious for it; they doubted that to be the best kind of a meeting; they were afraid it would be very stale and monotonous, and they would say everything one week and would have to repeat the same thing the next week. They did not see the point you see—keeping it a fresh, up-to-date, testimony meeting, but through appreciation of your servant, the speaker, they voted as I suggested, that we would have it for a while, or for three months at least, and we would have nothing else than the testimony meeting every Wednesday night, and at the end of that time we would have a vote as to whether we wished this continued. The result was this: When we came to take a vote, they had come to love the meeting considerably but still they were not any too enthusiastic, but when a year had gone by they were very anxious, and now I am sure that very many of the dear friends of the Pittsburgh class would tell you that if any meetings in the whole week had to be dropped out, they would rather hold on to the testimony meeting and lose all the others rather than that one, so helpful did they find it. I believe that is the experience of many others, and I know that it is contrary to what many of you would be inclined to think at first. But I believe you will find it so; that there is a kind of spiritual feast which we get through communications one with another in testimony meetings, if they are up-to-date, and the leader may make it interesting by bringing out the question and letting each one have his turn—beginning at one end, for instance, and giving each one present an opportunity to testify; that they all get to appreciate it and it brings a great blessing to all of their hearts.

Now, secondly, my thought is that the next most important meeting would be something in the nature of a Berean study. Why? Because there we have questions brought out that if there is a good leader will be very interesting to the class. Now that is all a leader is for. The class might get along without a leader unless he has some aptitude in the matter of bringing out things, and a leader that does all the talking is not the successful leader, but it **[Page Q475]** is the leader that can get the others to talking; and there is the danger of his feeling he is not talking enough, and that he must do more talking. Well, that is a little ambition; a little pride perhaps is there; now he should sink all individuality, and all pride and ambition,

in his desire to do good to the flock; and whoever succeeds in getting all of the Church enthused and interested in the questions and getting them all brought out, so they will get a thorough understanding of the questions and of the answers, and after he has had the expressions on the question from the class, then sum up the answers, or have them read from the book, or whatever way is found to be the better one—that is the successful leader, and that will be a successful class, because they will come to understand the subjects and to appreciate them. But it is another matter altogether if you do not have a proper leader. If he wants to talk all the time, or does not know how to draw out the class, he is not a proper leader for such a meeting. That is the part to be studied. If any of us have been unsuccessful in the past, let us study how to interest people, to put the question this way, and that way, and to get them interested, and not to brow-beat them. I know there are some who take the other way and say, "Well you do not understand your lesson at all, you have not studied this lesson." They are not there as children to be brow-beaten; they are there as brothers and sisters of the Lord; they come there and want to he helped maybe; some of them have not had a sufficiency of time to study. Let them feel that by the next meeting they want to know something about the answers to the questions, so they will be prepared, and not have to say "I don't know." You see there is a different way of getting at the matter. Now it is for the leader of a meeting to study as the Apostle says, "Study to show thyself approved"—as a leader. Paul was not writing to all the class, he was writing to a leader, Timothy. "Study to show thyself approved, a workman that needeth not to be ashamed"—bring the matter out properly, rightly divided, and not only rightly divide the word, but also in respect to the lesson, bringing everything out. All of that goes in, you see, as part of a leader's proper course. And it is for him to study this and see how best he can get at it, how he can enter sympathetically with all the class into the whole question, and not stand aloof from them and treat them as if they were lower but as brethren. You will find that those who go right in as one of the brethren have the most influence with the flock. That is what you are. Are we not all sheep? Certainly. We are not merely shepherds, doing a shepherding work, but we also belong to the sheep. The fact that the Lord has given us the privilege of speaking for him, as his representatives in the flock, does not alter the fact that we are still sheep. We are not lords over the flock, nor over the heritage. We are still sheep and want to still continue to have the sheep-like nature, and to manifest it. So then I would think that the second meeting in importance would be a Berean study. Now the Berean studies, you know, can be of different kinds. As, for instance, we are running a series of Berean studies in the Watch Tower, a number of questions each Sunday. I find that a good many of the classes are not keeping up with the lesson. I think they are making a mistake. Some of them have said to me, "Well, we are away back, Brother Russell, **[Page Q476]** in the fifth volume, we were back in some other volume. Then we caught on and we have been going along keeping about a mile behind." That is their business; I am not going to find fault; it is not within my province to do so; it is for the class; if that is what they want, God bless them, let them have it; but my advice would be that they keep up with the procession. There is some advantage in marching near the drum corps. You get the step better, and the whole thing moves better. The band is at the head and you are going on all together, and it is nice, you know, to think that all of the dear Lord's people, wherever they are, are right along in the same lesson.

Now perhaps that is merely a matter of sentiment, perhaps it is of no real importance, and yet every little matter of sentiment has its weight and influence in the whole matter. My advice would be not to skip lessons that are in between where you are and where the published lesson is, but that on the contrary you have that for another evening and get caught up with the other. Start in on a lesson with the present subject and keep up with it, letting the other one come along in another meeting until you have finished the fifth volume. I believe you will find that good advice. But I say, it is not for Brother Russell to dictate, nor for anybody else to dictate. Do whatever you think is the Lord's will. If you think the Lord wants you to do the other thing, do it. And in any event let us remember that it is neither for Brother Russell to decide what the class shall do, nor for anybody else of any class to decide what they shall do, but it is for the class itself to decide. And I think there is an important point that some of the dear brethren overlook. They feel too much the importance of the eldership, in the sense of ruling. That is natural, you know; they

cannot help it; but keep it down; it is the old man who is trying to get up; keep him down; we are all on a level as New Creatures; and we would say, "As New Creatures I want all the Lord's flock here, all of this class, to have their say, just as much say as I have; we all have a right." And you will find, again, that even if the class would not rebel against what you do, yet they will appreciate it if you watch out for their liberties and their rights, and if you consult them they will appreciate it. Now I do not suppose there is a class anywhere that will do more for any elder, or submit to more from any elder, than the Brooklyn congregation would submit to if he tried to over-ride them; but they have the first time to find, either at Pittsburgh or at Brooklyn, where Brother Russell ever tried to over-ride the congregation. He never did it, so far as he knows. He has given them his advice, just as I am now giving it, but not attempting in any manner to coerce, but simply to have the congregation, after being informed, to vote according to their judgment, and to accept the judgment of the congregation as being the Lord's judgment in the matter.

MEETINGS—Number of in Extension Work.

Q476:1 QUESTION (1911)—1—It was recently intimated in the Watch Tower in regard to the Bible Class extension work that not less than six meetings be held in any one town. Would it be well to have six meetings in one place when at **[Page Q477]** the second meeting only two or three interested ones come out to the meeting?

ANSWER—No, I answer, if no people come out, I would not continue the meetings. Never hold a meeting if you are the only party there. You will have to judge as to how many would constitute a proper meeting.

MEETINGS—Re Elders at Brooklyn Appointing Deacons to Lead Meetings.

Q477:1 QUESTION (1911)—1—Do the elders of the Ecclesia at Brooklyn appoint deacons to lead the classes without a congregation election as set forth, etc.?

ANSWER—This is supposed to be a pastoral work and not a work for the elders. One of the elders of the congregation at Brooklyn is charged with the responsibility of looking over the meetings and being an assistant to the pastor in that respect, and, with the pastor's consent, now and then a deacon is selected for this work, and other work. That is supposed to be the very object in electing a pastor, that he may have that supervision of the needs of the congregation and fill in here and there according as the need might be. But it would not be the thought there, or elsewhere, that anyone would be appointed permanently to a service which is the same as if he were chosen by the congregation an elder. It would be merely a temporary matter to fill an emergency and to give the deacon an opportunity of being tried out.

MEETING—Should Deacons Lead?

Q477:2 QUESTION (1912)—2—Would it be proper to ask Deacons to lead meetings, instead of Elders, when they are much more competent?

ANSWER—Our thought would be the contrary of that, that the Elders are the ones chosen especially to be the leaders, and that Deacons would be appointed to hold meetings only to fill needs, This is following the Scriptural precedent. The Apostle says that a Deacon who serves in the office of a Deacon, purchases to himself a good degree. That is to say, that if he is faithful in temporal things in the Church, loyal and faithful in looking after the welfare of the Church, manifesting himself as a suitable person in that way, he *purchases a good degree of the confidence of the class,* and they should consider him with a view of sometime appointing him Elder. Meantime, however, there are times when an Elder might not be available, and it furnishes a good opportunity to try the Deacons. I think this should always be cultivated in all of the classes. Elders are the *elder brothers* in the Church, not necessarily in age, but especially in spirituality. A spiritual eldership of character is their qualification, no matter how old or young they may be. One part of the mission of the Elders in looking after the welfare of the class would be to look out for the younger brethren, who might be qualified to serve as Deacons, to coach them, and if they have ability,

to bring them forward in readiness for Eldership. In some instances I have found apparently a jealous feeling on the part of an Elder, lest someone else should have some ability and share the service. Such a spirit would surely be displeasing to the Master, and to the Elder's disadvantage; for he could not have a self-seeking spirit without doing an injury to himself. His solemn obligation is to look out for the welfare of the class and not **[Page Q478]** be self-seeking. Any brother having ability to serve should be elected. Don't be afraid that the work will run out. Everyone who has any ability to serve the Lord let him serve faithfully; let the Lord look out for the others. If we see anyone more competent to serve than ourselves, we ought to be glad of that better service for God. There is no danger that there will not be enough work. Class Extension and a hundred other ways of service are calling for laborers. God will use us in proportion as we have the humble Spirit.

MEETINGS—Choice of Teacher.

Q478:1 QUESTION (1913)—1—Is it a wrong condition of heart for one to have a choice of a teacher for certain studies who would have ability for such studies, not from the standpoint of personality?

ANSWER—I would not think that would be a wrong condition of heart. There are some who might have a special talent as teacher. A person might have a preference for that one who could impart the largest amount of instruction. I see no wrong condition of heart necessarily implied in that, but I do say this, that the class ought to seek in its elections to find amongst the brethren those who have the special qualifications, and are apt to teach, because that is one element of the qualifications for an elder, as the Apostle says, and any one who is not apt to teach should not be elected at all. However, there would still be the thought that there would be a difference; therefore, our suggestion has been to the friends, and our practice in Brooklyn is, that these different leaders be more or less changed about; as, for instance, one who would be leading a class for a certain length of time would be changed to another class, then to another class, changing all around, so as to give all the classes a chance to have the best and the worst.

MEETINGS—Should Deacons Lead Meetings?

Q478:2 QUESTION (1914)—2—A majority of our class wishes some of our deacons to lead the prayer meeting occasionally but some of our elders say it is unscriptural to have deacons lead meetings and that no one but elders should lead. Are they correct?

ANSWER—Go again to the Bible authority. In the Bible we find some of the deacons of the early Church doing a good Christian work, Deacon Stephen and Deacon Phillip and others. They were not Apostles.

So we would say that the class on this occasion in our judgment, or rather the elders, erred in saying that none but an elder could lead a meeting. We think a very good plan would be that which the class suggested and the very fact that the class suggested it made it right and proper. The deacons are chosen for a service, and the Apostle said "those who use the office of deacon purchase to themselves a good degree" of what? Liberty in connection with the work. They are elected for a special kind of work but if *they manifest that they have other talents they should be encouraged to use them,* and the class should gradually come to know of them and might in time choose them as elders. *If they never had any opportunity the class would never know.*

I think what the class suggested was the very thing **[Page Q479]** they should do, and they might go even further and say that approximately so often a deacon should be called upon to lead the meeting or arrange it as the class sees fit, and the elders should be glad to help these younger brethren to use all of their talents and powers, and if they found that they had talents fitting them for eldership it would be quite proper at the election to say, I will nominate Brother So and So. He has been a very faithful deacon, and now I will nominate him as an elder. This would be a very nice thing for an elder brother to say. He should be helping his younger brother forward.

There is always plenty of work. Don't be afraid of getting too many elders. The "Harvest is great and the

laborers are few." Go out yourself and do all you can and when God sees you are trying He will open up to you other doors.

MEETINGS—Elders in Court of Inquiry.

Q479:1 QUESTION (1916)—1—Is it proper for the Elders to sit at a court of inquiry and cite any supposed to be walking in a disorderly manner to appear before them and explain their conduct? Or should the Lord's advice given in Mat. 18:15-18 be followed?

ANSWER—I agree with the suggestion of the question that it should be handled in harmony with the Lord's direction in the passage cited. The Lord's word does not authorize any court of the Elders, or anyone else, to become busybodies. This would be going back to the practices of the Dark Ages during the inquisition; and we would be showing the same spirit as did the inquisitors. The Lord has put the matter in a simple way and we could not improve upon it. The Bible says, "If thy Brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." That should end the matter. However, should it not be successful, the Scriptures give the next step. We read: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established." If the wrong-doer will give heed to the admonition of the two or three and stop his wrong-doing, that would end the matter. It would not be within our province to make any demand upon him or to endeavor to administer any kind of punishment upon him. We should remember the Word of the Lord, which says, "The Lord will judge His people." If he should need any punishment, we may trust the Lord to give it to him and not take the matter into our own hands. We should have confidence in the Lord. If we stop the wrong that is as far as we can go. But if the wrong-doer should persist in his wrongdoing and not repent, and if the matter be of sufficient importance, then we are to bring the matter to the attention of the Church for correction.—Mat. 18:15-18.

We should not bring any small or trifling matter before the Church. It is my judgment that three-fourths of the things that are brought to my attention—matters of this kind—had better be dropped; and nothing at all be done with them. However, there might be an exception in case the matter had gone beyond the individual, and had somehow involved the whole congregation. In such event, it might be impossible to deal with the matter in an individual way. Then the Elders might constitute themselves into a Board or **[Page Q480]** Committee, and get one of their number to look into the case and see if the wrong could not be stopped, or adjusted. When the matter gets beyond the individual, we have no advice beyond the Word of God. Let us be careful not to become like Babylon, and hold inquisition and mix ourselves up. The Word of God is our sufficiency, and we should follow it closely and thereby avoid confusion.

MEETINGS—Duties of Elders and Deacons.

Q480:1 QUESTION (1916)—l—In a large Class, in case the Elders are fully occupied with service and the Deacons are all serving to the fullest extent their circumstances will permit, and there still remains a Class without a leader, would it be proper for the Committee on Class leaders—consisting of three Elders—to appoint as assistant a brother from the Congregation, known to the members of the Committee to be clear in the Truth and otherwise well qualified to act as leader?

ANSWER—I should think that would be the proper thing to do under the circumstances. It is proper for the Congregation to decide upon the number of Elders who are qualified to lead the meetings. However, should there not be enough provided, the Committee could hardly act otherwise than to select some one whom they thought qualified to meet the situation. However, they could not go outside of the appointed number by the congregation, except in the case of an emergency. Ordinarily, the appointed Elders should lead all the meetings; but in some cases a qualified Deacon might be appointed in an emergency, such as was indicated above. But it should be kept well in mind, that the number of qualified Elders should be designated to the Congregations, and their voice should regulate the meetings under ordinary circumstances. No departure therefrom should be made except in the case of an emergency.

MEETINGS—Arrangements for.

Q480:2 QUESTION (1916)—2—When a congregation is large in number and it is deemed advisable to delegate to others a certain portion of the detail work—such as arranging for meetings, fixing time and place of meeting, and appointing the leaders for the various meetings—should such work be delegated to and performed by the Elders alone, as the overseers of the Ecclesia, or should the Deacons perform such duties with the Elders?

ANSWER—The Lord's Word gives us a great deal of latitude in such matters. It does not specify particularly what shall be the work of the Elders and what shall be the work of the Deacons. It leaves it largely to the convenience, we may suppose. The Elders should have in charge the spiritual work of the Church—the meetings and everything of that kind. They should be brethren suitable for public speaking; as the Apostle says, they should be "apt to teach." Now some are apt to teach in public, and therefore should be appointed for such work, whereas others are apt to teach in a private way, and should therefore be assigned to Berean Studies and meetings in the homes. Aptness to teach should be given a rather broad interpretation. It does not mean simply to give a declamation from the platform, but it means to be apt to teach in any way. Some think that if they are chosen to be Elders it means that they must speak in public. But this is not the case. Aptness to teach should include **[Page Q481]** both the public and private teaching; and some should be given the private work, and some the public work, whereas all should be apt to teach.

The Elders should lead all the meetings; for all the meetings are spiritual. If a person is not suitable to be an Elder, then he is not suitable to be a leader of meetings. Where, then, would the Deacons come in? The word Deacon means servant, and signifies one who can do any kind of service. As, for instance, he might have charge of the house in the way of janitor work, or he might have charge of the book department, or have charge of the volunteer work. Very many things could properly be given to the Deacons, and in many cases they can attend to these things better than any others can attend to them. Give them, therefore, the specific work which they can handle well. Sometimes business men can be used as Deacons, although they are not apt to teach. Such a one might properly be put in charge of the Volunteer work, being appointed Captain of that work, although he might not be able to do it as well as the Elder. This work, however, should not be given to the Elders; for the Elders will have enough work of a spiritual kind to do to keep them busy.

Now in regard to whether the Deacons and Elders should meet together. I would think it a very pleasant arrangement if the Deacons should always be made very welcome by the Elders at all their meetings; for a good Deacon is one who by his faithfulness to the various duties assigned him, may become approved and "purchase to himself a good degree." (1 Tim. 3:13); that is, a good degree of liberty. And he should be looking toward the possibility of being made an Elder, provided he should show growth and development for the work of an Elder. There is a work for the Deacons to do. Not merely should they serve the Elders but they should serve the congregation also. There are many branches of service in connection with the congregational work, just as there is plenty of work to do in connection with the Convention. There was much preparatory work incidental to this Convention; such as securing rooms, the making assignments of them, looking after interests of the Conventioneers, etc.

No doubt there was a committee appointed in connection with the Convention, and on such committee it would be well to have both an Elder and a business man. The Elders might do this work themselves, or the Deacons might do it. It would rest upon those who had the ability to perform the work. Some Brethren have a great deal of ability and some have very little. Take for instance the newspaper work. A Deacon might very well do that, if he were qualified.

The responsibility for spiritual things, however, properly rests in the hands of the Elders. Even as the inspired Apostle Paul, on the way to Jerusalem, stopped at Miletus and sent for the Elders of the Church at Ephesus. He said to them, "Take heed, therefore, unto yourselves, and to all the Flock over which the

Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased by the blood of His own (Son)." (Acts 20:28). Their work was that of feeding the Flock of God. The Deacons could do other kinds of work. In all the Elders' and Deacons' meetings, the Elders should take charge of all the spiritual matters; whereas the Deacons might well have charge of the **[Page Q482]** temporal matters. They should give advice one to another in temporal matters. They should give advice one to another in such a combined meeting. One could give advice on business matters, and another could give advice on spiritual matters. Although the responsibility would be in the final vote be upon the Elders, yet they should be glad to have any suggestions of the Deacons before them at the time of voting. But while the temporal affairs of the Class should be in the hands of qualified Deacons, the Elders should be those well capable of giving them advice. The vote could be a mutual one, although the Elders are responsible for the outcome.

I understand you have separated your business meetings from all other meetings. This is well. Business meetings should ordinarily be separated from others. Do not leave the interests of the Church entirely in the hands of the Elders; for they might run away with the meeting. Keep certain matters in the hands of the congregation; for the responsibility of all the affairs of the Church rests finally in the hands of the congregation, though there are a great many things that may well be left the Elders and the Deacons.

MEETINGS—Deacons Voting.

Q482:1 QUESTION (1916)—1—Is it proper for the Deacons to vote at such meetings on such questions, or should this be left to the Elders as overseers? If there should be a larger number of Deacons than of Elders and all should vote, then might not the Deacons, instead of the Elders, control the business affairs of the Church?

ANSWER—The Elders should have to do with the spiritual things and should cast the vote; but the Class has to do with the number of meetings. Have as many meetings as can be properly led and attended. Some may not have been willing to give their consent to the addition of another meeting, but it would be well to consider the convenience and the prosperity of others. They might have need of another meeting, while you might have no need of it. Therefore it would be well to consent to have as many meetings as the congregation might think necessary for the development of the individuals of the Class.

In Brooklyn, if another meeting is desired, a report is made of it, sometimes to me and sometimes to others. In considering the matter we try to find out how many would attend the meeting. Unless there were enough to attend we would not recommend the meeting. We would not think it well to recommend a new meeting unless there were some seven or eight who could attend, and we should hope that this number might increase to fifteen. But should the number reach to thirty, we should then think it well to divide the meeting into two, so that a better development of each individual might be obtained. There are some of the Lord's people who are naturally backward; and where too many are present these would be neglected; whereas if there be few present, they receive more attention, and this tends to their development.

MEETINGS—Use of By-Laws.

Q482:2 QUESTION (1916)—2—Would you advise the Class here at Los Angeles to formulate a set of by-laws to govern business meetings, etc.?

[Page Q483]

ANSWER—Some of the Brethren are very much given to by-laws, or rules. Now certain rules are, of course, necessary; for without them we would be anarchistic; and yet we must observe the law of love and justice. These two laws especially observed will regulate almost everything. Justice, however, must always come first. I am to be just toward you in everything; yet I am not to exact justice from you in return. However, you should not desire to do anything less than justice toward me, and surely I should do

nothing less toward you. But while I hold *myself* to strict justice, yet I am not to require it of you. I may require less. With these two bylaws, Justice and Love, operating, we shall not need very many more laws. We could have too many by-laws; but these two kept steadily in mind will help out in a great many cases.

MEETINGS—Kind of.

Q483:1 QUESTION (1916)—1—What kind of meetings would be most advantageous?

ANSWER—That would depend very much upon circumstances. We have found one of the most useful meeting that we know anything about to be the Berean Studies; and yet there might be some exceptional cases where that might not be the most profitable. In some cases a preaching service on Sunday night might be the most profitable; in some cases two preaching services on Sunday. These, however, would be exceptional cases. As a general thing I think the most benefit is derived from the Berean Studies; for they require that each individual shall make his own preparation and give his own answers. I am not intending to give *specific* advice, but *general*, and would leave it to each class represented here to apply what I say in his own way.

The Bible says nothing about how many or what kind of meetings we should have. That is left to be decided by the spirit of a sound mind. We should have in mind the profit and benefit of each member of the Class. We should "consider one another." Some might think they need more. If they should arrange for too many, they will gradually find it out by the attendance becoming too small to justify their continuance, being fewer than the number that had originally been arranged for. My thought would be that about three meetings on Sunday would be sufficient. But each must use his own thought, and then grant the same liberty and privileges to others to think and act for themselves. This is just and right. This idea of justice should enter into all the affairs of life; for justice is the foundation of God's Throne and should be the foundation of every Christian's deportment; in fact, justice should be the foundation of everything we do. If some in the Class want five meetings, then I would say, "All right; but I can't attend them all. However, I will vote for five meetings, if you want five, and think they will be fairly well attended."

MEETINGS—Number of.

Q483:2 QUESTION (1916)—2—The Los Angeles Ecclesia holds Sunday meetings as follows: 10:30 A.M., Sunday School Lesson in THE WATCH TOWER: 1:30 P.M., THE WATCH TOWER Study Article; 3:00 P.M., Lecture; 7:00 P.M., Berean Study Sixth Volume. Some say that we should have more meetings; some, that we have too many now; some say that we should have two discourses instead **[Page Q484]** of one. What is your thought as to the best interests of the Class in this respect?

ANSWER—In every case each Class should decide for itself. As for me, I think there is such a thing as having too many meetings. In this instance, I should not be inclined to add to the number of meetings already being held. If I were here and voting on the subject, unless I knew more than I now know, I should be inclined to have three meetings rather than five. Four are about as many as you could manage. While it might be different, there are surely a goodly number of the Lord's people who have earthly obligations toward their husbands, wives or children, who are not in the Truth, and to whom they owe something on the one day set apart for rest and change of occupation.

To a husband not in the Truth, and whose only day at home is Sunday, to find that his wife would be away too much on that day, it would appear as though she were neglecting him; and I am not sure but that you would take the same view under similar conditions; and a wife not in the Truth, seeing her husband very little even on Sunday, if he were to be away at meetings most of the day, would have almost nothing of his society. Surely this would not be right. We have sundry obligations of an earthly kind to our husbands or to our wives, as the case might be; and these ought not to be overlooked.

Now if the Class should hold ever so many meetings on Sunday, in some instances it would be wise for

an individual not to attend all of them. Even in the case of an individual who might be able to give his entire day to the Lord, it would rest with him as to how to spend his time. He might desire to give a portion of it to the volunteer service, and another portion to some other part of the work—some to the Berean study, some to preaching. He would have to use his own best judgment in the matter. If the Class should have more than four meetings it would hardly seem wise; and even if all could get out to all these meetings, we should remember the Apostle's words, "Let your moderation be known to all." Moderation in respect to religious meetings, as well as in respect to other matters. We should remember that our strength is limited; and we should therefore have consideration for those who are dependent upon us—our husbands, our wives, our children, our neighbors, our relatives. We *may* have some obligations to all of them, but chiefly to the Household of Faith, and to our families, of course, for they come first.

MELCHISEDEK—Biography Of.

Q484:1 QUESTION (1908)—1—Who was Melchisedek?

ANSWER—The Scriptures tell us that Melchisedek was a priest and king at the same time. He was a character that lived in the days of Abraham. You will remember the account of his being of a city called Salem, which, being interpreted, signifies "peace." It was the city of peace and he was king of that city. It is presumed that Salem was a city representative of the kingdom of peace, and that the king was a type of our Lord Jesus Christ in the glory of his kingdom, when he will be the Prince of Peace, or the King of Peace. As a priest Melchisedek did not offer sacrifices; he was a glorified priest, and therefore as Aaron, the Jewish priest, represented our Lord in his sacrificial work; Melchisedek, **[Page Q485]** as a type, represents our Lord as a glorified priest, a reigning priest. In other words, here are two types; one presenting the earthly ministry of Christ, the sufferings of Christ, the sacrificing of Christ, and presenting the merit of his sacrifice to the Father, all typified in Aaron; and then the Church typified by the sons of Aaron, the under-priests, and their share in the sacrificing, filling up that which is behind of the afflictions of Christ; whereas the Melchisedek priesthood represents Christ and the Church glorified in the kingdom of glory, able and willing to bless all the world and to establish the kingdom of peace, the millennial kingdom, in which all mankind will be blessed. There is very little told us about Melchisedek. The Apostle tells us that he was without beginning of days and without end of years. We do not understand him to mean that Melchisedek never was born or that he never died, but rather that as a priest he was typical, and that his priesthood did not come to him from his parents, as did the priesthood of Aaron which descended from one son to another, but that his priesthood was an original priesthood; he had no parents in this Melchisedek priesthood, and he had no children in this Melchisedek priesthood; his priesthood was without any beginning of time and without any ending of time; and thus he typified Christ whose priestly office as a priest of the new order of the Millennial kingdom is not a limited one, and does not come to him by heredity, nor pass from him to another. Thus Melchisedek was a type.

Brother Harrison: May I ask one further question? The question was put to me very recently. I appreciate very much what you have said, but are we not safe also in recognizing the fact that the Jewish people were very strict and particular in their records, and that there was no record made of Melchisedek's birth, his parentage or his priesthood? Would not that come in there as somewhat explanatory of that Scripture which says that he was without beginning of days or end of years? You remember the Jews were very correct in their genealogical and chronological records? I just wanted information on that point if you please.

Brother Russell: The Jews did not pretend to keep a record of every person's birth, so far as we know. Perhaps there were such records, but they formed no part of the Scripture records. They were obliged to keep a record of all their priests, and that is the reason our Hebrew friends today could have no priesthood, because not a Jew on earth could prove he was of the seed of Abraham through the line of Aaron. He might claim that he was of the line of Abraham, but he could not prove that he was of Aaron. No Jew knows who may be the sons of Aaron today; so if they got their land back, and everything back,

they could not re-establish their priesthood, because it requires that every priest serving at the altar of the Lord must be able to show his genealogy as a descendant of Aaron. This would not apply, however, to Melchisedek, because he was a different order of priesthood altogether. The Apostle is merely showing this in his argument, in which he introduces Melchisedek, thus: "When I tell you Jews that Christ was of a new order, you are inclined to be incredulous (understand I am paraphrasing); you say, Where is his record? He could not be a priest unless he could show himself to be of the tribe of **[Page Q486]** Levi, a son of Aaron. But I answer you Hebrews, and tell you that God gave another type. Look back there at Melchisedek; have you any proof that he was of the tribe of Levi? No, Melchisedek lived before the tribe of Levi was inaugurated. Have you any proof that Melchisedek had any relationship to Levi? No. Then there was another priesthood, and I wish you to see that this other priesthood of Melchisedek was of a higher order than the priesthood of Aaron, because Abraham, who was the father of Aaron, according to the flesh, paid tithes to this Melchisedek priest, and Aaron was in the loins of Abraham when he paid tithes, and this shows from God's standpoint that the Melchisedek order is a higher order than the Aaronic priesthood. Here, then, I tell you that Christ is a priest after the order of Melchisedek. That is the Apostle's argument. It is a superior order. You Jews are asking that I shall prove to you that Jesus to be a priest must come of the tribe of Aaron. The tribe of Aaron has nothing to do with this high priesthood. Melchisedek was a type of this, Christ is this one." I would not think the fact that there was no record would have anything to do with it.

MEMORIAL SUPPER—Why We Partake.

Q486:1 QUESTION (1911)—1—Why do you Partake of the Lord's supper?

ANSWER—Because it is a memorial of our Lord's death. And when the Apostle says, "This do until he come," we understand that the Lord's people are properly to remember the Lord's death as the very foundation of all their faith and obedience until the time when they shall be changed and shall participate with him in the better things beyond the vail, sharing with him in the first resurrection. We do it for another purpose. To our understanding, the Lord's supper not only symbolizes our dear Redeemer's body and blood, but it also symbolizes our participation; for the Apostle says, "The loaf we break, is it not a participation with the body of Christ? And the cup which we drink, is it not a communion in the blood of Christ?" In other words, the Apostle suggests that those who partake of the communion are showing that they are sharers with Jesus in his sufferings and in his death. We belong to the same body. So it is part of our present obligation, that we suffer with him now, in order that we may also reign with him.

MEMORIAL SUPPER—Use of Wine at.

Q486:2 QUESTION (1911)—2—Where can the word "wine" be found in connection with the Lord's Supper in the New Testament?

ANSWER—I do not know that the word wine is used. The fruit of the vine is used, and if anybody prefers to think of the fruit of the vine as being grape juice, I have not a particle of objection; I think it will do for just the same purpose, and perhaps better than wine.

MEMORY—Committing Scriptures Re Overcoming.

Q486:3 QUESTION (1911)—3—Is it necessary for all to be able to commit to memory the Scriptures that are needful to make us able to give to everyone a reason for our hope, and in order to be of the overcoming class?

ANSWER—No, my dear brother. I am afraid that if that were the test, many of us would fail; we have no thought **[Page Q487]** of that kind. What the Lord does expect is, that if you are truly loyal to him and study his Word, whether by repeating it from memory, or by turning to it in some way and telling why you believe those things, you will be able to show the ground on which you believe it. Not merely to say, "I think it is in our catechism." That is not any proof; nor is it any proof to say you think it is in the Bible;

but find it, mark it, and make sure what you believe.

MERIT—Re Sacrificed Life or Obedience.

Q487:1 QUESTION (1910)—1—The merit which Christ applies on our behalf as our advocate, is it the merit of his sacrificed life, or is it the merit of his perfect obedience?

ANSWER—Both the same, my dear friends. Perfect obedience led him to sacrifice his life, and therefore his sacrificed life was the evidence of his perfect obedience to the Father's will. And it is the merit of that sacrifice that is to his credit and is the thing which he eventually will give as the ransom-price for the whole world, that the whole world may have restitution; and it is the merit of that sacrifice which he now imputes to your sacrifice and to mine when he accepts yours and accepts mine as his own.

MERIT—Use of All.

Q487:2 QUESTION (1911)—2—Why is it essential that all of Christ's merit must first be used for the household of faith, and then all returned before any of it can be applicable for the world of mankind? In other words, why would not a part be used for each, the church and the world, at the same time?

ANSWER—Well, I do not know whether I can make it any plainer than I have already tried to or not. If I have failed to make it plain in the past, I fear I will always fail to do so. I do not know how I could make it plainer. If the questioner is dissatisfied with having it this way, he would have to take it to the Lord to find out why. I suppose those things are fixed because God fixes them so, and if we want to know why God fixes things differently from what we would imagine and think, we ought to go to him in prayer and ask him to satisfy us. If we are too much dissatisfied with his way, he will probably tell us to stand aside until the Millennial Age and he will show us then all about it, actually. Just answering the question briefly, I would say that these are two distinct classes; the church is one class and the world is another class, and the application of the merit is shown in the atonement day as being separate and distinct in those two classes. Now if a part of Christ's merit is given to the church to use so that the church may be justified, so that the church may join with Christ in sacrificing, then we might say that the whole sum is depleted by that amount. It might be supposed there is a sum there of a million dollars, and suppose you take out one hundred thousand of it, and use it for something else. While that $100,000 is away, you could not call the remainder a million dollars because it lacks one hundred thousand of being a million dollars. Now what Christ is giving to the church is enough to make up for the deficiencies of each one, and that takes a portion of the merit; it does not require all of the merit; it takes a certain portion of the merit that we might have this privilege of having our weaknesses compensated **[Page Q488]** for; and until all of the church has finished this work of using this imputed merit, the whole sum of the merit will not be there. Now what is the difference? Why the Lord is going to give, during the thousand years, during the great day of mediation, all of these blessings of restitution; everything is to be given to the world; he is not going to give them a part of it, but all of it in a restitution sense. But he needs to have a full amount there to satisfy justice on behalf of the world, that the world may get the full benefit of restitution. It is just as though the church were a separate class altogether. He is going to deal with the world and give them restitution. He is not giving us restitution. We are not getting restitution. He is merely making up to the church, imputing to you and to me, enough to make us satisfactory in God's sight; but he will need the whole of it when he makes application on behalf of the world because he is to give all his life to the world, restitutionally—not hold any of it back. Now if that is not plain, I know not how to make it plainer.

MERIT—How Much Required for Adam?

Q488:1 QUESTION (1911-Z)—l—Since Adam was a wilful and intelligent sinner, and was individually sentenced, and since the sentence has been executed upon him and he is now under that sentence, and now has nothing and is nothing, how much of the merit of Christ will be necessary for his release from his condemned condition?

ANSWER—We understand that Adam, having been tried and found guilty and sentenced to death, and having gone down into death under that sentence, has done nothing to liquidate his obligations in any sense of the word; and that it will require the full satisfaction of a *ransom-price* to set him free and permit him to have another trial. In a general way, this is, of course, true of the entire human family. As Adam's children we are dealt with as a *race*, instead of as *individuals* except in the case of the Church and of the Jewish Nation under their law.

During the Millennial Age there will be no imputation of Christ's merit to anybody, as it is now imputed to the Church. It is imputed to us for a special purpose—to enable us to offer acceptable sacrifices. In the Millennial Age no one will need the righteousness of another to make him acceptable. On the contrary, the whole world counted in *as one*, will be dealt with from that standpoint; and Christ, as the great Mediator, Prophet and King, will make satisfaction to Justice for Adam and all his children, dealing with them as *one*. After making satisfaction to Justice, and thus purchasing the whole world of mankind, the great Mediator of the New Covenant will put it into effect, and under that New Covenant the blessing will begin with Israel; but every member of the human race will have an opportunity of coming to perfection, as heretofore shown.

To get at the real gist of the question, we will put the matter in another form and say: If Adam had been living during the Gospel Age, to our understanding, he would not have been eligible to the offer of this Gospel Age—that it would not have been consistent with the Divine arrangement to have dealt with Adam as the Lord is dealing with the Church, because he as personally condemned, would have had *nothing* that he could present as a sacrifice. We, **[Page Q489]** on the contrary, have something to present—"Present your bodies living sacrifices." While our bodies are blemished, we have, nevertheless, some powers, and these we are invited to present. We have bodies which we are willing to coerce into submission. This is our hope—that we may be permitted to suffer with Christ, that we may be sharers in his glory.

The Apostle says, "Ye are not your own; ye are bought with a price; therefore glorify God in your body." (1 Cor. 6:20.) This seems to imply that we had something. Having recognized Christ as the center of God's Plan and as our Redeemer, we are called upon to renounce sin—glorifying God by consecrating our lives, our bodies, to his service. But if we had been the original sinner, and had been originally sentenced, we see nothing that we should have had that we could call our own that we could have given.

MERIT—Vs. Righteousness.

Q489:1 QUESTION (1911-Z)—1—What distinction would you make between the righteousness of our Lord and His merit?

ANSWER—The righteousness of our Lord was His right-doing, His right conduct, His perfect character while He was the man, while He was on trial. The merit is the Divine appreciation, the Divine estimation of that character, of that right-doing. Since He ceased to be a man, our Lord has, of course, no righteousness as a human being. That righteousness which was His before His consecration and which He maintained, constitutes a merit in the Divine sight, which is imputed to the Church now, and which is to be utilized by Him in the blotting out of the sins of the whole world, shortly. It is a sufficiency of merit; for one man was sentenced to death, and, later, another man was passed upon as worthy of life. This merit, therefore, this value of laying down a life not worthy of death, is at His disposal in the Divine arrangement.

MERIT—Will Church Have All When Passing Under Veil?

Q489:2 QUESTION (1912-Z)—2—Will not the Church when she shall have passed under the veil have all the merit of Christ in her hand to put on the mercy-seat?

ANSWER—No; the Church has nothing whatever to do with atoning for sin, even as the under-priests

had nothing whatever to do with the presentations of the Day of Atonement blood on the propitiatory.

A correct view of the matter, we believe is this: The High Priest, Jesus, ascended on high and made imputation of His merit to the Church. Those who waited in the "upper room" for the Pentecostal blessing had presented themselves before God, desiring to be accepted of Him as sacrifices. They did not sacrifice themselves, they merely presented themselves for sacrifice. Thus we read: "I beseech you, brethren, that you *present* your bodies living sacrifices." The presentation matter is ours, not the Lord's; the acceptance of the offering as a sacrifice is wholly the Lord's—the High Priest's work. With the acceptance of our flesh as a sacrifice we cease to be as men and henceforth in the sight of God and of each other we are living members of the Anointed One—the High Priest.

The High Priest accepted the Church as a whole through its presentation at Pentecost. And in harmony **[Page Q490]** with the Scriptures we come into this favor or grace, which remains open until the last member of the Body of Christ shall be perfected and pass beyond the veil. The work beyond the veil will not be ours as under-priests. It will be the work of the High Priest to sprinkle the blood of the Lord's goat as He sprinkled the blood of the bullock. The figure of the "Bride" is to be distinctly eliminated in any thought of sacrifice, and is to be merely associated with the Redeemer and Bridegroom, as joint-heir in His Kingdom. The figure of the under-priests is the one which applies to the Church in respect to all sacrificial matters.

MERIT—Vs. Robe or Garment

Q490:1 QUESTION (1912-Z)—1—Would it be correct to say that the merit of Christ cannot be compared to a garment or robe until after consecration?

ANSWER—A robe is a covering. The wedding robe of the parable represents our Lord's merit imputed to His people as a covering for their blemishes or imperfections of the flesh. This robe takes cognizance of the Church as the prospective Bride who acknowledges the Headship of Jesus her Lord. Another figure represents the members of the Church as wearing white robes and hoods or bonnets, the illustration of the under-priesthood. In this figure the priests represent the brethren or Body members and indicate that they are not independent, but under and subject to the Headship of Jesus.

The robe of Christ's righteousness imputed to the Church as a covering for her blemishes and to make her acceptable gives place to or becomes transformed into a robe of her own righteousness, in the resurrection. As our Lord Jesus is represented as robed in white linen, so the Bride is pictured as arrayed in fine linen, "the righteousness of the saints." The imputed robe merely covers our fleshly blemishes and imperfections in the present time.

The new body which God will give us in the resurrection will be perfect in itself and need no imputation of the merit of Jesus. The spirit body of those who will attain to the "first resurrection" will be absolute, complete, perfect, as was the resurrection body of Jesus. The robe of Christ's righteousness was imputed to cover our fleshly imperfections.

The new robe is to be embroidered. And this figure carries with it our endeavors at the present time to develop the character-likeness of Jesus—to perfection, in the spirit. As we read, "It (the New Creature, the soul) is sown in weakness, it is raised in power; it is sown in dishonor, raised in glory; it is sown an animal body (needing the imputation of Jesus' merit); it is raised a spirit body" (in full possession of a merit of its own).

MERIT—Is it Subdivided?

Q490:2 QUESTION (1912-Z)—2—You have pointed out that no less than the full merit of Christ would be sufficient for the sins of any individual of the human family. How, then, shall we think of subdividing this merit amongst these various individuals composing the Church of the First-borns and amongst the individuals who will compose the restitution class of the future? **[Page Q491]**

ANSWER—The placing of the entire merit of Christ in the hands of Justice guarantees to Justice a full satisfaction for all the Adamic weaknesses of all mankind—even before that merit is specifically appropriated. And since the Church was a part of the world, for whom the sacrificial merit is a sufficient price, God could be just in imputing to each one coming in the name and merit of Jesus a sufficiency of His merit to make up for the imperfections and shortcomings; and so of this entire class—"the Church of the First-borns." The imputation of this merit to the Church as separate and apart from the world engages and obligates that merit for awhile in making good the imperfections of the flesh of the Church, so as to permit this class to offer to God a justified, and, therefore, an acceptable sacrifice.

But this is merely imputed or loaned to the Church, because the Church does not wish to keep the earthly rights of Jesus. The Church wishes to sacrifice its all and thus to follow the example of Jesus. And the great High Priest imputes to them enough of His merit to make the Church's offering acceptable when offered by the High Priest. When all of the Church of the First-borns shall have attained to the rewards of the spirit nature, all of the merit of the High Priest, Jesus, will he released, so far as they are concerned—the whole amount will again be free in the hands of justice, as it was when Jesus ascended up on high.

MILITARY DUTY—Our Position With Respect to.

Q491:1 QUESTION (1916)—1—What position should we take in respect to military duty, and so forth?

ANSWER—Well, we have already answered that question that so far as we are followers of the Lord Jesus Christ, in my judgment, we are not to have any liberty at all for military duty. We are to be loyal to the principles of peace, and not fight for any earthly government if we can get out of it, and I think we can get out of it. We would rather suffer some and not go into it. But suppose someone would ask as I was asked the other day, What position should we take in respect to our neighbors and friends? And we say, Do you think it is wrong to have military organizations? Now some of our friends answered, "We think it is wrong. There should not be any army or soldiers." *My answer would be different.* I think this old world needs to have armies, needs to have trained men. The world needs it for its own protection. And if I was governor of a State I would think it my duty to protect that State, to protect the law and everything pertaining to order. If it should be necessary to call on the State or Nation to rise up and put down wrong, I think it would be my duty to see it was done. I am not faulting any governor if he should do that same thing. I am not faulting any man who takes up his gun to defend the interests of his State. If he doesn't think the Nation is worth fighting for he should go to some other nation. And if he thinks it is as good as any other nation he should stay right there. As for instance, you and I in these United States think we are in as noble a nation as there is, that the principles of this government are the very best and very wisest. And we might say pretty nearly the same of our friends across the border in Canada, that their principles are good and are well intentioned in a general way at **[Page Q492]** least. We are not therefore faulting people who wish to fight for their country. The difference between our position and theirs is this: We have ceased to be citizens of this country. We have joined another nation, and we are loyal to that new nation, and loyalty to the kingdom of God required that we take our stand upon this position in harmony with the commands of our King. We are aliens and strangers in this land and Canada, wherever we may be. But the world doesn't understand this. They say you were born right here. We say we have declared our intentions and joined a different country. So if a Canadian were in this country he would not be subject to draft as an American, and it should be sufficient to the courts of any country that if these individuals have given full allegiance to the heavenly country, that should be a sufficient answer to any government not to have them participate in war, and in some places this is being recognized.

MILLENNIUM—No Infant There.

Q492:1 QUESTION (1910)—l—"There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die a hundred years old, but the sinner dying an hundred years old shall be accursed." What does this statement of Isa. 65:20 signify?

ANSWER—I understand it is describing the time in the Millennium when the present brief span of life will be a thing of the past; there will no longer be infants dying a few days old. A sinner dying a hundred years old, accursed of God, dying the second death, would be but a child under that new order of things; just the same as would have been the case before the flood, when the average length of life was somewhere between 600 and 900 years; anyone dying there 100 years old would have been dying practically in childhood, because as a rule they were not recognized as being fully developed men and women until they were about one hundred years old. Many of these patriarchs, you remember, had their first child when they were from sixty to ninety and a hundred years old. So that would be my thought as to the meaning of this passage. It does not say none will die sooner than a hundred years. It might be some would be so incorrigible, and so opposed to the divine order of things, that they would die sooner than 100 years. But in a general way it is my thought that it is intended to guarantee to us that God purposes a hundred years of trial for every member of the human race. However, some of those have perhaps had some degree of trial in the present life, and if so it might make a difference in how much trial time they may have there; we do not know; it will be time enough to see when we get there. Let us not worry about the bridges that are not completed until we get to the stream.

MIRACLES—In Name of Jesus.

Q492:2 QUESTION (1908)—2—I am asked to explain Mark 9:38,39,40: "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us, and Jesus said, forbid him not: for there is no man that shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our side."

ANSWER—I hardly know how to make it any plainer than it is. I think we have to believe it as it reads and not explain **[Page Q493]** it at all. If we explained it, we would have to explain it away, because it could not be made any plainer.

If any person is doing a miracle in the name of Jesus, we are not to interfere with him nor to forbid him; we are not to say, "Because you do not come with us, we will speak evil of you, or forbid you, or stop you." We will leave that to the Lord. If the Lord wants to stop him, He can stop him. It is not your business or mine to stop him. It is our business to try to attend to ourselves and keep as near to the Master as we can, and keep our own hearts as clearly in the truth as we can, and avoid everything that would confuse us; and if a brother or sister have something to which we cannot agree, we let them alone; if they are doing something, either teaching or anything else, that is doing a good work, and doing it in the name of the Lord, then we had better keep our hands off and not say anything against them. Let others say and do as they please. Then somebody may say, "Well, Brother Russell, how about Christian Scientists; they are doing miracles, are they not?" Some of them. "And spiritualists, they are doing miracles, are they not?" Some of them. "And Mormons do some miracles, don't they?" Yes. "Well, don't these all do their miracles in the name of Jesus?" No, we answer, they do not. "Why, they all claim to acknowledge Christ; the Christian Scientists even put Christ right foremost '*Christian* Scientists.'" I know they do, my dear brother, but it is one thing to say Christian, and it is another thing to think Christian, and it is another thing to mean Christian. Now whether anyone is going to examine whether another is in harmony with the Lord or not, you and I want to have before our minds a very simple rule that will help us every time we use it, and every time we use it it will be clearer in our minds and make us stronger and quicker to use it again. We are not to have some little shibboleth that will say, because you do not sit down when you pray, I cannot worship with you, or because you want to sing hymns and I psalms, we cannot worship together. We are not to make distinctions of that kind. If some say, We like to meet in a church with a cross on it, and if others say, We like to meet in some other kind of a room, that is not a ground for separation amongst Christians either. We could not say they were not Christians because they wanted to meet in some other kind of a building than we think proper. If somebody wants to wear a different kind of clothing from what we think is most proper, we are not finding fault with them for that; they might be true

Christians and have all these peculiarities. He even might go to some of the things that are not so apparently unimportant. I might say, here is a man for instance that uses tobacco, shall I say he is not a Christian because he uses tobacco? By no means, if he is otherwise giving evidence that he is a child of God. I shall expect that the Lord will show him ultimately how all the cleansing work is to go on, not only outwardly but inwardly and I will talk about the inward cleansing, and I will make no remarks about the outward cleansing, and I will do as little as I can to offend his sense and his ideas along the lines of his apparent weakness or blindness. I will leave that to himself and to the Lord's providence to teach him. You will notice in the Dawns for instance that there is no attempt to go after a person's dietary arrangements, as to what he shall eat and **[Page Q494]** drink, or what he shall wear, and yet we have had many evidences that a great many have gotten the truth, nevertheless, along these lines. I think of one brother who came to me once and said: "Brother Russell I would like to have you explain to me what there is in Millennial Dawn that has so affected my whole life. I used to be an Episcopalian, and before that a Congregationalist: but as an Episcopalian I had very rigid ideas on some points and not so on others. I was very rigid as to the Episcopal Church being the Church, and all others sects, and I could have no sympathy with them. And I was very rigid on the matter of church fairs and festivals and would not have anything to do with them, but when it came to my taking wine, cigars and tobacco, or playing a game of cards with a friend, if there was no amount of money up, I did not hesitate at that at all; I thought that that was very proper; it never occurred to me to question it at all. My friends used to tell me to read this about tobacco, and this about wine, and this about other things, and I told them to keep those things to themselves, that I knew what I was doing and to let me alone; but when I read Millennial Dawn a change came all over me. First of all I gave up the wine and the cards, and then by and by I found myself with a cigar in my hand, and as I was just lighting the cigar, as I had been in the habit of using at least ten a day —I traveled for an insurance company and they supplied all expenses and cigars were supposed to be part of the expenses and properly so understood—as I was just lighting a ten cent cigar, I thought, now, William, are you going to smoke that to the glory of God? And the match burned out before I had time to decide the question; and I struck another match and before that one had burned out I concluded that I could not smoke a cigar to the glory of God, and therefore I dropped it in the cuspidor. Then having a kind of hunger for a nerve stimulant, I was just about to put some of my fine-cut tobacco in my mouth, and I said, you can do that, of course, to the glory of God, it is different from a cigar! And I just thought, now, can I? And I dropped that into the cuspidor and I have not had either a cigar or tobacco in my mouth since. And so this work has gone on in my whole body, and now what does it mean? I went to Millennial Dawn afterwards and looked it over to see what I could find there that said anything about tobacco, cigars, and wine, and cards, and there was not a word in it. Now tell me how it came that that affected me and the other things that were right on the point had no impression at all." "Why," I said, "brother, the other things were like the gardener who cuts out the branches in the spring of the year; he is keeping an orchard, and he has these clippers to take off the dead branches, and he clips off a branch here and a branch there and trims up the tree. And that is what they were trying to do when they gave you a little tract on tobacco, cards, liquors, etc. Now, then, Millennial Dawn follows the Scriptural rule and it lays the axe to the root of the tree and the whole tree comes down at once." And he said, "That is it; I see it; it was consecration that made it." And so it is in harmony with this question. When we come to our Christian Scientist friend, he tells us that they do these miracles and do them in the name of Christ, we have to get right down to **[Page Q495]** the matter and say, is it really in the name of Christ? We say, no, it is not in the name of the *Lord Jesus Christ*. It may be some other Christ, for you know there are many false Christs. We stated to you in a Tower recently some words of Mrs. Eddy's respecting our Lord Jesus, that it would make very little difference to her theory whether the man Jesus ever lived or not—her own words taken from her own answer to an opposer. It makes all the difference in the world to us whether He ever lived or not. If He had not lived and died for our sins, according to the Scriptures, then we would never have a future life by a resurrection through His power and through His death. So it makes a great deal of difference which Christ it is, and the name of which Christ the miracles are done in, whether we

shall accept the person as being a brother in the Lord. Those who claim things in the name of *A* Christ, but who deny that *Jesus Christ*, our Lord, tasted death for every man, and redeemed us by His own precious blood, are not of us, and the sooner we recognize that the better. They have not our Christ at all, but on the contrary all of those, whether they are with us or not on other questions, if they recognize Jesus and the value of His death for our sins and if they are trusting in Him for eternal life and seeking to walk in His steps, they are our brethren, whether they follow with us or whether they do not; if they follow with us, we think they are going in the right way and we are all the more pleased; they are going in the way we think is proper. Just as this man mentioned here in this illustration, if he had been glad and willing to follow the disciples, it would have been all the better evidence as respects his standing in the Lord, still they were not to oppose him if he was doing good work in the name of Jesus; they were not to hinder or put a straw in his way. If you get an opportunity of explaining to him and of helping into a still better way, all right, but do not oppose him. But mind you, the word "Jesus" in the text means "Saviour from our sins," and Mrs. Eddy does not believe there are any sins and says there is no penalty for sin. Death, the Scriptures declare, is the penalty for sin, but they say there is no sin and no death. So how then could our Jesus be their Saviour? They do not need any saviour; they have not lost anything, they say, and they are not going to get anything, they say—and we believe that is pretty nearly correct so far as those who may have a real knowledge of the matter. But we have this to say, that a great many of the Christian Scientists and Mormons and Spiritualists are *blinded by the god of this world*, just as the heathen are blinded, and we believe there is an opportunity for them just as much as an opportunity for the heathen in the future. This is our hope and belief according to the Word of the Lord.

MIRACLES—Source of Christ's Power.

Q495:1 QUESTION (1911)—1—Do you believe Christ performed the miracle of feeding the five thousand, by reason of having dominion over the elements of the earth, as a perfect human being?

ANSWER—No, I do not. I do not think a perfect being could make one loaf feed five thousand. I do not consider that is a human power at all. I would consider that was a power Jesus had by reason of having received the Holy **[Page Q496]** Spirit, to do anything that might be necessary in God's service, and in the establishment of the church, and the instruction of the people at that time. It was not therefore an illustration of human power, but as Jesus said at another time, "If I by the finger of God do thus and so"—in other words, God's power in small portion. You see hand represents power, and so the little finger would represent a little bit of power. So Jesus said, if I by the finger of God do so and so, God is able to do more, these are little things in comparison to God's power.

MISTAKES—Correcting Trivial Ones.

Q496:1 QUESTION (1913)—l—Are we morally bound to correct trivial mistakes and errors which are unimportant in themselves?

ANSWER—It depends on the character of the mistake and error. There are some very trivial errors that ought to be corrected; there are some things that seem to be trivial, and yet might mean a great deal to some brother or sister if not corrected. Therefore I would rather incline in a general way to correct everything, and rather go to the extreme and say, "Did I offend you? Upon my word, brother, I hadn't any thought of offending you at all, not a bit." Make it positive. Be sure you make it plain. No matter how trivial the matter is, we want to keep all the stumbling blocks out of the way. On the other hand, there have been cases brought to me in which sometimes the matter has been a very grievous one—no slight thing at all. I think, for instance, of a sister who wrote me about a matter that was very grievous in her own conception, a very grievous thing in itself, and she said, "Now, Brother Russell, what shall I do? Shall I tell my husband about that?" And I told her no, do not tell your husband about that. It would be doing him a great deal of harm to know what you have written me; it would not do him good. If it were something it would be to his advantage to know, then I would advise you to tell him; but in this case my advice is that you do not tell your husband a thing about that matter, because it would be to his injury and

might be to your own unhappiness the remainder of life. I said, Now, you may keep this letter and seal it up, and if ever the time comes when he should say, You didn't tell me about that matter, you can say you wrote me, and tell him I advised you, and let him read the letter. So I am just mentioning that. It does not mean that you should simply tell all you know. To give you an illustration: I think of a brother who came to the meeting one time; I knew he was coming: I knew he had been a prisoner in the penitentiary in Ohio; there have been quite a number who have been prisoners in the penitentiary who have come out and been grand characters for God; this was one of them. He got the Truth in the penitentiary. I knew to expect him but never thought for a minute he would tell anybody he had been a prisoner. By the time I got to the meeting there were half a dozen who had met him, and he told them, "I am just out of the penitentiary." I said to him at once, "Why, brother, that is wrong; do not say another word about that," and then sent someone else around to tell the others not to mention that about the brother. Why? So far as he was concerned, it was quite honorable in him to make a free statement about **[Page Q497]** himself, and to say, I was in error, I was a sinner; but knowing human nature as I do, I knew that more than half the people would never have confidence in that brother again; they couldn't help it. There is a streak of that kind that runs through people, but would not be true with me. I trust that brother just as much as any New Creature in Christ, notwithstanding his having been in the penitentiary. He is the elder of a class now, a very honorable, fine brother; there is nothing against him at all; but it would have been against him somehow, not for any real reason, but because of people's crooked heads which they cannot help.

MONEY—Bank Security.

Q497:1 QUESTION (1910)—1—How long do you think money will be safe in the bank?

ANSWER—Until you draw it out, or until the bank "busts." I do not think I can answer any more definitely on that subject. And some banks are likely to break sooner than others—to that I guess all will agree; it is a pretty hard question; I think I will have to leave it.

MONEY—How Invest It.

Q497:2 QUESTION (1912)—2—Recognizing that in the near future the banks must fail, also realizing our responsibility to provide decently for ourselves and those dependent on us, what would you consider a wise course regarding money invested, which could not be withdrawn, say within three months, and could you give any idea as to how this money might be used so that we might be good stewards of what we possess?

ANSWER—Could I tell you how to use all the money that you possess? Is that the question. I could tell you what to do with more than all the money you possess or ever will possess, but I am not going to. There is a good point in this question, though. Suppose that the father of the family or the mother of the family were not in the Truth, what should be his obligations and his course in respect to these obligations to the family? I would advise anybody who has a little bit of money to see that he keeps the coal bunker full of coal now and onward. You may ask if that is not a display of weak faith, but I would maintain that it is not, for we have to do our part. Under the present conditions it would not be amiss to lay in a reasonable supply of certain kinds of food and such as is not of a corruptible nature. I would suggest a supply of tinned beef, tinned fruits, and others of that kind. We might also put away something in the nature of beans. Whatever you feel inclined to do, see that you have a surplus laid by. This laying aside of a reasonable provision does not in any way cast doubt or fear that God will forget us at any time. With regard to money and property, I would say that if I owned a little cottage in a favorable neighborhood, favorable to the keeping of it, for the wife and family who were not in the Truth, I would keep that cottage so that I might show to those who were left after my death that my intentions at any rate were good. Have a small house rather than a large house which might be sacked in the coming Time of Trouble. We merely throw out this as a hint to you for your guidance if you care.

MOSES—Reason for Choosing Serpent Form.

Q497:3 QUESTION (1911)—3—Why did Moses choose the form of **[Page Q498]** a serpent in lifting up a serpent to the children of Israel in the wilderness?

ANSWER—He chose it because he was obedient to God, and God said for him to do it.

MOSES—Term of Office as Mediator.

Q498:1 QUESTION (1911)—1—How long was Moses a mediator?

ANSWER—Moses is mediator of the law covenant as long as the law covenant is in effect. Moses is mediator of the law covenant today. It had no other mediator. That mediation which he accomplished has stood good all the way down. Just the same as if the Secretary of State should enter into a treaty between the United States and Great Britain, how long would he be the one who executed that treaty? Just as long as that treaty stood, he would be the one who executed that treaty. And so Moses is still the mediator, or the one who brought into effect that law covenant between God and Israel. The law covenant is still in force, and Moses is, therefore, still the mediator of that law covenant, even though he is dead. This is the same thought that our Lord gave, you remember, when he said, "Even to this day when Moses is dead," etc. Then again you remember he said that the Scribes and Pharisees sit in Moses' seat. Moses still had his seat as mediator of the law covenant, and he was represented by those who came afterwards and who stood for and represented that order of things.

MOSES—Type of Jehovah.

Q498:2 QUESTION (1913)—2—In what respect was Moses a type of God?

ANSWER—God said that Moses should be His mouthpiece, or His representative, and that Aaron should be Moses' mouthpiece or representative. "I have made thee a God unto Aaron." That is, Moses was to be like God unto Aaron, that he would tell Aaron what he should say and do. In that sense of the word Moses is like God as he said he would be.

MOURN—For Aaron's Two Sons.

Q498:3 QUESTION (1908)—3—Why were the priests of Israel instructed to mourn for Aaron's two sons, who offered strange fire before the Lord?

ANSWER—I answer that the writer has evidently made a mistake. They were instructed NOT to mourn, and that, I think, signifies that we, as the Lord's people, are to be so fully in accord with God's arrangement that we will not be disturbed or distressed by the fact that some will go into the great company, and others go into the second death. We are to have that confidence in God that a fair judgment will be had from His standpoint, that He who knows the heart and tries the reins of the sons of men, will make no mistake in the matter. We are also to be so fully in accord with the Lord that we would feel that if we or any other person were not fully acceptable to the Lord and to His standard, we would not want them to have the blessings God has provided for them that love Him. I would feel that way for myself. If God would find in His wisdom and decide that I might not have a blessing either in the little flock, nor yet in the great company, but must go into the second death, I would feel like saying, "the Lord's will be done, the Lord knows best." I would make no complaint. I would not mourn **[Page Q499]** over the matter. I earnestly strive to be accounted worthy of a share in the Little Flock, and I think we should all strive to have that attitude of mind that would be fully submissive to the divine decree in the matter. It is very different you see, from Brother Jonathan Edward's statement when he said that in the future the Saints would be looking over the battlements of heaven and see parents and children and brothers and sisters, etc., in awful torture, eternal, and then turn around and praise God. We could not praise God for tormenting any creature; we would not appreciate that. But if God in His wisdom should see fit that someone whom we love very dearly according to the flesh should not get into the Little Flock, our appreciation of the divine will should be such that we would say, "Let the Lord do what seemeth to him good; we know his way is perfect." And that is the reason, I think, why, in the type, Aaron and his loyal

sons were not allowed to mourn for those whom the Lord destroyed—separated from the priesthood.

MOURN—Re Aaron and Eliezer.

Q499:1 QUESTION (1911)—1—"Moses said unto Aaron and unto Eliezer and Zimri, his sons, 'Uncover not ye your heads, neither rend your clothes lest ye die, and lest wrath come upon all the people, but let your brethren, the whole house of Israel bewail the burning which the Lord hath kindled.'" Why were they to bewail the burning which the Lord had kindled? What would this represent?

ANSWER—The burning which the Lord had kindled was the burning of the Lord's anger, as we might say, represented in the destruction of these priests who had been disobedient to the divine arrangement. The whole people of Israel might bewail this matter and might very properly say, "How sorry we are, how grieved we are, that it has been necessary for God to thus manifest his displeasure with any of the priestly family." But Aaron and his sons were not to bewail, because they were especially consecrated to the Lord's service, they were especially separated from the remainder of the people; they were to have such full harmony with God that they would not even in an outward manner signify anything that might be misunderstood to be a depreciation of God's decree in the matter that their brethren had been killed, and if Aaron and his sons were to make a wailing it would seem as though they were rebelling against God, and it was not the thought to be entertained; it would not have been proper. They were there as servants of righteousness, and if God had called upon them to kill their brethren, it would have been part of their duty to have done so; they were not to make any lamentation therefore over what the Lord had justly brought upon the evil doers.

MURDERER—Law for Re Cain.

Q499:2 QUESTION (1916)—2—Gen. 9:6 reads: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man." Why was not this general law executed against Cain, who slew his brother Abel?

ANSWER—There were not many men to shed Cain's blood. It would have been very hard for his own father and mother to do it. They had sorrow enough in one death in the family. I do not understand this text to mean that it was obligatory to shed the blood of one who had committed **[Page Q500]** murder, but that such a course was justifiable. God would approve of the execution of the death sentence upon the murderer.

MURMURING—Who in Parable?

Q500:1 QUESTION (1909)—1—(Matt. 20:11) "And when they had received it (the penny), they murmured against the good man of the house." Question: Who do those represent who murmured? What is the reward that every man received?

ANSWER—It is a parable, dear friends, and no explanation is given, and neither you nor I can say that this or that is absolutely the way of it. The best we can do with any parable to which the Lord has not given an explanation is to make as close an application as our judgment will permit, and then tentatively hold that as our view of its meaning. That is as much as any have a right to do.

In this parable, what does the "penny" signify? It is the reward of those laborers who labored throughout the whole day or only an hour; it was the promised reward. What reward has God promised all those who are His throughout this whole Gospel Age? I know He has promised us eternal life. I would be inclined to think that the penny would represent the reward the Lord would give those who are His, not only those who are of the Little Flock, but also of the Great Company. There are other things that will be given to His followers that are not the same, as the Apostle said, "Star differeth from star in glory, so will be the resurrection of the dead," implying that some of the Lord's followers will have more than others.

Another of our Lord's parables represents where one had used his ten pounds faithfully, had increased

them by gaining ten more pounds, and the Master said: "Give him to have dominion over ten cities," etc., and so with the five and the two, and yet He said to them all, "Good and faithful servants." But they got different rewards. So in putting these matters together, I think that the Lord in the future will make discriminations as to the reward you and I will have. We will be perfectly satisfied, however, for we will get more than we are worthy of or than we could have asked for.

The "penny," you see, represents something common to all, and not glory, honor and immortality, but rather would seem to represent eternal life.

As to why they murmured, I am unable to explain that satisfactorily. I have not murmured myself, but I have not gotten my penny yet. I cannot imagine why one who gets eternal life should murmur. I only suggest that perhaps it was not to be understood that all were to receive alike. When it is fulfilled we will then be able to see it. You know no prophecy is to be understood until it is fulfilled. Just so; it was stated of our Lord that He would be born in Bethlehem, but it was not understood then, but when it was accomplished, then we could look back and see clearly. Prophecy is not given merely to satisfy curiosity, but it shows that God foreknows the things that are to take place. Known unto God are all His works and they are all being done according to the counsel of His will.

From the back of the Question Book:

[Page Q801]

MAN—God Repenting Creation

Q801:1 QUESTION—"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man of the earth, and it grieved Him at His heart; and the Lord said, I will destroy man whom I have created, from the face of 'the earth.'" If God is omniscient, knowing the end from the beginning, how could he REPENT of His course in creating man?

ANSWER—The word "repent" means "to change the mind, or course or conduct, on account of regret or dissatisfaction with what has occurred." The question then is, Did God change His mind (plan) or His course of conduct? We claim that, knowing the end from the beginning, God's mind could not be changed; hence "repent" in this text must signify change of conduct. That is, God did change His course of dealing with man because of man's wickedness, which grieved Him, but He did not change His mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God—"slain from the foundation of the world"—as the redemption price. (Rev. 13:8; Rev. 17:8.)

MAN—His Age: Stated in Years or Lunar Months

Q801:2 QUESTION What proof have we that the ages of the antediluvians were stated in years and not in lunar months, as taught by some scientists?

ANSWER—Many have endeavored to account for the remarkable longevity of the antediluvians, some of whom lived to the ripe old age of 800 and 900 years. Regarding Methuselah, the oldest man mentioned in the Bible being an elderly gentleman of 969 years of age, various theories are offered, one of which is referred to in the question before us. However, we can readily see by consulting the Sacred Narrative, that this theory would not fit the situation. The 5th Chapter of Genesis, in setting forth the genealogy of different ones, states the ages when these had children. If we were to estimate on the basis of a year as being in reality only a lunar month of time, we become involved in difficulties, for according to this method of reckoning Cainan was but five years and ten months of age when he had a son; also Mahalaleel was five years and five months old when his son Jared was born. The real cause of advanced ages of those

who lived prior to the deluge is presented in the Bible. The human race had deteriorated but slightly from that condition of perfection which Adam had enjoyed preceding his disobedience. Consequently, with splendid organisms and very slightly impaired vitality, the spark of life would be maintained for centuries. How different the conditions now, when the average length of life is about thirty-five years! Malignant diseases, caused by germs and bacteria, are infesting the race fearfully, and even with all the aid of science and hygienic precautions, how hard to preserve the dim spark of life!

[Page Q802]

MAN—How Long Living?

Q802:1 QUESTION—Does the Bible teach how long man has been living on the earth?

ANSWER—The Bible does give a satisfactory answer to this question. Scientists have indulged in much speculation as to the length of time man has been on the earth. Their guesses have ranged over a wide field. One celebrated geologist claims it has been fifty thousand years since the first man was in Egypt, while another names 250,000 years since the first man was on European soil. In contrast with these speculative theories we have the clear and connected chain of Bible chronology, which shows that less than seven thousand years have elapsed since the creation of the first man. The Bible is the oldest and most authentic history concerning man. It indulges in no guesses, but clearly teaches that Adam was the first man. It gives its own chronology, which is subdivided as follows: From Adam to the flood, 1,656 years; from the flood to Abraham, 427 years; from thence to the exodus and the giving of the Law, 40 years; from thence to the division of Canaan, 46 years; next the period of the Judges, 450 years; and the period of the Kings, 513 years; from thence to A.D. 1911 makes a total of 6,039 years since Adam's creation. This is the result shown by the best Bible chronologists who have written on the subject.

MAN—In What Sense "Image of God"?

Q802:2 QUESTION—The Scripture reads: "And God said, let us make man in our image, after our likeness." (Gen. 1:26). Does this mean physically, with all facial and bodily variations we see in people today, or is the "soul" "the image of God" and uniform in all people? Or what is the meaning of this Scripture?

ANSWER—This "image of God" does not mean physical shape because "God is a spirit" and man is human. Nor does it mean the "soul." "Soul" is the synonymous term for man—man is a soul. "In His image" means that man was made with reasoning power and moral intelligence. God made man a free moral agent, and fashioned him appropriately to earthly conditions and nature. God endowed him with the sense of justice, reason, love and righteousness, and thus he was an image of the great Jehovah in these qualities of character. "After Our likeness," we understand to mean that as God made man to be in the likeness of God, He made man to be the king of the earth and gave him dominion over all the things of the earth. The first man being created in the image and likeness of God was, in every respect, perfect. Some modern scientists hold that man is a creature of evolution. If evolution be true the Bible is false from Genesis to Revelation. If the Bible statement of man's creation is true, and all Christian people hold that it is true, then the evolution theory is utterly false as respects man.

MAN—Relationship to God and Woman

Q802:3 QUESTION—What does the Apostle Paul mean when he says, "Man ... is the image and glory of God; but the woman is the glory of the man"? (1 Cor. 11:7.) (M.L.B.)

[Page Q803]

ANSWER—In the Genesis account of the creation of man, it is stated that he was in the "image and likeness of God." The words in the text would more properly be: "Man ... is the glorious image of God." These words of the Apostle apply, of course, to the first perfect man, and not to man as he is today in his

fallen depraved and degenerated state. The woman was created to be his "help-meet" (Gen. 2:18) and in the proper relationship that should exist between the two, would be to his honor and glory. In the third verse of this chapter, (1 Cor. 11:3) the Apostle explains that the "head of the woman is the man." (Eph. 5:22-32.) The Heavenly Father has arranged that His Son, the Anointed Jesus, who is in the "express image of the Father's person," (Heb. 1:3) is to have a Bride. (Rev. 21:9) This Bride is to be made up of a class, the elect overcomers of the Gospel Age. When completed and glorified, the Bride, the Church, will be the "Helpmeet" of Christ, and will be to His honor and glory.

MAN—What is He?

Q803:1 QUESTION—What is man? Is he half spiritual and half fleshly, or is he entirely a human or earthly being?

ANSWER—There is not a single expression to be found in the Scriptures in which it is stated that man was created in any sense a spirit being. On the contrary, the Bible distinctly asserts that man is of "the earth earthy," that he was formed of the dust of the ground and that the breath of life was breathed into his nostrils and he became a living soul. (1 Cor. 15:45-47; Gen. 2:7.) The Scriptural expression, "And the spirit returns to God who gave it," has reference to the life principle or spark of life which the Lord imparted to Adam when he was created from the dust of the ground. This breath of life is the active principle that makes the living being and when removed from the body it returns to the Creator who is the source or fountain of all life. The Psalmist declares that man was created a little lower than the angels, the lowest of the spirit beings. Man is the highest of the animals or earthly beings, and in the divine arrangements was to be the ruler or the monarch over the earthly realm having dominion over the beast of the field and the fish of the sea and the fowls of the air. In view of this plain teaching of the Bible on this matter, we can understand the words of our Lord and His Apostles that one must be begotten of the holy spirit in order to have a spiritual existence in any sense. The Lord Jesus was the first one to be developed as a spiritual new creature, from the fleshly or earthly condition. Although He was a perfect man, we read that He was made perfect through sufferings (Heb. 2:10) as a spiritual "new creature," "being, indeed, put to death in the flesh, but being made alive in spirit." (1 Pet. 3:18—Diaglott.)

MARRIAGE—Unbeliever Sanctified By Believer

Q803:2 QUESTION—Can you explain the words of the Apostle Paul (1 Cor. 7:14): "For the unbelieving husband is sanctified by the (believing) wife and the unbelieving wife is sanctified by the (believing) husband; else were your children unclean (sinners under condemnation, unjustified, **[Page Q804]** unrelated to God, aliens from His care and blessing, but now are they holy")?

ANSWER—As the disobedience and alienation of Adam and Eve from the Heavenly Father brought alienation to all their offspring, so the reconciliation of the Lord's people through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted as justified through their parents, up to such a time as the child shall have an intelligence and will of its own. The question is more complex, however, when one parent is the Lord's and the other is a stranger and an alien from Him; but the Apostle assures us that in such a case God counts the child as His, through whichever one of its parents is the Lord's disciple. The standing of the believing parent is counted as offsetting and overruling the standing of the unconsecrated parent, so far as the child is concerned.

MATERIALIZATION—Appearance of the Dead: Fallen Angels

Q804:1 QUESTION—What are we to think of the amazing occurrences, accounts of which are appearing in the daily press and in the monthly publications, to the effect that messages have been received from the noted English publicist, Wm. T. Stead, who was drowned when the Titanic sank mid-ocean; and that he has appeared and conversed with several well-known people on different occasions? Does this not prove that the dead are not dead but more alive than ever? (Aviator.)

ANSWER—It is true that many remarkable manifestations of an unseen, supernatural power have been reported through the daily press of late. There is no doubt as to the authenticity of these demonstrations. They are vouched for by the very best of human testimony. As the Scriptures unmistakably teach that the dead are unconscious in the tomb and will not be awakened until the resurrection morning, we are forced to the conclusion that these supernatural phenomena are not created by those who have gone down into death. The Bible explains the mystery to those who are willing to accept its testimony. It tells about the fallen angels, demons, who left their former habitation, their spiritual estate, in the antediluvian times, and went contrary to the Divine will, for which they have been restrained in chains of darkness (the darkness of the night) until the judgment time. These have manifested their power all down through the ages, obsessing people, impersonating the dead, and otherwise deceiving mankind. Note carefully the following Scriptures: Exo. 22:18; Deut. 17:9-12; Lev. 19:31; Lev. 20:6; 2 Kings 21:2,6,11; 1 Chron. 10:13,14; Acts 16:16-18; Gal. 5:10-21; Isa. 8:19,20; Isa. 19:3.

MILLENNIUM—Before or After Christ's Coming?

Q804:2 QUESTION—According to Rev. 20:6; 1 Thes. 4:16, will the Millennium be before or after the coming of Christ? It is claimed by some that the Millennium began in the year 799 and ended in the year 1799 A.D.—Millennium meaning one thousand years—and is known **[Page Q805]** as the Papal Millennium. Is that the Millennium mentioned in the Bible?

ANSWER—The Scriptures above referred to, together with many others, show that Christ will reign during the Millennium, and we all know that Christ has not reigned yet. If Christ was reigning now we would not have the great systems of evil in the earth, for the Scriptures declare that when "His judgments are in the earth then the people shall learn righteousness." (Isa. 26:9.) The Scriptures in your question declare that "the dead in Christ shall rise first" at His coming. In harmony with this we see that then He will take unto Himself His great power and reign, as set forth in Rev. 11:17,18. Jesus Himself declared (Mat. 25:31), that His reign would follow His second coming.

MILLENNIUM—No Infant There

Q805:1 QUESTION—Please explain Isa. 65:20, which reads: "There shall no more come thence an infant of days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old." (G.A.N.)

ANSWER—The verses connecting, particularly the 25th, show that it is during the Age in which divine favor and blessings are to be disseminated over the world, and when the terms of salvation are much more favorable to humanity than now, that an incorrigible sinner dying at an hundred years of age will be but as a child. The apparent teaching of the Scriptures is, that a thousand years have been set apart in the Creator's plan of salvation, and that this period of time, constituting the judgment or trial day of the world, will immediately follow the Christian Era. In the meantime, those who are to be the judges and rulers over the world in that day are now being prepared and qualified for that future work. (Acts 17:31; 1 Cor. 6:2,3.) In that Age of joy and blessing (Psa. 92:4-9), when a wayfaring man though a fool shall not err concerning the way of salvation (Isa. 35:8-10), all will have at least an hundred years to make some progress in the way of righteousness. Failing to do this they will die as an infant, for one an hundred years of age, comparatively speaking, is but an infant to one a thousand years old, for all who will comply with the terms of righteousness will live to the end of the thousand years, and may make their existence eternal if they successfully endure the final trial or test at the end of that Age, when Satan is loosed for a little season. (Rev. 20:7.)

MIRACLES—What Were "Greater Works Than These"?

Q805:2 QUESTION—Please explain John 14:12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (J.A.B.)

ANSWER—Whatever may be the meaning of the Master's words, it is obvious that not any of His followers have ever been able to do "greater works" than He accomplished **[Page Q806]** as regards the miraculous works of opening the blind eyes, unstopping the deaf ears, raising the dead, stilling the tempest, etc. The "works," therefore, must be of a different nature, or upon a larger scale. Both of these are true. The last expression of the verse should be noted in this connection—"because I go unto my Father." Our Lord, when he ascended on high, and had presented the merits of His sacrifice in behalf of His followers, could then bestow the holy Spirit of sonship upon those who, through faith and obedience, would become members of His Church. These receiving the holy Spirit, or power of God, would be enabled to accomplish the "greater works" of opening the spiritually blind eyes, unstopping the spiritually deaf ears, raising to spiritual life those who were dead in trespasses and sins, and stilling the tempests of the soul; all of which, from the Divine viewpoint, is a far greater work than the merely physical healing, etc. Then again, when the Church of Christ has been glorified in the Heavenly state, the work of raising the dead, and healing, blessing and restoring to full life and health and joy and happiness, will be executed on a world-wide scale, for the promise is that all the families of the earth will be blessed through "The Seed of Abraham"—Jesus and the members of His Body, the Church. (Gen. 22:18; Gal. 3:27-29.)

MIRACLES—Why Not In Our Day?

Q806:1 QUESTION—Are we to accept the Bible account of the miracles that were performed in olden times? Why are not miracles performed in our day? (Doubtful.)

ANSWER—This is an age of miracles, with messages being flashed thousands of miles through space, and under the seas, and around the globe. Marvelous discoveries and wonderful inventions are being made almost daily. Some of the achievements of our times almost eclipse those of former days, even the miracles of which we read in the Scriptures. As a matter of fact, miracles are transpiring all about us continually. The reproduction of living organism, either animal or vegetable, is beyond our comprehension, as well as beyond our power—hence miraculous. We can see the exercise of life principle, but can neither understand it nor produce it. Two seeds are planted side by side; the conditions, air, water, and soil are alike; they grow we cannot tell how, nor can the wisest philosopher explain this miracle. These seeds develop characteristics that are exactly opposite, though the conditions were the same. The Creator who formed all of the marvels that we see about us in the material world, would surely be able to perform the miracles narrated in the Bible, and therefore, we need have no doubts as to their authenticity.

MOSES—Michael and Devil Dispute Over Body

Q806:2 QUESTION—In Jude 9, is described a contention and dispute between Michael, the Archangel, and the Devil over the body of Moses. Why this dispute? (C.W.W.)

ANSWER—We quote from an eminent authority an explanation as to the reason for the contention between Michael and the Devil: "The Lord Himself buried Moses, hiding the place of the sepulchre. The primary reason for **[Page Q807]** this probably was to hinder the Israelites from carrying his corpse as a mummy, which in after time might have become a temptation to idolatry. The passage in Jude 9, which mentions Michael contending with Satan concerning the body of Moses, is a hint along this line that Satan desired to have the corpse to use it for the further misleading of the people, but that the Lord through Michael the Archangel hindered, prevented this, and kept the burial place a secret from the Israelites. But there is another view of this matter which is interesting because it relates to spiritual Israelites. Jesus and the Church unitedly constitute the antitypical, or greater Moses—the Spiritual. Their inheritance is not to be earthly but heavenly, and a grave is a symbol of hope as respects an earthly resurrection. Hence it was appropriate that the type should not show an earthly grave since the antitype has no hope in that connection."

MOSES and ELIJAH—How Recognized on Mount

Q807:1 QUESTION—At the transfiguration of Jesus, Matt. 17:3, states that Elias and Moses appeared and talked with Him. Will you please explain how it was possible for the Apostles to recognize that these two who were with the Lord were Moses and Elias? (W.C.C.)

ANSWER—As the Scriptural narrative does not contain the information as to the modus operandi by which the Apostles recognized the Patriarchs, we are forced to rely upon our own resources, and to accept that which would appeal to us as the most reasonable solution of the matter, without forming a too positive conclusion. There are two ways by which it would be reasonable to suppose the Apostles were made aware of the identity of the two who appeared with the Lord. In the account it says, "There appeared unto them Moses and Elias, talking with Him." During this conversation it would be the most natural thing in the world for the Lord to address them by their names. Then again, as they were coming down from the mountain with the Lord, He may have informed them as to the identity of the two they saw in the "vision." They did not actually see Moses and Elias but merely a "vision," as stated by the Savior when He said, "Tell the vision to no man until the Son of man be risen from the dead." (Mat. 27:9.)

N

NATIONS—God's Supervision of.

Q500:2 QUESTION (1914-Z)—2—Should we understand from the **[Page Q501]** following Scriptures that God guides the affairs of nations, and chooses their rulers?

"The Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. 4:17.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."—Rom. 13:1,2.

ANSWER—These Scriptures are in harmony with other statements of Scripture. In the case of Nebuchadnezzar, for instance, after he had been seven years insane, lying amongst the beasts of the field, his reason returned to him and he extolled the God of Heaven, acknowledging that God setteth up those whom He will and putteth down those whom He will. We understand that God's dealing with King Nebuchadnezzar was *prophetic*.

In the case of Israel God had very particular oversight of their affairs, and dealt with their rulers. David was anointed when he was a youth, to be king in due time instead of Saul. So with several others of their kings—the Lord had them anointed in advance. It might be said of Israel, that whoever sat upon the throne was there as the Lord's representative. We remember also that on one occasion the Prophet of God was sent to anoint one of the kings of Syria and to give him a prophecy respecting himself, that he should take the throne.

Looking back, we see that in the case of Pharaoh, the perverse king of Egypt, God declared, "For this very purpose I raised thee up, that I might show forth My Power in thee." God did not approve of Pharaoh, but used him to show forth His own glory. God also used King Cyrus of Persia as a servant to perform His bidding.

GOD'S SUPERVISION OF CURRENT EVENTS

All of these recorded instances show a vital interest on God's part as to who shall come forward and who shall be retarded when these matters would affect His own Plan. We are not to understand that these different kings represented God's choice as respects their loyalty to Him, but that these were the ones through whom the Divine Plan in operation could be signally manifested and outworked. And so it is today. The Lord knows which of the men running for the office of President of the United States in the fall of 1912 would be the most suitable—the one who would most fully cooperate in the carrying out of

the very conditions which He is pleased to permit to come to pass at this time.

The Lord guides in the affairs of nations now, only in so far as such oversight will promote the fulfillment of His own purposes. When the monarchs of various countries declare themselves "King by the grace of God," we do not agree to the thought they have in mind in making such claim. They are expressing the thought which has prevailed throughout Christendom for centuries—that they reign as representatives of the Kingdom of God, and by His special *favor*. And likewise the Catholic Church: When the Pope claims that he is the head of the Church of Christ, claims that he is Christ's Vice-regent, he thus claims that Christ has set up His Kingdom, and that the Pope reigns in His stead.

[Page Q502]

OVERRULE TO OUTWORKING GOD'S PLAN

After the Papal power waned in Europe, and the Protestants came into power, the Protestant rulers claimed the same right that the Catholics had claimed—to rule as the Lord's special representatives. And it is from this standpoint that kings maintain that they reign "by the grace of God," that the Kingdom of God is set up, and that they are reigning in God's Kingdoms. We do not understand this to be the right thought, but that in God's providence He permits these to occupy the thrones of the world for the time being. We understand that God does exercise a supervisory oversight in respect to them—not that He has authorized them to represent Him, or that He is responsible for their deeds and acts, but that He is so controlling matters as to cause them to outwork His own arrangements.

God will not convert a king in order to do this; He will not make him a saint. But He can allow or hinder events without interfering with the free will of any individual, and without becoming responsible for his government.

We may assume that this supervision of Divine Power is for the ultimate interest of mankind. We remember that there is a Prince of Darkness, who is seeking to do violence to humanity. Our thought is that the Divine Power hinders or restrains, so that the worst things cannot come to pass until His due time, and He overrules to bring those into power who will have the disposition to do what He purposes to permit when His due time has arrived. However, since the Lord does not explain to us *just how* He does this, it would be wise for us not to be too emphatic in our statements.

NATURE—Divine vs. Image of God.

Q502:1 QUESTION (1915)—1—Does not the attainment of the Divine nature mean attainment to the image of God in which man in the beginning was created? Does not the word nature here have the significance of disposition, character?

ANSWER—It does *not!* Man never had the divine nature. The Apostle Paul points out, in discussing this subject of natures, in connection with the resurrection, that there is one flesh of fish, another of beasts, another of birds, and another of men. The fish does not have the same kind of flesh the bird has. We all know the difference. The flesh of fish, and of birds, and of beasts, is all different.

Then comes man, the highest of all the earthly beings. The Apostle calls our attention to the higher forms of existence; he calls attention to another plane of life. He shows that man, the highest of the earthly creatures, is lower than the lowest of the spiritual beings. He tells us about angels, principalities, powers, and the divine nature, the highest of all. The perfect human being is God manifest in the flesh. It is as close to the divine nature as the flesh could come. It represents the divine nature as nearly as is possible for a human being. The angels are also in God's image or likeness; the cherubim and seraphim as well, although on a higher scale than man. The highest of all is the divine nature. That nature only God had originally. And that kind of spirit nature which God has He gave to Jesus at His resurrection, as a reward for His faithfulness. Jesus did not have it before He became a man; but as the Father has inherent life, i.e., life in Himself, not a life **[Page Q503]** derived from food and water, "So hath He given to the Son to have

life in Himself." We cannot understand that kind of life. I cannot imagine how God could give a life that has no need of anything to sustain it. You never had any experience along that line. I never had. We would have been as great as God is to fully comprehend Him.

We see the difference between apprehending and comprehending. To *comprehend* is to take in *fully*. To *apprehend* is to touch, or lay hold upon. You and I can apprehend, or lay hold of God, but not very clearly, because we are so little and He is so great. We cannot comprehend God. We can simply touch Him, or apprehend Him.

The Apostle dwelt upon this matter; he was apprehending, or touching God, as God had apprehended or touched him. God has laid hold of us, come in touch with us. We do not come in touch with God and say, "We will have Him for our God." He laid hold upon us and told us about His arrangement for us. We were responsive to it; we thought how wonderful that He would thus take notice of us. So we are seeking to apprehend that for which we are apprehended of God. Man was not created in God's image in the sense that he is of the divine nature, which is far above cherubim and seraphim, while man is a little lower than even angels.

NEIGHBOR—Who?

Q503:1 QUESTION (1905)—1—Who is our neighbor?

ANSWER—Our Lord tells us in the parable of the "Good Samaritan." Luke 10:29-37.

NERO—Present Condition.

Q503:2 QUESTION (1913)—2—What is the present condition of Nero's soul? Where is he—in hell?

ANSWER—I have no private information from Nero, my dear friends. I merely know what the Bible says. It says that Nero is in hell—the Bible hell, not in the hell of Dante, which is quite a different matter. Dante, you know, had a large imagination and he pictured purgatory and described how he went with an angel and looked into different places. He saw some with their heads down in the fire and their feet up being roasted; others had their feet down and the flames were coming up around their bodies; others were being rained upon with molten fire; others were being chased by devils with pitchforks, and still others were being frozen. People living in cold countries are supposed to like heat, and therefore Dante imagined that in purgatory they would be frozen. All this is imagination. As for hell, Dante did not dare to describe it. He went to the door and said, "He who enters here abandons hope," and did not enter.

The soul of Nero is where other souls are—it is dead. There was no fake about it. The devil is wrong in saying he is more alive than when he lived. He will stay dead until the time when the great Life-Giver will call him forth, as the Master said, John 5:28,29: "Marvel not, the hour is coming in which all who are in the graves will hear the voice of the Son of Man and come forth; they who have done good (the saintly class, having divine approval) unto the resurrection of life." They will have the perfect life, "changed in a moment, in the twinkling of an eye." As the Apostle says, "Every man will come forth in his own order," in his own band, or company. How many bands there will **[Page Q504]** be I do not know, as God has not revealed it. I know not in which of these bands Nero shall come forth. I know they shall come forth. Jesus says, "They shall come forth unto a resurrection of damnation." Yes, my brother, the word damnation is there, but it is a very unfortunate translation, which has confused a great many of God's people. This is an illustration of how the human mind works when it is twisted by false doctrine. The translators, having in mind the eternal torment of the wicked, when they came to this word translated it damnation, whereas, had their minds not been beclouded they would not have so translated it. It does not mean eternal torment any more than it means potatoes. It means crisis, it means decision. They will come forth to demonstrate fully whether they will come into harmony with God and prove worthy of life, or not. The test now is not such a test. We are having our crisis now. If we have heard his voice, accepted his terms and entered into a covenant of sacrifice, then, having bound ourselves by this covenant to be his disciples and walk in his

footsteps, our crisis will begin there, and continue through the remainder of our lives to determine whether we will obtain the prize of the high calling.

When the world will come forth from the tomb they will come forth to a crisis; not damnation at all. The same word occurs five times in the same chapter and in only one other place is it mistranslated damnation. We see the meaning of the word crisis. The sense of the Greek word has come into the English word also. We have incorporated words from various languages, and we use the word in the English in exactly the proper way. As for instance: If the doctor comes to a home and some one has a fever. We ask, "Is it a serious case?" He says, "I cannot tell until the crisis." What does he mean? The turning point, or point of decision, which will be the seventh, fourteenth, or twenty first day, as the case may be; it will always come on a seven, and when that is reached there will be a change for the better or worse. That is the meaning of the word crisis. If the doctor would come in and, after examining the patient you would ask him as to the outlook, and he would say, "I cannot tell until the damnation," what would you think of that? That would be the translation given in John 5:28,29, and it is equally absurd there.

The dead shall come forth to a resurrection of judgment, of testing, a crisis will be reached in their affairs. From that time they will not be allowed to do as they please. They will be compelled to be obedient to the rules of the kingdom, or receive stripes. If they resist far enough they will die the second death. If they respond to the opportunities they will be raised up to perfection, and by obedience to God they may have everlasting life.

NEW COVENANT—Re Gentiles?

Q504:1 QUESTION (1906)—1—Would it be right to say that the Gentiles would come under the New Covenant when they never have been under any other covenant with God?

ANSWER—Yes, it would be right, because the New Covenant does not mean another covenant. It will be another covenant for those who were under a previous one, but "new" and "another" have not the same significance. The Lord says, "After those days I will make a new covenant **[Page Q505]** with the house of Israel and the house of Judah," etc. In stating this matter respecting the new covenant, if we were to follow the connection it might seem at first as though it referred only to the Jews, but we are to remember that the Jewish people were a typical people. And just so if we read about the day of Atonement in the Law, you will find that the sin offering was made for the tribe of Levi, and then the second part of the sin offering for all the remainder of Israel. Now, where would you apply it? The Apostle applies it to every creature. In other words, all Israel means every creature in the outcome. In the type it was simply done with Israel, Israel as a nation being representative of the whole world in that atonement sacrifice. That is to say, all of God's provisions are for those who will ultimately become Israelites indeed. There will not be any provision for any who are aliens and strangers and foreigners. But now there is reason why people are aliens from God—the great adversary blinds their minds. All people who will come into harmony with God's plan through Christ, the great son of Abraham, will become thereby the children of Abraham, and thus will be a part of the "all Israel," who will have this new covenant confirmed with them and have the blessings and privileges included in it.

NEW CREATURES—Are We Actually or Reckoned?

Q505:1 QUESTION (1906)—1—Are we actually new creatures at the moment of our consecration, or reckoned so?

ANSWER—I presume the brother means in the moment of the acceptance of our consecration. It is one thing for us to consecrate, and another thing for the Lord to accept the consecration. I understand the point of this question to be on the word "actual." Are we actually new creatures, or are we merely reckoned new creatures, is the thought. I think persons might, with equal sincerity, state the matter both ways, and have different thoughts. Actually I am a man, physically I have a human body, a human brain,

etc., but the Lord tells me to reckon myself dead. Now I reckon myself dead. He tells me to reckon that I have passed from death unto life, and that I am now alive. But my human being, and human life, and human rights have been sacrificed, and I am now a new creature; I am to reckon that so. He tells me that He reckons it so. That is to say, He is going to deal with me from the standpoint as though I were a new creature, with whom old things have passed away, and all things have become new.

So you see it depends on how we are thinking of the matter, when stating these things. Words are only vehicles for conveying thoughts. It is the right thought we want to get, and use the most reasonable words we know how to express it. So I can see how some words say we are not actually new creatures, but only reckonedly new creatures, and that we will be actually new creatures when we enter into the full perfection of the new nature in the resurrection; and yet I can see how the other might be stated also, and say that actually we have something new, that we are new as compared with what we were before, in the sense that we have the new mind, and that God is dealing with the new mind, rather than with the body, and since He is dealing with the new mind, it is an actual new mind, a new will, a new purpose, a new intention. So you see the answer **[Page Q506]** to this question just depends on which way you are viewing it.

NEW CREATURE—Responsibility for Past Sins.

Q506:1 QUESTION (1910)—1—Does God hold you as a new creature responsible for the sins of the past?

ANSWER—No, not at all. Sometimes people tell me secrets of their past life that are very profound, and this is one of the things that I have aimed to show them from the Scriptures, that from the time they have made their consecration God through Christ made up to them all their insufficiency, and then they were new creatures, and nothing of the past was held against them as new creatures on account of what they may have done as old creatures before they were accepted of the Lord.

The new creature, let me say, has only the earthly body through which to act at the present time; therefore, as the Apostle says, we may will, it may be our intention to do so and so, yet we may find ourselves not able to perform. However, as a new creature, you must will to do perfectly. God knows that you have only the earthen vessel and is not expecting you to do more than you can, only all that you can do. Bring every power of the body into subjection. In the 8th chapter of Romans he speaks of the spirit of Christ dwelling in you. Think what a power that is! Why, that power was able to raise Jesus from the dead. Is not that a wonderful power? Yes. Well, now, if you have received the holy Spirit of God and that was sufficient to raise Jesus from the dead, do you not think that will enable us to do considerable? Well, the Apostle says, let that spirit come more and more into the control of your mortal bodies. If you are new creatures, then as such you will bring your flesh as nearly as possible up to that standard every day.

I have found some dear friends troubled in spirit, because they have tried and failed or because someone else has done better than they could do. So I think of one brother in the Truth who said, Brother Russell, I wish I could do that the way you do. Well, I said, My brother, if you could do that as well as I can I would be ashamed. I was a Christian before you were born, and if you could do as well without my practice it would be a great shame to me. He said, Well, now, I never thought of it in that way.

NEW CREATURE—An Individual Matter.

Q506:2 QUESTION (1912-Z)—2—"If any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17.) Are we to understand from this Scripture that The Christ, Head and Body, is the New Creature, or should we understand that this term, New Creature, applies to the individual members of the Church?

ANSWER—Undoubtedly this is an individual matter. Individually we make consecration of our human nature in likeness to our Lord's consecration of His flesh. Individually we are begotten of the Holy Spirit.

Individually we are on trial for everlasting life or everlasting death. Individually we must make our calling and election sure, or fail. Individually we must be changed in a moment, in the twinkling of an eye. Individually, as we have borne the **[Page Q507]** image of the earthly one, we shall bear the image of the heavenly.

Moreover, this New Creation includes not only our Lord, its Head, and the Church, His Bride, but also the equally spirit-begotten. They, too, will belong to this New Creation because they will no longer be members of the human family. This New Creation embraces all who belong to "the Church of the First-borns, whose names are written in heaven." (Heb. 12:23.) The chiefest in this glorious Church will be the Royal Priesthood. The lesser brethren on the spirit plane will be the antitypical Levites, the Great Company class.

NEW CREATURE—Re the Robe.

Q507:1 QUESTION (1912-Z)—1—Can the New Creature's body sin?

ANSWER—The New Creature's proper body is the Spirit body of the First Resurrection. But before getting it he is placed on probation and given his old human body to practice with. The New Creature cannot make the old body obey him *perfectly*. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect Law of God—Love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a *good* fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity—all from Adamic weakness—all, therefore, *forgivable* by the Redeemer, who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the New Creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the New Creature. To whatever extent the New Creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The New Creature *only* is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a New Creature. It shows him as in Divine sight, holy, harmless, undefiled, through the merit of Jesus his Advocate and Redeemer.

NEW CREATURE—And Sin.

Q507:2 QUESTION (1912-Z)—2—Can the New Creature sin?

ANSWER—Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (1 John 3:9.) That is to say, so long as any New Creature continues to possess the Spirit of God, the Holy Spirit, he *cannot consent wilfully* to do sin. If one Spirit-begotten does *sin wilfully* it implies that prior to that *wilful sin* he parted with his spirit of holiness (lost the seed of his begetting) and got instead a spirit of sin, the spirit of the Adversary. In other words, a holy person, possessing God's Spirit of begetting, cannot *wilfully* and *intentionally* do that which he knows to be unholy and displeasing to God. He cannot take pleasure in sin. He once died to it, and to have it revive means a return to wallowing in the mire—"twice dead, plucked up by the roots"; ready to be taken and destroyed as a brute beast—Jude 12; 2 Pet. 2:12.

[Page Q508]

NEW CREATURE—Is Body Part of?

Q508:1 QUESTION (1912)—l—Is the body of a consecrated person a part of the New Creature?

ANSWER—Yes and no. It is not a part of the New Creature because the New Creature is spiritual, and the new body, which belongs to the New Creature he has not yet received, but he is hoping to receive it

according to the Lord's promise, when he shall have demonstrated his loyalty—in his resurrection. We have this treasure (the New Creature, the new will, the new mind) in an earthen vessel. The earthen vessel is not the New Creature. But on the contrary we might properly say that the body belongs to the New Creature; in the same sense that your dog belongs to you. Your dog represents you or is you to such an extent that you would be held responsible for what he does. You would be liable for damage which he might do. So as a New Creature, he must keep the mortal body muzzled, and keep it from doing harm in the world. It is yours to use. But, you as a New Creature, will prosper and develop and become more and more established in the Lord in proportion as the Old Creature becomes more and more dead. The Apostle tells us, "Reckon ye yourselves dead to sin, but alive to righteousness." He tells us that the spirit of Christ operating in us should quicken or energize our mortal bodies in the service of the Lord, as the servants of the New Creature. Draft the mortal body into the service of the Great King as alive from the dead—that is the thought.

NEW CREATURE—Is It Divine?

Q508:2 QUESTION (1912)—2—Is the New Creature divine?

ANSWER—The New Creature is begotten to the divine nature. The intention of begetting was to bring these new creatures to the divine plane or nature. "We are all called in the one hope of our calling." St. Peter tells us that God gave "the great and precious promises, that we might become partakers of the divine nature." We were begotten of the Holy Spirit with this end in view. Then, properly, the question might come in, Will all who are begotten of the Holy Spirit attain to the divine nature?

We answer, No. Some, according to the Scriptures, begotten of the Holy Spirit, will go into the Second Death, and not attain to any nature. Others begotten of the Holy Spirit will not attain to the divine nature, but attain to a spirit nature, lower than the divine. How this will be has been illustrated in the WATCH TOWER, but we will repeat some of the illustrations. For instance, among the bees: All bees are begotten in just the same way, whether they turn out to be a drone, queen bee or worker. There are three kinds, and the begetting is the same in every case. The after treatment causes the difference. One larvae becomes the queen simply because supplied a greater abundance of food and not because of any different begetting. So with the Church, begotten of the Holy Spirit. God provides the nourishment, and if you and I appropriate this and use it, it will build us up, and we will become the Queen, the Lord's Bride. Otherwise we may develop into the Great Company class or fail altogether in the Second Death.

[Page Q509]

NEW CREATURE—Is It Real or Reckoned?

Q509:1 QUESTION (1913)—1—Is the New Creature real or merely reckoned?

ANSWER—The New Creature is real, so real that the New Creature can die the second death. If it were only a reckoned matter it would not be so serious, but the whole proposition is carried out, to my understanding, on a real basis; that we must really, not reckonedly, come and present ourselves a living sacrifice. Christ needed to have really died before He could impute His merit to us. If it were merely a reckoned matter, God could have dealt with the lackings we have, but Jesus really ascended up on high and presented the merit of His sacrifice on our behalf. Not until that moment could God grant the Holy Spirit to the waiting disciples, and that Holy Spirit came to them as a real begetting to the new nature, "old things have passed away and all things have become new;" very positively so, in my judgment.

NEW CREATURE—How Perish?

Q509:2 QUESTION (1914)—2—How can the New Creature perish, if, as the Bible declares, we are "begotten again, not of corruptible seed, but of incorruptible?"

ANSWER—The New Creature is begotten of incorruptible seed in the sense that this seed will not

become unholy. It will not be corrupted. Therefore, the Apostle argues, if any of God's people, after receiving the holy Spirit, if they turn away from that holy Spirit, they are losing it entirely, that they are dying to it, that God's Spirit cannot be corrupted. You may give your will or consent to God's Spirit and then you may afterward take your will away from God's Spirit of begetting; but the Spirit of God always stays pure, holy, incorruptible, but that Spirit in you is the begettal or the energy of God working in you and to bring you to that incorruptible condition, if you allow that holy Spirit in you to do God's good pleasure, and then eventually, by the change of resurrection by God's favor you would be an incorruptible being beyond the veil. It is the holy Spirit that is incorruptible. It is the holy Spirit that cannot be perverted, and it will not stoop to corruption. As long, therefore, as we have this spirit energizing us and actuating us, we are incorruptible, but as soon as we renounce that, we do not change God's Spirit, but we become corrupted ourselves, and will die the second death, as St. Paul explains.

NINETY-AND-NINE—Vs. The Sinner.

Q509:3 QUESTION (1911)—3—Please comment on Luke 15:7; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Who are the ninety and nine, and who is the sinner?

ANSWER—This being a parabolic statement, it is not proper that we or anyone else should speak dogmatically. Neither the Lord nor the apostles have given us the interpretation. We must merely give you our guess; and our broad guess would be that the Lord here means to teach that there is great sympathy in heaven for all of those who have fallen in sin and who will be recovered out of it. Any sinner recovered from his sin would be a source of joy and rejoicing amongst the holy ones among the angels—more **[Page Q510]** joy over the returning of a sinner from his way than from the fact that a great many angels never sinned at all, and never left the right way, and never did therefore, return to it. As for man, there are no just men that need no repentance. There never have been. Adam was the only just, perfect man who ever lived, and by the deeds of the law none were justified. And as the apostle says, "There is none righteous; no, not one." Then anybody repenting would be one who had been an unjust person, and all the world had been unjust. All mankind, therefore, in coming back to God must come back repentantly, and there is joy in heaven over all the human family as they come back in harmony with God and in harmony with righteousness. We are not to think that the angels would despise those who come back, nor that the heavenly Father would despise them, but rather, there would be great joy in the recovery of each one from his fallen and sinful state, whether he come back now under the condition of the Gospel call, or whether he shall come back in the next age under Messiah's kingdom—no matter, there will always be joy in heaven over everyone who comes back into harmony with God. And whoever these just persons are, who need no repentance, they are not on earth, as far as we know. The angels of heaven, alone, would seem to me to fit this description, as being just persons who need no repentance. They never fell from their obedience to God, and never needed to be redeemed, or repent. Christ never died for their sins, for they have no sins. These great things God has done and Christ has done for sinners. While we were yet sinners, Christ died for the ungodly. That was for you and for me, and we were not just persons, nor anybody of the human kind.

NOMINAL CHURCHES—Re Visiting Them.

Q510:1 QUESTION (1910)—1—In view of the fact that several dear brethren are coming into the truth, would the suggestion in a recent Tower of visiting the nominal churches apply to congregations of "Holy Rollers," etc.? Do you approve of visiting such meetings, under any circumstances?

ANSWER—Our suggestion in the Watch Tower was to the effect that it should not be considered as a sinful thing for us to visit some of the nominal churches. I have found some dear brethren and sisters who seem to feel that if they would even go into a nominal church they would commit a sin. I think they are making a mistake; and that mistake would quite likely crop out somewhere in their experiences with others and be injurious to the cause and to themselves. Therefore, this answer in the Watch Tower was to

the effect that if there were no other meetings we could attend, and no other service would be neglected by our attending these, it might not be amiss sometimes to go to some nominal church meeting, and to take part, for instance, in a testimony meeting, using our opportunity with the others either to give a testimony or to offer a prayer and to join with them in singing. I could go into nearly any Methodist or Presbyterian congregation and feel sure I could have a good time with them. I believe many of them are well meaning. The fact that they are not as far advanced in Bible study as ourselves and do not see the divine plan as clearly as we do need not hinder us from having good fellowship with them to the extent they do see. If they love God, if they revere the name **[Page Q511]** of the Lord Jesus Christ, and if they are seeking to walk honestly, and soberly, and decently, let us be glad to give them recognition to that extent. Now, I do not wish to be understood as advising anybody to neglect meetings where they could go to still more spiritual advantage. As the Apostle says, Forget not the assembling of yourselves together. It is still better if you can meet with those who are advanced in the truth, and who could help you and to whom you in turn could be of special help. That certainly should be your course and certainly would be what you should do.

Then in respect to the meetings with Seventh Day Adventists, and Holy Rollers, Christian Scientists, and Spiritualists—I do not know how many the brother included in his question, but I would advise you to stay just as far away from all such people as you can; not because they are out of the general run, but because they seem to be, to our judgment, seriously out of the way. I cannot imagine, for instance, that we could be of any good or get any good in a Christian Science meeting. I feel sure that, for my own part, I would be doing wrong, and that I would be giving my influence to something that would be really pernicious, injurious. I would feel different in going amongst Methodists, and Presbyterians, and Baptists, and Episcopalians; I would feel that I was not doing any serious injury, and perhaps might have an opportunity of doing some good.

As for Spiritualists, I would not meet with them under any consideration, would not attend a seance if you would pay me a thousand dollars for it. Why? Because I thoroughly believe it is of the adversary, and I would think that I was putting myself in the way of evil, and that quite possibly some injury would come to me, I would not know how. If I did not know better the matter would be quite different, but since I do know better I am responsible for what I do know; and, similarly, with those who do not know better about Christian Science. No doubt honest people are amongst them, and honest people commingle with them. But, to my understanding, both Spiritualists and Christian Scientists deny the very fundamentals of Christianity.

Now, about the Holy Rollers. I have no doubt that some of them mean very well, and are deluded of the adversary, and I am sorry for them. But that would not mean that I should in any manner encourage them, or take any part with them; my conscience would not permit it. I would feel that I was dishonoring the Lord and that I was doing injury to them by being with them and seeming to give any measure of consent. But now these matters are for each one's own conscience and if anybody thinks differently, God bless him, let him follow his own conscience.

From the back of the Question Book:

NATURE—Christ's

Q807:2 QUESTION—Was Christ human and Divine at the same time?

ANSWER—The word "Divine" signifies "the nature of God." The Creator, God, is a Spirit Being glorious and immortal, dwelling in light that is inaccessible to mortal man. One possessing the Divine, immortal nature could never die. The human nature is the highest form of the earthly or fleshly nature. The Divine nature is the highest form of the spirit nature. The spiritual nature is one thing and the fleshly nature is another thing. (1 Cor. 15:44-46.) The blending of the two natures would produce a hybrid nature

or being. As to which nature Christ possessed while in the flesh, let the scriptures speak: "The **[Page Q808]** Word (Logos, Jesus) was made flesh." (John 1:14.) "Christ ... being indeed put to death (A Divine being could not die) in the flesh, but made alive in spirit." (1 Pet. 3:18.) "Since then the children have one common nature of flesh and blood. He also in like manner partook of these; in order that by means of His death He might vanquish him that hath the power of death." (Heb. 2:14; see also Heb. 2:6,7,9.) From the Scriptures it is apparent that the Lord Jesus left His spiritual nature and condition when He became the "Man Christ Jesus, who gave Himself a ransom for all." At His resurrection He received the Divine nature and honor and glory as a reward for His obedience to the Father's will even unto death. Nature is simply organism, and varies according to the form or quality of the organism. The element of life is always the same.

NEIGHBOR—Who?

Q808:1 QUESTION—One of the commandments of the Bible reads, "Thou shalt love thy neighbor as thyself." How may I know who is my neighbor?

ANSWER—Our Lord gives a clear answer to this question in Luke 10:29-37. He describes a man in distress and need. A priest came along and seeing the man passed by on the other side as if he were afraid he would be contaminated by even paying attention to the sufferer. A Levite did likewise. Then came a Samaritan (Samaritans were a mixed people, common and despised by the priestly class of Jews), and ministered unto the wants of the sufferer. The principle here taught is, that every man is your neighbor and should be treated kindly, generously, according to the Golden Rule. "Do unto others as you would have them do unto you." "Love your neighbors as yourself" and show that you do love them by dealing with all honestly, fairly and exactly as you would like others to deal with you. The Apostle Paul announces the proper principle saying, "Do good unto all men as you have opportunity." (Gal. 6:10.)

NEW CREATURE—And Sin

Q808:2 QUESTION—Please explain this Scripture found in 1 John 3:8: "Whosoever is born of God doth not sin; for His seed remaineth in him; and he cannot sin because he is born of God."

ANSWER—A better translation from the original Greek manuscripts renders the passage thus: "No one who has been begotten by God practices sin; because His Seed abides in him; and he cannot sin, because he has been begotten by God." This begetting takes place at the time of the receiving of the Holy Spirit. In other words, it is the beginning of the new spiritual life, the living of the Christlike life. This "new creature" (2 Cor. 5:17) is in an embryotic state or condition while in the flesh and will be born of the spirit in the resurrection. The spirit of the Lord God is the power or influence exerted upon the minds and hearts of those who have surrendered their own wills and are obedient to the Divine will. This holy power of the Lord gradually transforms the mind of the Christian, shaping **[Page Q809]** the mental faculties so that earthly hopes, desires and ambitions die, while heavenly spiritual ones are developed. The spirit-begotten New Creature becomes spiritually minded, develops a new mind; his mind is renewed for so states the Apostle: "Be not conformed to the things of this world but be ye transformed by the renewing of your minds." (Rom. 12:2.) Because of the weakness and the imperfections of the flesh we sin almost constantly, not willfully; the new mind, the mind of Christ cannot sin. All who are honest with themselves will acknowledge that they are imperfect and cannot do the things that they would, perfectly. (See 1 John 1:8; 1 John 2:1.) The embryotic New Creature (the mind of Christ dominated by the Holy Spirit) cannot sin (willfully) as long as "His Seed (the spirit) remaineth in him."

NOAH—Drunkenness

Q809:1 QUESTION—If Noah was a just and respectable old gentleman of some six hundred years of age, how is it that we find him getting intoxicated—becoming drunk—as recorded in Gen. 9:21?

ANSWER—How true are the words of the poet:

The evil that men do lives after them;

The good is oft interred with their bones.

But one instance of straying from the path of rectitude and sobriety in a long life of fidelity to the principles of righteousness will stand out with startling distinctness and will be the subject of more consideration than all of the individual's noble acts and traits combined. However, we shall not leave Noah defenseless, but will call attention to the fact that his intoxication was after the flood and was wholly unintentional. The flood wrought great changes in the atmospheric conditions of our earth. To our understanding the deluge was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy. The dissolution of this canopy or envelope of water not only produced the flood, but altered the conditions of nature so that storms, rains, etc., resulted—things which had never been before. (Gen. 2:5,6.) Another result, we believe, was the development of an acidulous condition of the atmosphere tending to produce ferment, which directly affected human longevity, so that according to the Scriptures the average of human life decreased from eight and nine hundred years to one hundred. This ferment from the changed atmosphere, affecting the grape, generated "mold," and hence the alcoholic condition which produces drunkenness. According to the record, Noah's drunkenness was the result of the first vintage of grapes after the flood, and it evidently was contrary to all of his experiences preceding the flood. We are justified, therefore, in supposing that this one instance of Noah's having been intoxicated was the result of ignorance respecting the changed character of the grape product fermented.

NOMINAL CHURCH—Recognizing True Christians

Q809:2 QUESTION—I am a young married man and my wife and I desire to be good Christian people. We think we ought to go **[Page Q810]** to church and worship God, but as there are ten different churches in our neighborhood, I am at a loss to know which to make our church home. I have attended each one several times, and none of them seems to satisfy our minds and hearts. In one church it is all formality and dress; in another it is a continual plea for money; in another the Bible is seldom referred to, but it is all Higher Criticism and Evolution. I am almost disgusted and would like to know if my wife and I cannot remain at home and read our Bible and be good Christians without supporting with our time and money what appears to me as being "clubs" instead of churches. (Candid.)

ANSWER—It is true that we can worship the Lord at home, and unless we do worship the Lord at home, our church worship would be of little benefit. Worship is not a mere form but devotion of the heart. However, we are admonished of the Lord to "forsake not the assembling of ourselves together" (Heb. 10:25), and we should look carefully for a gathering of the Lord's people, however small in number. True Christians may be readily recognized by the test which the Master Himself instituted, "by their fruits ye shall know them."

NOMINAL CHURCHES—Parable of Vine and Branches

Q810:1 QUESTION—In the parable of the vine and the branches given by the Lord Jesus (John 15:1-8), are we to understand that the branches would represent the different churches and denominations? (S. S. Scholar.)

ANSWER—A critical examination of the parable should thoroughly convince any Bible student that the "branches" could in no way represent the five-or six-hundred different religious denominations of Christendom. At the time the parable was given, there were no denominations, and none were organized until several centuries afterward. The Lord never authorized the formation of these denominational systems, and furthermore, He has never recognized them as His representatives. If anything, they are of the "vine of the earth" (Rev. 14:18) for they are of an earthly or human origin. It is very evident that this fact is coming more and more to be recognized even by the representatives of the various religious bodies as, in general, they are advocating a federation of all the churches, and the eradication of denominational

lines. See what the Apostle has to say about denominationalism, 1 Cor. 3:3,4. The Master was addressing His disciples and telling them that they were the branches. His language is, "I am the true vine, ye are the branches." It becomes more apparent that He was referring to the individual when in the fifth verse, He says, "If a man abide not in me, he is cast forth as a branch." This same intimate relationship existing between the Lord and His faithful followers is pictured by the Apostle when he uses the illustration of the natural body to show how the brethren in Christ are members in particular of the body of Christ, 1 Cor. 12:14-27.

O

"OFFERING"—Used in Two Different Senses.

Q511:1 QUESTION (1911-Z)—1—"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (Heb. 13:11.) Would this show that the Sin-Offering is made in the antitypical Most Holy?

ANSWER—In general those who have translated anything in the Bible respecting the Tabernacle have seemingly been very careless in the use of the terms *Holy, Most Holy, Holy place,* etc. They did not discern that these terms were used **[Page Q512]** in different senses by the Jews, in connection with different portions of the Tabernacle. Correctly translated, our text reads: "The bodies of those beasts, whose blood is taken into the Most Holy *as an offering for sin,* are burned without the camp." We must remember that the word "offering" is Scripturally used in two different senses. In one sense of the word, our Lord offered himself at baptism, when He gave Himself to do the Father's will. That was His offering of Himself, His gift, when He presented Himself at Jordan. He finished the offering of His gift when He laid down His life on Calvary; and that life, laid down on Calvary, is an appropriate Sin-Offering. But it remained for the High Priest to ascend up on high, there to appear in the presence of God for us, to make *application* of the Sin-Offering. The sprinkling of the blood on the Mercy Seat was done in the Most Holy. But the presentation of that Sin-Offering was made at Jordan—or, in the type, when the bullock was slain.

OFFSPRING—In Him Live, Move and Have Our Being.

Q512:1 QUESTION (1909)—1—(Acts 17:28), "For in him we live and move and have our being, as certain also of your own poets have said for we are also his offspring." What is meant by the words, "We are also his offspring?"

ANSWER—The Apostle was addressing the heathen people at Athens who had erected an altar to the unknown God, and the Apostle wanted to address them along the line of their superstition. When talking with another it is a good point to get in harmony with them as much as possible. Don't get him down and make him mad. A great many of the Lord's dear people, with the best of intentions, arouse the antagonism of the one they are talking with, and thus do injury to both the truth and to themselves. The Lord did not send us to fight. If there is anybody that needs to be fought with it is ourselves. You remember the commission, "The spirit of the Lord is upon me, because he has sent me to preach the Gospel to the meek." As soon as you find that the person you are talking with is not meek, you should draw off—don't antagonize him, don't take a chisel and hammer and try to give him an ear. Our commission goes on to say that we are not only to preach the gospel, but to "Bind up the broken-hearted." We are not to try to break their hearts. Many seem to think they have a commission to go out and see how many hearts they can break, but there is not a word of that in the Commission. Look for the hearts that are already broken, for there are plenty of them in the world. You and I want to be peace-makers, trying to do all the good that we can, to bind up the broken hearts and pour in the oil of the spirit of the Lord. Let the Lord use the devil and others to break people's hearts; He knows how. Anything that you and I do must be with the words of life. Sometimes some word will enter into the very heart, just as when Peter said that the Jews had killed the Prince of Life; but let it be the arrow of truth and not of your own words, and let that cause

them to fall under Him. When they manifest some sorrow and contrition, remember what Peter said to them when they asked, Men and brethren, what shall we do to be saved? Did Peter say, You ought to be sorry, get down there and be sorry for a while? No, he put on some oil right away, and started to bind up the broken **[Page Q513]** hearts. He said, Repent, dear friends, I wot that ye did it in ignorance, God knows that. And so he tried to heal them.

Another part of the question is this: In talking with these men at Athens, Paul said, I noticed one of your altars as I passed by, and on it were inscribed the words: "To the Unknown God." Now, I declare unto you, etc. Paul went on to tell them that they ought not to think of these idols as being God, but that God is the great Creator who made all mankind, and he reminded them that some of their own prophets acknowledged this same thought. He was working in with them, you see. Paul is not here saying that they were sons of God and in harmony with God. The whole world lieth in the wicked one who keeps them under his power by telling them that God is a furious God and leading them to hate Him. No, the Apostle would encourage them to know God who made them, and who will welcome them back if they come in His appointed way.

OPIATES—Should the Consecrated Use Them?

Q513:1 QUESTION (1912)—1—Would a person who is fully consecrated to God, and who suffers from an incurable disease, commit sin in taking a remedy containing an opiate, when suffering from severe pain, sometimes incapacitating him from work, because of suffering so severely?

ANSWER—Such a person would not be committing a sin in taking an opiate. We are allowed to relieve such pain. We are allowed to relieve the pain of hunger by eating. And so, if we are diseased by thirst we relieve the distress by drinking. All foods in this sense are remedies. We remedy the case by taking that which relieves. If I were in such a condition, if I had such an incurable disease that brought great pain, and the opiate was the only right and proper thing to relieve the pain, I would feel justified in taking the opiate. I would try, however, to not deceive myself, but would get the advice of some medical man, a doctor, to tell me whether he thought it was necessary in my case. If he said, No, that I would injure myself, stupefy myself, then I would say, I cannot use it. No two cases would be exactly alike. As a rule all opiates are injurious and should be used only as a last resort under competent advice.

OPPORTUNITY—When Cease to Help Truth Financially.

Q513:2 QUESTION (1911)—1—How soon will the opportunity to help the cause of the truth in a financial way cease?

ANSWER—It depends on how soon you die. It might stop tonight with some of us. I don't know. I think the right way to do is to live according to our judgment, according to God's providence. If all we have belongs to him, use the best wisdom he gives you today, and when tomorrow comes, use the best wisdom you know then. Leave it to the Lord to determine how soon the opportunity will be shut off. If he has not given you any opportunities today, then do not use them; you do not need to worry about what you cannot do. I have known some Christian friends who were greatly worried because they could not do something. My thought would be that God does not expect us to do what we cannot do. What we should be anxious about is, what is possible for us to do. How can we order our steps according to his **[Page Q514]** Word? What can we do that will be pleasing to him, and will serve his cause? Let each decide this for himself. You know I never solicit money.

ORDINATION—The True.

Q514:1 QUESTION (1915-Z)—1—When, by whom and how were you ordained a minister of the Gospel?

ANSWER—Before answering this question, I would call attention to the Scriptural teaching on the subject of ordination. From what we believe to be the Bible standpoint, there are two ordinations proper.

One is of God; one of men. The ordination of God is the begetting of the Holy Spirit. Without this no one is authorized to preach the Gospel. If any are preaching without this ordination they are, to our understanding, preaching without Divine ordination. They are doing something that they are not authorized to do.

Our Lord told how He was ordained to be a preacher; and the Scriptures tell us that we are to walk in His steps and to have experiences similar to His own in many respects. As ministers of the Cross, we are to copy our Lord Jesus Christ as fully as we are able to do. But He was perfect, and we are imperfect. Consequently we are to have the *forgiveness* of our sins, while he had no sins. He, therefore, constitutes the basis of forgiveness of all who come unto the Father through faith in His blood. He mentions His own ordination, saying, "The Spirit of the Lord is upon Me; because He had anointed Me to preach good tidings to the meek." (Isa. 61:1.) As that ordination came upon Jesus, it later came upon the disciples at Pentecost; and all down the Gospel Age it has come upon the followers of Christ, anointing them to preach the Gospel.—Luke 4:17-21; 1 John 2:27.

All who have received the ordination of God have the authority to preach according to their opportunities and abilities. Some of them may be deaf mutes and cannot preach audibly. Others may be limited by sex; sisters cannot preach as do the brethren; but they can preach, nevertheless, in "showing forth the praises of Him who hath called them out of darkness into His marvelous light." (1 Pet. 2:9.) Moreover, they are fully ordained to make known the good tidings, but, according to the Apostle Paul's statement, not in a public way. There are some men who cannot preach publicly on account of lack of talent or opportunity, but all men, by their lives and conversation, can proclaim the glory and honor of the great and loving God who lifted them out of darkness into light, out of a horrible pit, out of the miry clay, and placed their feet upon a Rock and established their goings.—Psa. 40:2.

There comes, however, another special ordination of those who are called ministers of the Gospel, in which class I count myself. This is ordination by the Church, and is recognized by all denominations everywhere. By some it is considered a mere form, by some it is performed with great ceremony, by others with less ceremony. But to our understanding, each congregation should have those whom it has chosen ordained in a Scriptural way—by the stretching forth of hands—by a vote.

The form of the statement in Acts 14:23, with other frequent references to elders in connection with all churches, **[Page Q515]** justifies the inference that ordination was the *invariable* custom in the early Church. The term "elders," as seen in this text, includes evangelists, pastors, teachers, and prophets—public exponents. Hence it is important that we learn what is meant by the word *"ordained."*

At the present time the word *ordination* is generally used in reference to a *ceremony* of *installation*; but this is not the significance of the Greek word *cheirotoneo,* used in this text. It means "to elect by stretching out the hands," still the usual form of voting. This definition is given in Professor Young's "Analytical Concordance to the Bible." As this may be considered a Presbyterian authority, we give also the definition set forth in Strong's "Exhaustive Concordance of the Bible," which may be considered a Methodist authority. The latter defines the root of the word—"*A hand-reacher, or voter* (by raising the hand)."

The Scriptural method of ordaining elders in all the churches is by congregational election—by stretching forth the hand in a vote. To insist upon such an election before serving is to follow Scriptural order; it fortifies the elder, and, additionally, reminds the congregation of its duties and responsibilities as appointees of the elders in the Lord's name and Spirit—as expressing God's choice, God's will. Additionally, the Scriptural arrangement interests the members of the congregation in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation, and puts an end to their thinking of them as "my people"—rather than as "the Lord's people, whom I serve."

Whoever has not been ordained in these two ways is not an ordained minister of the Gospel in the Scriptural sense. First, the Divine ordination is necessary; second, the earthly ordination is necessary. By the grace of God I have both of these.

In the case of those who are doing a public work in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY, they are ordained as a whole. They are sent forth by the officers of the Society; and as a majority of the classes everywhere are recognized by the Society, and as they in turn recognize the Society, they therefore recognize this ordination through the Society.

ORDINATION—Authority For.

Q515:1 QUESTION (1915-Z)—1—Where did the Society get the authority for sending out preachers?

ANSWER—It gets its authority *primarily* from the Lord, who authorizes all His people, who receive the Holy Spirit to go forth. *Secondly,* the Society is a business organization for religious work in the service of the Lord, by printing books, pamphlets, charts, etc., and by sending out its representatives to preach—by word of mouth and by printed page. This is its only business. It is acting in the same way as did the Church at Antioch, who especially chose Paul and Barnabas to do a missionary work, and who voted these to be representatives of that Church.—Acts 13:2,3.

When Paul and Barnabas went forth, they did not say, "We preach in our name." They would have had a right to go in the name of the Lord and preach; but, in addition, **[Page Q516]** they had the financial backing, we understand, of the Antioch congregation, just as today our representatives have the backing of the Society. When they go to a place, they can say, "Here is a letter which shows that we are acting for the Society." So they do not go simply in the name of Christ, but they go as representatives of this Society, which is known to be doing an evangelizing work.

ORDINATION—Under What Name?

Q516:1 QUESTION (1915-Z)—1—Is the name of your Association: the Watch Tower Bible And Tract Society? or the International Bible Students' Association?

ANSWER—It is *both*. They are virtually the same thing. The International Bible Students Association, the Watch Tower Bible And Tract Society and the Peoples Pulpit Association are in many respects identical. Why have *three names?* For the same reason that there are in the various churches different Societies—the Home Missionary Society, the Christian Endeavor Society and the Epworth League, etc., etc. Are they not all doing the same work and trying to help people to live a Christian life, etc.? Yes. Why have different Societies? For the reason that each has a different branch of the work to which to attend.

So is it with us. The parent Association is the Watch Tower Bible and Tract Society, chartered under the laws of the State of Pennsylvania. Its purpose is to publish the Truth, to send forth missionaries, etc., etc. The property that was necessary to transact business, etc., was in its name; for no other was necessary in the State of Pennsylvania.

When we moved here to New York, we were informed that the Watch Tower Bible and Tract Society could not hold title to property here. We were told, "You can do business in a *personal* way, but not as a *Society.* So if you want to do any business here, you must be chartered as an *Association.*" "Very well, then," we said, "we will organize the Peoples Pulpit Association." This is merely another name for the Watch Tower Bible and Tract Society, for New York business.

Later on, in Great Britain, we were informed, "Your American Charter does not count for anything here." Consequently we took out a Charter there for the International Bible Students' Association. This reads practically the same as the Charter of the Watch Tower Bible and Tract Society.

These three different Societies were made necessary by the law of different states and countries. For some things the Watch Tower Bible and Tract Society is the preferable name. It is the parent Society and the

one to which contributions are made. Whoever makes a donation is expected, if he will, to make it in the name of the Watch Tower Bible and Tract Society.

The Peoples' Pulpit Association is the only one of the three that can do business here in New York, and the Watch Tower Bible and Tract Society deals with the Peoples' Pulpit Association as though they were two independent organizations. Nevertheless they are the same—just as with the different Societies of the nominal churches, which would have, perhaps, the same treasurer.

Thus the whole management is by the Watch Tower Bible and Tract Society, and these auxiliary organizations **[Page Q517]** merely help in carrying on its work. We sometimes use one name and sometimes another, just as any one would have the right to use any names appropriate to his work. It is equally appropriate to say that we are the International Bible Students' Association. We are Bible students, and are helping Bible students in all parts of the world, by the printed page, by financial assistance and in other ways. It is also appropriate to use the name Peoples' Pulpit Association in connection with persons who are engaged in preaching and are acting under guidance of the Watch Tower Bible and Tract Society.

In other words, the Peoples' Pulpit Association cannot transact business except through the Watch Tower Bible and Tract Society. The Watch Tower Bible and Tract Society has the management, and the Peoples' Pulpit Association does the work—absolutely.

The International Bible Students Association has no legal status except in Great Britain; the Peoples Pulpit Association has none except in New York State.

We keep the "Watch Tower" prominent in letter heads, etc., so that the friends would not misunderstand us and think that the "Watch Tower" has gone out of the work. We use one name or another, as would seem to be most convenient in the work. For instance, we now have on the title page of the Studies in the Scriptures the name International Bible Students Association, instead of Watch Tower Bible and Tract Society, as formerly. Here we have a distinctive name, different from others. There are Bible Teachers Associations, Tract Societies, etc., etc.; but here we have a name especially appropriate to put on our publications, because it represents exactly the thought which we desire to express.

ORDINATION—Re Laying On of Hands.

Q517:1 QUESTION (1915-Z)—1—How should we understand the Apostle's advice to Timothy to "Lay hands suddenly on no man?" Does not this imply a formal ordination?

ANSWER—The Apostle Paul's words to Timothy might be variously understood. If we should read in tomorrow morning's paper that some one suddenly laid hands on a man we would understand that he had been assaulted. We are to remember that this is not the way the expression would be understood in the Greek, but that the translators gave us what they thought the proper meaning. The early Church had a ceremony of formally laying hands on the heads of their elders, deacons, etc. When the Apostles did this, it was the indication of the impartation of the Holy Spirit. None but the Apostles could bestow this. The Churches may have had some custom amongst themselves in the way of appointing ministers, however, that in thus doing they might indicate that they approved of such persons.

There would be nothing improper in a similar ceremony, if a Pilgrim were sent forth by the Watch Tower Bible and Tract Society for a special service of some kind. The officers of the Society might step forward, lay their hands on the Pilgrim's head and say, "You are the representative of the Society." The priests in olden time laid their hands upon the head of the animal that was to be offered—to show that it represented them. So some one might be sent forth by the Society; but a ceremonial laying on of hands would be **[Page Q518]** merely an appeal to the eye, carrying with it no other authority than the words, "You are appointed for such and such service," etc.

This leaves each little company of the Lord's people to use whatever ceremony they choose.

Episcopalians and Catholics use a great deal of ceremony; other denominations use less. We believe that we also have the right to use as much or as little ceremony as we choose. The meaning of the word ordination is to authorize. True ordination is, first, of the Holy Spirit; second, of the association sending forth its servant with the Gospel Message.

ORDINATION—Re School of Theology.

Q518:1 QUESTION (1915-Z)—1—From what School of Theology were you graduated?

ANSWER—I am still in the School of Christ and have not yet been graduated. We get our theology from the Bible. Some of our friends have taken their theology otherwise, have taken it from human instructors, and have afterwards found that they had wasted their time. Some things which they were taught were *Scriptural,* and some things were *sectarian.* We are simply trying to find out what the Bible teaches. As the Apostle Paul said to Timothy, so we desire to do: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

The Apostle did not tell Timothy to go to some Theological School, or, tell him which would be the proper one to attend if he wished to get confused. He merely told the young man to rightly divide the Word of Truth—to see which portions refer to Natural Israel and which refer to Spiritual Israel; which are *earthly* promises, belonging to the *natural* man, and which are *spiritual* promises, belonging to the *Christian;* which belong to the *present* time, and which to the *future.*

Some of our number have been graduated from a theological seminary. At the time of their graduation they thought that their school was the best there was. But since they entered into the School of Christ, they find that really they would have been much better off if they had not gone to the seminary at all; for it took many months and years to get out of their heads the errors which were there drilled in.

ORDINATION—Object of Society's List of Questions.

Q518:2 QUESTION (1916-Z)—2—What is the object of the Society in getting out a list of questions with the intimation that the person who could answer those questions in a manner satisfactory to the Society would be considered a Minister of the Divine Word?

ANSWER—Those questions are designed to fill a long-felt want. The questions are quite unsectarian; they are all Scriptural. The Society desires to know from the Pilgrims who are now in the service, or from any others who may at any time represent the Society as Pilgrims, what are their thoughts, their sentiments and their understanding as respects these fundamental questions appertaining to the Gospel of Christ. Any Brother not willing to answer those questions would be considered to be confused in his mind, unstable, and hence not qualified to teach—not "apt to teach." This would not imply that he might not still be a Brother, but that he would not be considered a Brother suitable for **[Page Q519]** the Pilgrim service. Neither would it mean that the Brother must not preach, but merely that the Society *would not recommend* him as an exponent of the Divine Word.

Any Brother willing to answer the questions, but showing considerable confusion in his replies, would to us indicate that he needed further instruction before he could properly represent the Society and what the Society believes to be the Truth respecting God's Word. Such a Brother would probably be brought to Brooklyn and have an opportunity to participate for a time in other features of the service, as well as in the Bible Study classes held at every meal time; and, by fullest liberty, have an opportunity of asking any kind of questions on subjects connected with the Truth, that thus the whole matter might be thoroughly regulated and clearly seen and understood.

A FRIENDLY SUGGESTION.

Many of the Sisters in the Bethel Family, learning about the questions, made a special request that they might have a list of these and give their answers, with a view to practice and instruction which they might

thus derive. Elders and Deacons in various classes have similarly requested the questions. We believe that it would be profitable for all of the classes of Bible Students everywhere, if they would choose to Eldership such as could answer these questions so as to be worthy of the Society's V.D.M. degree. This might make a good many changes amongst the Elders, but we believe that they would be profitable changes. Furthermore, we believe that all Elders earnestly desiring to teach the Truth, and the Truth only, would be glad to have the very assistance which these questions would bring to them.

We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to those whom they elect or ordain as Elders—often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Tim. 3:1-7.) Next to the importance of the election of only a consecrated, spirit begotten child of God to Eldership should be the question. To what extent has he availed himself of the privileges of study, information? It is our thought that it is unwise to choose as an Elder any Brother who has not read at least once the entire six volumes of Studies in the Scriptures, or who is not a regular Watch Tower reader. Let it be borne in mind that the Society exercises no authority, makes no criticism, but merely gives advice; and that in the interest of the Lord's cause and the Lord's people.

ORDINATION—Re Present Ministers.

Q519:1 QUESTION (1916-Z)—1—Are there any such Ministers of the Divine Word, now?

ANSWER—Yes, assuredly! Every Pilgrim sent out by the Society is sent out as a Minister of the Divine Word, not a minister of creeds, nor of "isms"; but purely and simply a Minister of the Word of God. And in every case where a congregation of the Lord's people has elected a consecrated, spirit-begotten child of God to be an Elder, they have by their election ordained, or set apart, or indicated, that Elder as being a Minister of the Divine Word—one who serves, distributes, dispenses the Truth of God's Word.

[Page Q520]

ORDINATION—Re Title V.D.M.

Q520:1 QUESTION (1916-Z)—1—What is the meaning of V.D.M., and what would be signified by the conferring of the V.D.M. Degree?

ANSWER—The title V.D.M. is a very old one. Indeed, it has been out of use so long that comparatively few know its meaning. The three letters represent the Latin words, *Verbi Dei Minister*. The English of this is, "Minister of the Divine Word." When, during the Dark Ages, the Divine Word fell into disuse and creeds were substituted, this title was generally lost and ignored. There were no ministers of the Divine Word; for the Divine Word was not preached, but, instead, the creeds of men. Instead of these simple words so expressive of the proper thought in connection with all the Lord's public servants, we today have high sounding titles, such as Reverend and Doctor of Divinity, which are quite unscriptural. To confer the degree of Minister of the Divine Word would not mean to ordain, but merely imply that the Society in giving this degree had looked into the reputation, and so far as possible into the character and especially into the doctrinal development of the person to whom the degree was given, and that he was in the estimation of the Examining Board found worthy of being called a Minister of the Divine Word.

ORDINATION—Re Society Withdrawal of Ordination.

Q520:2 QUESTION (1916-Z)—2—Would the withdrawal of the Society's appointment or ordination mean that the Pilgrim thus suspended from its service would have no right to preach thereafter?

ANSWER—Surely not! In withdrawing its appointment from a Pilgrim the Society would merely be indicating that for some reason it no longer was represented by that Pilgrim, and that it no longer was responsible for him or his teachings or his conduct or his maintenance. The Pilgrim brother thus dropped from the Pilgrim List might still be a Brother and be so esteemed by the Society, but might not be any

longer considered a suitable person to represent the Society, either by reason of showing some weakness of character or some lack of the aptness to teach or some other reason which the Society would believe should not be encouraged, or for which it would not wish to be held responsible, or for various reasons, illness, etc.

ORDINATION—Withdrawing Pilgrim Ordination.

Q520:3 QUESTION (1916-Z)—3—Has the Watch Tower Bible and Tract Society the right to withdraw ordination from a Pilgrim brother?

ANSWER—Yes, surely! If it has the power to appoint and direct, it has power also to withdraw its past appointment and direction.

ORDINATION—W.T.B.&T.S. Workers.

Q520:4 QUESTION (1916-Z)—4—Does the Watch Tower Bible and Tract Society ever "ordain" ministers or representatives in connection with the Harvest Work?

ANSWER—It does. All the Pilgrims are thus ordained, appointed, or set apart for the special work of the ministry. Keep in memory always that ceremony is not ordination, but that appointment and direction are ordination. The Society ordains, authorizes, directs the course of the Pilgrims who **[Page Q521]** are its representatives as well as the representatives of the Lord and His Word.

ORDINATION—Not of Men.

Q521:1 QUESTION (1916-Z)—1—If it is proper that all Elders and Deacons should thus be ordained and should not attempt to serve regularly without ordination, what did St. Paul mean when he declared that he was an Apostle not of men nor by men, but by the Lord Jesus Christ?—Gal. 1:1.

ANSWER—No man or congregation is competent to appoint or elect an Apostle. No congregational vote would make one of the brethren an Apostle. That is a special office or function which is of Divine appointment solely. Thus the Lord Jesus appointed only twelve Apostles—"Twelve Apostles of the Lamb"—St. Paul taking the place of Judas, who lost his apostleship. (Rev. 21:14; Psa. 109:8; Acts 1:20.) It is in this particular that the Church of Rome, the Church of England, and the Greek Church do violence to the principles of God's Word, in that they claim to make, but do not really make, Apostolic Bishops—bishops possessed of apostolic power and authority.

St. Paul did not desire us to understand that he took no notice of earthly appointment, except in respect to his apostolic office. On the contrary, the Church at Antioch *ordained* Paul and Barnabas and afterwards Paul and Silas, to be their representatives and apparently at their expense to carry the Message to others. The Antioch Church did not ordain the Apostle Paul to be an Apostle, but ordained him to be their missionary; and he accepted their ordination and rendered reports to them, as the account in Acts shows—Acts 14:26-28.

ORDINATION—Of Elders and Deacons.

Q521:2 QUESTION (1916-Z)—2—Are all Elders and Deacons chosen by congregations of God's people to be considered Divinely ordained?

ANSWER—No, no one can be considered Divinely ordained who has not received the begetting of the Holy Spirit. For a congregation to ordain any one who does not profess to be fully consecrated to God and to have received the begetting of the Holy Spirit is for them to do what they have not been authorized by the Lord to do. The person thus chosen would be merely the representative of the church thus ordaining him, but would not be a representative of the Lord.

But for a congregation to recognize the Lord's authorization of a Brother, and to recognize further his aptness to teach and his possession of the qualities fitting him for service according to the Divine Word,

means the giving to that Brother of a *proper* election or ordination to be the representative of the congregation in the name of the Lord. No Brother should attempt to serve a company of the Lord's people without their request, and their request or their vote constitutes their appointment of him to that service—in other words, their ordination of him, or appointment, for the service, whether for a day or a year.

OVERCOMERS—Who Are More Than Overcomers?

Q521:3 QUESTION (1912)—3—Is there any place in your writings where you use this statement: "More than overcomers?" Is it proper to speak of the Little Flock as more than overcomers? **[Page Q522]**

ANSWER—Yes, such a statement is proper because the Bible speaks of it that way. The Bible says, "He is able to bring us off conquerors and more than conquerors." The Great Company will be conquerors in the sense that they will finally get the victory. Otherwise they would not attain everlasting life at all. In Revelation, 7th chapter, they are pictured as coming up out of the great tribulation, etc. Will they not be victors? Yes. Will they not be conquerors? Yes.

Those who get upon the Throne will be "more than conquerors." To be conquerors would mean that we would be faithful, not deny His name, not repudiate Christ. Whoever does that is a conqueror and I am glad this will be true of the Great Company Class. But, to be more than conquerors we must seek opportunities to serve, and present our bodies continually and wholly lay down our lives. A conqueror is a man who does not run away when attacked. But the man who leads in an attack is a Hero—more than a conqueror.

OVERCOMING—How Long Before Reward?

Q522:1 QUESTION (1909)—1—In Rev. 3:5, we read: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." How soon after the last member has passed beyond the vail, will this take place?

ANSWER—I have no inside information, dear friends. I think the Lord is here referring to the present time, because unless you have in this present life, and before you pass the vail, the white raiment, and your name written in heaven, and unless it remains unblotted out, you will never pass into the Most Holy, as a member of the Christ. So this, to my understanding, refers to this side the vail. "I will confess your name before my Father, and before His angels." If your name and my name is there, I suppose the Father knows it, and I suppose the angels have some way of knowing it, but if we fail to overcome, then our names will not be confessed, but will be blotted out.

From the back of the Question Book:

ORDINATION—Scriptural Method

Q810:2 QUESTION—What is the Scriptural method of ordination? It seems to me that the laymen should have something to say as to who shall be their representatives. Have the clergy **[Page Q811]** arrogated to themselves privileges in this connection to which they are not entitled? (American)

ANSWER—Priestcraft, and not the teachings of our Lord and His Apostles, is responsible for the division of the church into two classes, called "clergy" and "laity." It is still the spirit of priestcraft that seeks to lord it over God's heritage in every way possible—proportionately to the density of the ignorance prevailing in any congregation. The word "ordain," in respect to elders—those who preside over the church—occurs in Titus 1:5. It is from the Greek which signifies "to place down." "Set in order the things that are wanting, and ordain elders in every city, as I gave thee charge." (R.V.) On the fact of it, this text seems to imply that Titus was empowered to appoint these elders, regardless of the wishes of the congregations (churches, ecclesias); and it is on this view that the whole clerical system rests. The leading

churches all claim for their bishops an apostolic authority to set, to place or appoint, elders for the congregations—without the stretching forth of the hand, or vote of the church. This text is the bulwark of this idea; but it appears to be rather a weak support when we notice the last clause, "As I gave thee charge," and reflect that the Apostle would surely not give Titus "charge" or instruction to do differently from what he (the Apostle) did in this matter. The account of the Apostle's own procedure, rightly translated, is very explicit: "And when they had elected them elders by a show of hands in every ecclesia, and had prayed with fasting, they commended them to the Lord." (Acts 14:23)

P

PAPACY—Re Palm Sunday, Good Friday, Sunday Resurrection.

Q522:2 QUESTION (1909)—2—If Papacy is the Anti-Christ, why should we hold to the old tradition of Palm Sunday, Good Friday and the Sunday morning resurrection?

ANSWER—If Papacy should hold to Christ, should we deny Christ? I guess not. Papacy did not get only that which was wrong; Satan was too smart for that. There is a lot that is true in Papacy, but the trouble is that there is so much error that the truth is vitiated, and they are not able to use the truth because of the error. Thank God, if we get rid of the error and hold the truth.

What about Palm Sunday? I do not think that the Catholics made that, but that Jesus gave it to us centuries before there was a Catholic church. When Jesus rode on the ass, it was in fulfillment of the prophecy of Zec. 9:9. Now, when the people began to put their garments in the way and to shout, Hosanna, who was it that forbade it? It was the Pharisees, not the Roman Catholic church. Who said, Let them alone? It was Jesus. Palm Sunday was **[Page Q523]** not established by the Roman Catholic church. The palm represented the victorious ride of the King through the city.

Well, Brother Russell, you sometimes have a discourse upon that subject. Well, is that not right? At another time I have a discourse and call attention to the death of our Redeemer. Why not? Do the Catholics do me out of that? I guess not.

Well, how about Good Friday? It is just as good as any other day to me. If any wish to keep Friday as a special remembrancer of Christ's death, I have no objection. If they find it profitable to do this, God bless them—let them do what they are trying to do to remember the day upon which our Redeemer died.

What about Sunday morning? I do not know what that means. Why should we not celebrate it; we are all interested in it? The heathen are not interested in it. The Catholics celebrate Easter Sunday, but they do not know anything about the resurrection. *They* think that when a man dies that he is more alive than before. They know that resurrection is in the Bible, but they do not know what it means. Of all the people upon the earth, we are the only ones that really want a resurrection, and if there are any people who should celebrate it, I want to celebrate it. If any one has objections to it because the Catholics do it, he has a right to his objections. I want to think that every Sunday represents the resurrection of our Lord, and about the time of the annual celebration, I like to see the cross brought forth in the various discourses, as it shows that the claims of justice will be satisfied through it, and that under the new arrangement there will be a resurrection of the dead. So, to me, the resurrection of the dead and Sunday become more precious every day.

PARADISE—Promise to Thief on Cross.

Q523:1 QUESTION (1909)—1—Please explain Christ's promise to the repentant thief on the cross. Second, is the earth to be paradise?

ANSWER—You remember the thief asked the Lord a special request, saying: Lord, remember me when thou comest into thy Kingdom. Our Lord has not come into His Kingdom yet, and hence the time when that thief wished to be remembered has not come. We are still praying, "Thy Kingdom come, etc." If

Christ had His Kingdom, we would not be praying thus. The Lord answered the thief's request just as he requested. The word rendered "verily" means the same as "amen," so be it. I will remember you *when* I come into my Kingdom.

How, then, did it come that we got the wrong idea? It was because we were not fully posted in the Word of God. When our Lord died He did not go to paradise, but He went into the tomb. We read that God raised Christ from the dead; He was dead and rose from the dead on the third day, and He did not come back from paradise. You remember that when He did rise, one of the Marys clasped Him by the feet, but He said: Detain me not, for I have not yet ascended to my Father and to your Father, and to my God and to your God. The difficulty is because the "comma" is in the wrong place. As the Bible was originally written, there were no marks of punctuation; it is a modern convenience. What our Lord did say **[Page Q524]** in effect was this: I say unto you today, notwithstanding that I am hanging on the cross and it looks as though I was a deceiver, etc., yet I say unto you today, this dark day, thou shalt be with me in paradise.

PAROUSIA—When Recognized.

Q524:1 QUESTION (1911)—1—In the "Harvest Siftings" it is stated that it was a few months after October, 1874, when it was first realized that the Lord was Present, and in Volume Four, page 612, it is stated that it was nearly a year after October, 1874, before the fact of the Lord's presence was recognized. Is the month of 1875 known in which it was first realized that the Lord was present, and when was the first public announcement of this great fact made?

ANSWER—I think those two statements are in full accord. I think a year is a few months. Whenever it is stated a few months in any writing, the Bible or any other, that is supposed to imply that it is not specific or a clearly defined number of months, but merely a general statement and not a particular one. I could not give the exact time; I do not know; no one else does; it simply was on or about or along there somewhere, that we began to have thoughts along that line. Now you see no thought comes up full-fledged at first; every fly begins a very small fly, and becomes a larger fly.

PASSOVER—How Often Repeated?

Q524:2 QUESTION (1911)—2—Was the blood of the Passover lamb sprinkled year by year continually, or was this done only the one time in Egypt?

ANSWER—I do not know; it was to have been a symbol. That is the way it was commanded at the beginning, and quite likely it was followed all the way down. If there is anyone here who is a Jew, he could tell us perhaps whether it is customary now for the Jews to sprinkle the blood on the door post. I do not suppose that they do. I am not sure.

PASSOVER—Who Typified by First-born?

Q524:3 QUESTION (1912)—3—Did the "Firstborn" who were passed over on account of the shed blood of the Lamb typify the HEAD AND BODY of the Church, or the CHURCH ONLY?

ANSWER—Why! the Church only; NOT our Lord Jesus. He was not passed over by anything. He died. In the full sense of the word He was the Lamb. His blood makes us "The Church of the First Born." Where would be the Lamb for His Own Justification if He were passed over? He did not need a Lamb. He passed over by Himself. He passed over by His obedience even unto Death. Now that enables Him to pass us over as the Church of the First Born through His blood applied to us.

PASSOVER—Passover as Related to Atonement Day.

Q524:4 QUESTION (1913)—4—What is the relationship between the Passover type and the annual Day of Atonement? Does the Passover represent the Ransom being paid, and the day of Atonement, following, the cleansing of the people as result of the ransom work?

ANSWER—I would say that these two are not related at all. God put them at opposite ends of the year, away from each other. The one is the type of one thing, the other is the type of another thing. **[Page Q525]**

The word "ransom" is not shown in either: there is no picture of the ransom in either case. The word "ransom" or thought of ransom is given elsewhere.

PASSOVER AND ATONEMENT—When And Why Observed

Q525:1 QUESTION (1916)—1—Why was the Passover celebrated, on the evening of the 14th day of the first month, and the annual Atonement Day on the 10th day of the seventh month?

ANSWER—Because God wanted them to be different. The two things have no direct relationship the one to the other. The one is a picture of the passing over of the Church of the First Born, whereas the other is a picture of the suffering of Christ and the Church during the gospel age as a basis and preparation for their dispensing of blessings to all the families of the earth during the Millennial Age. The passover Lamb merely represented the death of Jesus and the passing over of His people during this age and consequently another and different picture is given to represent the death of Jesus and the Church and the consequent blessing of the world in the age to come. He did not want them to run into each other. The one referred to the death of Jesus and the other was given to make a different picture.

PASTOR—Electing You If Not Able to Visit Class.

Q525:2 QUESTION (1912)—2—Would it be proper or well for one to nominate Pastor Russell to be a Pastor of a class for a year or any set period, the class may decide to vote? The thought is that you would likely be present only as represented by the printed page, or through correspondence.

ANSWER—I do not quite catch the purport of the question, but would say, in some respects it might be considered rather a formal matter. As a matter of Providence, through the Watch Tower and through correspondence, I am practically Pastor in all the little Ecclesias represented in the Watch Tower lists. If the friends take a formal vote and elect me Pastor, I am pleased to have it that way, and if they prefer not to do so, they have their choice. And whether they make the election for a year or without limit is also for them to decide.

PASTORAL WORK—Elders Not Directors.

Q525:3 QUESTION (1916)—3—Should the sisters start the Pastoral Work without consulting the Elders; and should they go ahead with it even though one Elder is not in favor?

ANSWER—The Elders have nothing to do with the Pastoral Work. The Elders are Elders, and should therefore attend to the work of the Elders. The Pastoral Work is for the Pastor, and the Pastor should therefore attend to it. The letters of instruction pertaining to this work have not been sent to any except those who have indicated to me that they have chosen me to be their Pastor, and since they have invited me to be their Pastor, I am endeavoring to do that work for them. If the letters have been sent to any who have not this desire, please return them and I will have nothing to do with them. But in all cases where I am the Pastor, I will use and co-operate with the sisters as I think best.

Evidently the objector does not understand this matter. There is nothing in it that I know of to antagonize the Elders, and should there be any Elders who have not enough **[Page Q526]** work to do to keep them occupied, it would be in order for them to be getting busy. There is an abundance of work for the Elders and Deacons to do and they should therefore be kept busy in doing the work which the Lord has committed to their care, but the case of the sisters is different, and we are now trying to find something for them to do, and are rejoiced that the way is now opening. If any of the Elders hinder and find fault with this work, our advice to the class would be that at the next election, they be dropped from the eldership. Each one should learn to attend to his own business, and not interfere with others, and in this

way will the work prosper—by each one attending to his own part of the work. Should anyone try to stop the work of the Lord, they had better be dropped, because the class will get along better without them. "Let all things be done decently and in order!"

PASTORAL WORK—Co-operation of Elders and Sisters.

Q526:1 QUESTION (1916)—1—Will you please explain a little more about the co-operation of the elders and deacons of a class with the sisters in the pastoral work?

ANSWER—I cannot explain any more than has already been explained in the letters sent out. To each class has been sent two letters bearing upon this work. The one is for the sister who will act as lieutenant and representative of the pastoral work, while the other is for the elders and class in general. These letters explain everything as fully as I know how to explain, and it would be useless for me to take time to explain what is not therein stated. I repeat that, these letters only went to such classes as had intimated that they had chosen me to be their pastor. These letters explain the matter fully. If you cannot understand the matter by a single reading, then read again, and if necessary, a second and third time, until it becomes clear to you. Take each part separately. One of them has nothing to do with the congregation in general, but simply contains instructions for those who will be carrying out this plan of work, while the other is to the elders et al to show how they can co-operate in it.

I believe you will find that when this work is gotten well under way, it will not only afford the sisters an opportunity for service that will be very encouraging to them, but additionally, that, it will open the way for the elders to do more than they now do, and will also open the way for well-qualified deacons to enter the eldership. There is so much work to be done that the question arises as to whether or not we are doing the work of the Lord? Just so surely as we are in the Harvest time, so surely will we be called to do what the Lord is giving us to do.

Should anyone inquire whether this would be a good chance to get other brethren into the work who had not previously had experience in this kind of service, we would answer, No; this is not the place for any inexperienced person. They should get their experience beforehand. We do not want to put mere novices in such a work. "Not a novice" either in doctrine or in speaking should be employed in any of this class extension work. Novices should indeed get experience, but, how? At one time in Pittsburgh (and some have tried it since in New York), (in Pittsburgh I had something to do with it), we started what we called a School of the Prophets, not that this name meant to us what it did when **[Page Q527]** originally used, but still a name that seemed to us quite appropriate for the work in hand when considered in the light of the New Testament. A prophet in the Bible sense was one who was a public speaker, not especially one who was a seer and had revelations, but a public speaker, and it was in this sense that the Apostle Paul used this word when he said, "Desire earnestly spiritual gifts, but rather that ye may prophesy," which would suggest the thought that we should choose rather to have ability as public speakers. Now, then, we perceived that some brethren had talents for public speaking and we suggested that they come together as a little class to hear and criticize each other in speaking. They did not speak to the public, or to the class, at all. They had no qualifications, especially, for speaking. Some had a disposition that might be drawn out and cultivated. But we did not wish to impose upon a class by having them listen to unqualified speakers. No one should wish to bore a class or anyone else. Only those who were qualified and have shown talent and ability should be chosen to speak for the class or the public. Our instructions and training to that end should be given and received privately. In this class we had one appointed as a special critic, and then all present had the opportunity of criticizing the speaker. Some of these young men criticized each other pretty sharply until there was danger of them all being discouraged. It became necessary, therefore, for me to caution them against criticizing too closely lest there should be nothing left but skin and bones. I think it would be well to have such a school under proper control for the training of class and public speakers, and not impose upon the class or the public by giving them unqualified, inexperienced novices for speakers.

We believe this to be a very important matter in connection with the success of the Pastoral work, and would consider it to be one of the best and most efficient ways of cooperating with the sisters in this work.

PASTORAL WORK—Not For Brothers.

Q527:1 QUESTION (1916)—1—Would you advise a brother and sister to quit the Eureka Drama and colporteur work to take up pastoral and colporteur work?

ANSWER—We would not advise the brother so to do for the reason that there is nothing in this line in connection with the pastoral work for the brother to do. The brother has evidently gotten the wrong view of the matter. This pastoral work is for the sisters. One reason is that the sisters have more time during the day than the brethren, who are generally employed otherwise during the day; and secondly, very many of the sisters have a great deal more tact in approaching people than the brethren have. Not that all the sisters are in possession of more tact than the brethren, but rather, it is a good opportunity for them to do their part of the work and thus increase the opportunities of the brethren for giving chart talks, and subsequently conducting first volume studies. We should not think of the start in this work as being the end by any means. The start will be the beginning indeed, but only the beginning. You will start in with the lists furnished you from Brooklyn of names that have come in from time to time through the Drama, public addresses and the colporteur service—that is the start—but my thought is, if the Lord is going to do the great work **[Page Q528]** which we expect will be done within the next few years that, in all probability this smiting of the Jordan is going to arouse a great deal of interest throughout the whole world, with the inevitable result that larger crowds will be in attendance, a large number of names will be handed in, and consequently this phase of the work will expand and continue, so that the opportunities for chart talks and first volume studies will multiply as the time goes on. This I apprehend to be a part of God's great plan.

My advice to the sister would be that she remain in the regular colporteur service just as long as the Lord may be pleased to bless her in it, and this might mean that the brother continue also in the Eureka Drama work as heretofore. This would seem to be the best for the present, and then, in the future, should the Lord so provide, it may be their privilege either to enter the pastoral work or have their present field of service enlarged.

PEACE—Enemies at Peace With a Man.

Q528:1 QUESTION (1910)—1—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Pro. 16:7. What does this signify?

ANSWER—Well, we can say surely that when a man's ways please the Lord, if it so please the Lord, he can make his enemies to be at peace with him. So far as I know, the ways of our Lord Jesus please the Father, but he did not make his enemies to be at peace with him, for they put him to death. So far as St. Paul was concerned, we believe his ways pleased the Lord, but it did not please the Lord to make St. Paul's enemies to be at peace with him, but they put him to death. So the most I could see in this would be that at some proper time God will make man's foes to be at peace with him, if he is in harmony with God, but that proper time does not seem to be this Gospel age, for now a man's foes shall be they of his own household, and whosoever will live godly will suffer persecution.

PEACE—Re Loving God's Law.

Q528:2 QUESTION (1910)—2—"Great peace have they that love thy law, and nothing shall offend them." A sister says that nothing in the Word of God shall offend them.

ANSWER—We will not discuss what this sister means or what the other sister thinks, or what somebody else says. When you have a question, give the question and do not mind about what you think. I am the one that is going to say on this occasion what I think. But what does this text mean? I answer that God's

law is so reverenced by all of those who really love him that when they contemplate what God has said, it becomes a law to their lives and becomes a ruling power in their lives, and nothing shall stumble them. The word "offend" here is used in the sense of stumble, or trip. If they love God's law, if they are not merely obeying God's law because it is a form and ceremony and other people say they ought to, but because they really love that law, they appreciate the principles of God's justice and righteousness and various commands, and in his law they meditate; they like to think it over and see how just God's requirements are, how kind he is, and appreciate all the teachings of God's law—that is the attitude of mind that nothing will stumble. The people that get stumbled **[Page Q529]** are those that are not rightly in harmony with God's law—using the word Law of God here in the broad general sense of complying with all of God's requirements, not only through the words of Jesus, but also through the law of Moses, and the words of the Apostles, God's law in the general sense that God's law signifies justice, that they love the Lord, their God, with all their hearts, and their neighbor as themselves. It will be pretty hard to stumble those who really love that principle. It takes a little while to learn enough of God's law to appreciate it and to really love it. We sometimes begin by obeying the law before we really learn to love it; but as surely as we make progress and grow in grace, knowledge and character-likeness of the Lord, we will come to love the principles of his righteousness and desire to have them not merely because God says we ought to do so, and we must do so to be in his family, but because we will come to appreciate the principles of righteousness that are behind his requirements.

PEACE—When Will They Cry "Peace?"

Q529:1 QUESTION (1915)—1—The Prophet Jeremiah says that they shall say, "Peace! Peace! when there is no peace." St. Paul, in speaking of the present time, says, "And when they shall say, Peace and safety, then sudden destruction cometh upon them" (Jer. 6:14; 1 Thess. 5:3). Do these Scriptures apply now, or do they refer to Armageddon?

ANSWER—We think that this saying of "Peace! Peace!" has been going on for some years. The Church systems and everybody have been claiming, ever since the first Peace Conference at The Hague, that war had come to an end, that we were living in the time of peace, that we were having the time of peace that the Bible tells us about. They thought this was true; but those of us who had a better knowledge of the Bible knew it was not true. A great Time of Trouble must first come. The Lord long ago pointed out this great Time of Trouble, which has already begun and which will culminate in an awful period of anarchy, the Armageddon of the Scriptures. So they have been saying, Peace. Peace! when there is no peace, and no ground for peace. There can be no true peace so long as there is sin; for sin is the great difficulty with the world.

As long as men are imperfect and have the control of the world, there cannot be peace—the peace that God has purposed. That peace can come, as the Bible points out, only by Messiah's taking full control. He will bring in the peace. Now, in the meantime, the Lord is letting the nations go their way, that they may show what they can do for themselves. He is no longer holding back the winds of strife—let the winds blow; let the great passions of mankind manifest themselves, and grow from bad to worse, until they end in anarchy. When anarchy has accomplished the complete destruction of the present Order, it will be time for the setting up of the Kingdom of Christ, and He will bring the whole trouble to a sudden termination. But meantime all must learn that no human efforts of imperfect men and women can bring the peace that the world really desires and must have.

PENNY—Why Do Some Mourn?

Q529:2 QUESTION (1908)—2—And when they had received it, the **[Page Q530]** penny, in Matt. 20:11, they murmured against the good man of the house. If the penny signifies the great prize of glory, honor and immortality, how or why does that class, who receive it, murmur?

ANSWER—I answer that in these parables we do not expect that every little feature will find a

correspondency. Some of the features would seem to be introduced merely to round out the story to make it a reasonable story, or to call attention to some particular feature. In this case to have passed by the fact that each one had received a penny and made no comment on it would have laid the matter open for some to say, "It is strange they did not make a complaint. Everybody now-days would have made a complaint. By introducing this feature, that there was a query as to why some had received only the sum the others had received, it draws attention prominently to the fact that it was the same price or same reward that was given to all of those who are faithful to a long period and to those who are faithful to a shorter period; if they all get exactly the same, it makes that point prominent in the parable. It is a finger that points to that feature, so to speak, and says, 'this is the prominent feature of the parable.'" We are not to expect dear friends, that any who received of the Lord's blessing, which is represented here by the penny, would have a disposition to murmur against the Lord. Rather we are to understand that anyone who would be inclined to murmur would not be in the Kingdom at all. Our thought, then, is: this is introduced in the parable to show the general fact that there would be this one reward given to the whole company that would be rewarded at all. I am not sure, however, that the penny represents glory, honor and immortality. I think that the penny quite properly might be understood to refer to everlasting life merely, without representing the additional features of glory, honor and immortality. According to the Scriptures, we are not all to get the same thing. The Apostle tells us there will be those in the Kingdom who will differ the one from the other, as star differeth from star in glory; but one thing will be common to all of those, namely, they will all have eternal life; all who have honestly and persistently labored in the Lord's cause will be accounted worthy of eternal life; whatever other blessings may be given to them in addition to this are not shown in this parable.

PENNY—Of Parable, Pastor Russell's Dying Statement.

Q530:1 QUESTION (1916)—1—Who will give the penny?

ANSWER—I don't know.

PENNY—What It Represents.

Q530:2 QUESTION (1916)—2—In Matthew 20, the Parable of the Penny, we read, verse 2, "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." What does the penny represent? Again, in verse 6, we read, "And about the eleventh hour he went out and found others standing idle." Do we understand the eleventh hour is past? Again, in the 11th verse, "And when they had received it they murmured against the good man of the house." What does the murmuring represent, or signify?

ANSWER—We have dealt with this question several times in the Watch Tower, but I will briefly outline the matter **[Page Q531]** again. Perhaps others also may have forgotten what was written. The parable is one that is difficult to understand with all its peculiar features; as for instance, this giving of the penny seems to be on this side of the veil, because, when it was paid there were some there who murmured, and surely no one would murmur on the other side. If they had been disposed to murmur they would not have been on the other side. The giving of this penny seems surely to mean something that will occur in this present life, before our change, and at the end of this age. Then, it is to be given by the Steward, and given to those who have been laboring in the harvest. I do not know definitely how this will turn out. You are aware that most of the things of God's Word that are prophetical are difficult to understand in detail until they have been, or, are in the process of fulfilment; and I think this parable is about to be fulfilled. I can give only a suggestion. This great work of Smiting Jordan which, I think, is the thing before us, and is to be done within the next few years, is somehow to be connected with this matter. Just how, I do not know. I am looking, and so are you. We will see in due time. It is a parable and will be made clear and will then meet our expectations fully. So then, let us avoid any spirit of murmuring and let us be thankful for all our privileges given to us, and let us not think for a moment that, if the sisters be given an opportunity to serve we should murmur against them for having such opportunity!

PERFECT MAN—Till We All Come to the.

Q531:1 QUESTION (1911)—l—What is meant by the perfect man in the text which says, "Till we all come to the unity of the faith and to the knowledge of the Son of God, and to a perfect man?"

ANSWER—What perfect man? How could we all come to the full stature of a perfect man? This is the perfect man that the Apostle frequently refers to; as, for instance, in the third chapter of Acts we read, Moses truly said to your fathers, a prophet shall the Lord, your God raise up unto you, from amongst your brethren. That prophet, that great teacher, is the Messiah. That is the perfect man. Jesus is the head of the Messiah. God has been raising up that Messiah, raising up that great Prophet, that great Priest, that great King, that great Judge, that great Man in this larger sense, in which we sometimes use the word "Man"—the figurative sense, the head and the members. So this is the Apostle's thought when he says that the hand can not say to the foot, I have no need of you, nor the eye to the hand, I have no need of you, for every member of the body is necessary. What body? This great man. Why is God raising up a great man? We answer that this great man, or the figure of a man, refers to the church—Jesus the head and the church, his body. This is the great Messiah that God has been raising up for now eighteen hundred and more years—raising up from amongst your brethren. This is the Messiah of whom Moses spake, saying, "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you." He did not say that it would take eighteen hundred years to raise him up, but it has taken the eighteen hundred years, and he is not completely raised up yet. So the Apostle in this text is telling that when our Lord ascended on high he gave gifts unto **[Page Q532]** men in fulfillment of what is written in the Old Testament Scriptures; to some he gave apostles and some prophets, and some evangelists, etc., for the work of the ministry. What is that? For the work of the service. What service? The service of the church, the service of the truth, the service of the body of Christ. For what purpose and for how long? Until we all come—until by the processes of the preaching of the Gospel and all of this work that these gifts were given to forward and to carry out—until we all come, even the last member shall come, into relationship as members of that glorious body—that glorious man that is to have dominion of the world as God represented.

And this is the same man Saint Paul refers to again when he says that God took some from the Jews and some from the Gentiles and of the twain making a new man; thus making peace or thus balancing as between Jew and Gentile. The chief members were the Jews. The Lord Jesus himself, and the early members of this man were taken from the Jewish nation and then also some from the Gentiles. So this one great man of which Jesus is the head, is to be composed of Jews and Gentiles by nature, who, during the thousand years of Messiah's reign, will reign gloriously and carry out all the glorious projects which the heavenly Father caused to be written in the Old Testament Scriptures and of which also the Apostles and our Lord spoke.

PERFECTION—In Millennial Age.

Q532:1 QUESTION (1911)—l—Will any reach perfection during the millennial age, before the end of that age? And, if so, will they come into actual relationship with God before the end of the age?

ANSWER—We answer yes, some will come to perfection before the end of the age. We know, for instance, that the ancient worthies will come to perfection immediately upon their resurrection, because their trial has been passed; therefore the ancient worthies will be just such a class. We will suppose that the questioner has particular reference to the remainder of mankind, and our answer would be, that according as each one is prompt to obey the institutions and laws and regulations of Messiah's kingdom, in that same proportion he will make the more rapid progress toward perfection. Just the same as it is with us now: in proportion as we are whole-hearted, in that proportion will we sooner reach the mark of perfect love. Some are quite slow in getting to where they can love their enemies, and others get there comparatively quick, and so with those who will be on trial during the millennial reign; they will have the opportunity of coming to perfection; they must all come to perfection, or else they will die the second

death; and they may come to that perfection as rapidly as they choose. We might say that in proportion as they are obedient to the laws of the kingdom, the blessing will come to them, raising them up, up to perfection.

Now, the other part of the question, "Will they come into actual relationship with God before the end of the age?" We answer that this question might be viewed from two standpoints; in one sense, all who will come into harmony with God at all at that time will come under the provisions of the new covenant; they will be in relationship with God at once if they accept Messiah and attempt to order **[Page Q533]** their lives according to his kingdom. They will immediately be in covenant relationship with God. That is to say, God's covenant through Christ is, that eventually, if they are faithful and loyal, they will be in full harmony with him. God will treat them from the beginning through Messiah, through his kingdom, as though they were back in harmony with God. But not until the end of the millennial age will this covenant accomplish its full work of introducing these people actually, fully and completely, to God. At that time, the great Mediator of the new covenant will, so to speak, step from between and allow the world of mankind, brought to perfection, to have direct contact with the heavenly Father, and be in subjection directly to the laws of his kingdom, justice. All mediation will be out of the way then, all mercy, all covering of imperfection, will be taken away, and each one being perfect, will be responsible for his perfection to his Creator. They are in this blessed condition in the sense of his relationship all the way down, but at the end of the thousand years they are more directly in this covenant relationship, and obliged to stand each one for himself without the Mediator between.

PERFECTION—Be as Jehovah.

Q533:1 QUESTION (1911)—1—"Be ye therefore perfect even as your Father in heaven is perfect." What does this signify?

ANSWER—It signifies this: that God's perfection is the standard. He cannot have one standard of perfection for you, and another for me, and another for somebody else. There is just one who is perfect and that is our heavenly Father. When you were children in school they gave you a copy book, and at the top of the book was a copy and it was perfect, it was copper plate; you could not improve on it, you could not make anything like it; and so God knows we are imperfect; he knows we are not able to be like the Father in perfection, but he sets his perfection as our copy, just as your teacher gave you the copy book. I do not know whether this is the custom now or not; it was when I went to school. And I remember well that in school the top line of our writing usually looked better than the last line. The top line was nearer to the copy and we looked more at the copy when we made it, and when we got down nearer to the bottom we got to copying our own until the last line was sure to be worse than the first. That is just the condition with us, dear friends. We are in danger ourselves day by day, of taking some other brother or sister, and saying, "I will be like him, or like her!" God says, through our Lord Jesus, "Be ye like unto your Father in heaven," that is the copy, that is the sample, follow that as near as you are able. And how is he going to judge us? Will he judge us according to the flesh? No, the church he is now selecting, he will not judge according to the flesh, but according to the spirit; that is, according to the intention, according to the will, according to the efforts; and so if you and I are pure in heart, and zealous to know and to do the Lord's will to the best of our ability, then the Master will pass upon our following his copy, and say, "Well done, good and faithful servant, enter into the joys of thy Lord; you have been faithful in a few things (trying to copy) you shall be ruler over many things," sharing the great honor with the Master of ruling the world.

[Page Q534]

PERSECUTION—Re Living Godly.

Q534:1 QUESTION (1909)—1—"They that live godly in Christ Jesus shall suffer persecution." Who, the old man, or the new man?

ANSWER—I think that they both suffer some. Their interests are so closely related that if one suffers

they both do.

PHOTO DRAMA—Re Exhibiting in Theaters.

Q534:2 QUESTION (1915)—2—Is it manifesting the spirit of Babylon to have the Photo Drama of Creation exhibited in a theater after the theater manager has just shown his regular production?

ANSWER—It would not seem that way to me. If so it would be wrong to talk to a man about the Truth after he had been hearing some bad talk. This would seem like reasoning in a circle. Each one has a right, however, to use his own judgment. If any of you are in the photo drama work, do not do anything to hurt your conscience. As for me, I would be glad to show the drama to 5,000 after they had attended a regular theater, if I had the opportunity.

PILGRIMS—Re Local Pilgrim Work.

Q534:3 QUESTION (1910)—3—Where a brother starts out to do a similar work to the Pilgrim work on his own account and he reports to various classes, making dates, and asking them to arrange meetings, etc., I would like to ask what the attitude of the class should be in that respect?

ANSWER—The Society, wishing to be entirely free and to leave everybody else entirely free, has no means of doing other than it does, namely, to try to send forth as pilgrims only such as it believes would be especially qualified for the work. We do not doubt there are other brethren that have many of the qualifications for the work, and it is not for us to decide they have not, and that they could not do any good; therefore, we do not attempt to assert authority over any congregation, but leave the matter entirely to the congregation. The fact that the Society is not sending out the brother, implies that it has not seen him to be one that it believes to be especially favorable as a representative of the Society. Now that does not reflect against any one. I think of two cases. One is the case of a brother who is a very nice brother, as far as I have any knowledge of him, and believe he is very loyal to the truth, and a very good brother, but the brother has a deficiency of education; and while we do not claim at all that education should stand in the way of his serving, yet we believe it would not be wise, not be to the glory of the Lord, that we should send forth as a pilgrim a brother, even if he had other qualifications, who lacked ability to speak the English language with a fair degree of correctness. That is the only objection to that brother; nothing against his character at all. Another brother, who has opportunity of doing some service, and who is a very nice brother, and whom we would be very glad to have in the pilgrim work, if his family and home affairs permitted, but his home affairs are not in such shape that he can give his time to the service. We are very glad if he finds opportunity to run out on Sundays and serve the friends. All cases are not just like these two, but I am giving these two favorable illustrations so that you may have them before your minds. Our thought would be that each congregation **[Page Q535]** must judge respecting any such person, and use their own judgment as to whether it would be to their profit to have these serve them or not. If they think it is, then notify them; if they think it would not be to their profit, let them not invite them. The Society merely says, those whom we send out we hold ourselves responsible for, and if they do not conduct themselves morally, and intellectually, and religiously, according to reasonable lines, the Society wishes to be informed respecting the matter. We believe that those who are sent forth have special qualifications for this ministry and that is the reason they are sent; but that is not saying anything against others; it leaves the congregation free to do whatever seems to them best.

PILGRIMS—Entertainment of.

Q535:1 QUESTION (1911)—1—Should a Church which for various reasons cannot entertain Pilgrims in their homes, entertain them at a hotel, or withdraw their request for Pilgrim visits?

ANSWER—I think that would be the proper thought, if it is impossible for the friends to entertain the visiting brethren, either at their homes or at a suitable place—not necessarily a hotel, a good boarding house; Pilgrim brethren are not fastidious; something comfortable and reasonable is all that is expected

you know; anything you would give the Master if he had been here would certainly be good enough for any of his followers, and I suppose most of them get as good as the Lord had. But it would be the thought, my dear friends, that the invitation is for those who are willing to entertain the Pilgrims. If therefore you are not able to entertain the Pilgrims in either of these ways, that statement should go to the office so that the office would be rightly informed, and advise the Pilgrim brother in harmony therewith.

PILGRIMS—Proper Course for Entertainment, Etc.

Q535:2 QUESTION (1913-Z)—2—Is it wise or proper for a Pilgrim en journey to be entertained by those who are out of sympathy with the Vow and with the work of the Society in general, even though he be an Elder of the Class?

ANSWER—Most decidedly not. Furthermore, the Pilgrims should make clear to the Class that they had greatly erred in selecting such a one for an Elder, and should help them to rectify the matter as quickly as possible.

If the Class likes that Elder who is out of accord with the Society's work, it should not make a request for Pilgrim service. Some of the Lord's dear sheep are very stupid. Meekness and gentleness are commendable; but there are times when they would mean disloyalty to God.

POPE—Re Peter Being the First.

Q535:3 QUESTION (1911)—3—Was St. Peter the first Pope of Rome? If so, was his presence ever mentioned in the English Bible? Also please say if Roman Catholicism is Christianity?

ANSWER—St. Peter was not the first Pope according to any history we have. Our Catholic friends may have some way of stretching their minds to imagine he was the first Pope, but I know of nothing on which they could base the claim. I do not think they can produce any evidence on which to base it. That St. Peter was in Rome and that St. Paul was in Rome, I think goes without saying, but they were there suffering, not as popes. They were not attempting to rule anybody. You know the Pope claims to be the Viceregent **[Page Q536]** of Christ, to be reigning instead of Christ. Now the Apostle Peter never claimed to be reigning instead of Christ.

Is Roman Catholicism Christianity? Yes, it is Christianity; that is, it claims to acknowledge Christ, and to be a system of religion based on that knowledge of Christ. And the Catholic Church has some doctrines which are very good. And the Methodist Church has some that are very good, and the Presbyterians have some that are very good, also the Baptists. And the Catholics have some that are very bad, and the Methodists have some that are very bad—and so on through the list. What you and I want to do is to throw away all these creeds and get right back to what Jesus and the apostles and prophets said.

POUND—Meaning Of in Parable.

Q536:1 QUESTION (1911)—l—In the parable of the pounds what does the pound represent? If your answer be that justification is meant by the pounds, please explain what is meant by ten pounds at the end of the way, and the fact that the ten-pound servant was given the pound of the one-pound servant.

ANSWER—There are two parables that are alike in many particulars; the one describes the giving to the servants of a pound apiece, and the other describes the giving of various talents, some more and some less, one talent, two talents, five talents. And they gained various pounds. The parable of the talents, we might remark, seems to fit very well to the different talents which God's people possess. For instance, some might have a talent for private conversation. Another might have a talent that would be in the same direction, and also another talent for public service. And another might have a talent for writing. So you see one might have a number of talents and another have only one talent, in any conspicuous degree. At least that is what we think the Lord had in mind when he gave that parable. This would represent you and me in our varied conditions of mind and body, and opportunity, and the reward of the talents would be

that everyone who is faithful in using whatever he might have, whether it was one, two, or five talents, if they have been faithful over the few things, some more and some less, all equally faithful would get the same general reward.

Now the parable of the pounds was different, in that each servant got a separate pound—one pound, no more, no less; the Lord did not explain what a pound meant, therefore you and I are left to try to understand from the facts and circumstances; etc., what they might refer to. I have suggested in the Watch Tower that these pounds represent justification, that each gets justification whether he has many talents, or a few talents, and that justification means the making of the individual right, or acceptable with God. Now after he is thus made right or acceptable with God through this one blessing that comes to him, justification, that justifies his entire being, and whether he have more abilities or less abilities, they are justified by that one blessing of the pounds in the parable. So then if you had many talents, there would not be any of them counted unless you are first justified. This gift of the Lord, justification, is a particular gift that he gives us, and it has really made you his servant. Justification covers all the natural talents you have, whether it be few or many, and at the end of your course you are to present all that you have to the Lord as his servant, and he **[Page Q537]** will call you to an account at the end of this age for all the talents you possess, all of which comes through justification, and would not be counted at all without justification.

The question inquires further as to how the one talent would be taken from one person and given to the person who had made use of the matter. And this seems to apply to both parables. If one fails to use his *opportunities* and *privileges*, they will be given to another. St. Paul gives us an illustration along that line. In St. Paul's experience you remember he found some of the brethren who were not exceedingly or extremely careful to be used in the Lord's service, and he strove all the more to do what he could; if there was any brother that was short in any way here was another *opportunity* for St. Paul to come in and do that much more. He intimates in some places if they had been up to their responsibility they would have been looking out for his temporal welfare, and he mentions it after he had gone to another place. He did not tell them while he was there. Now if you had chosen to contribute to my expenses I could have served the cause much better while with you, but as it was I was obliged to labor in making tents, that I might not be chargeable to any of you. But they lost a great privilege. Now he intimates that if he found anybody who was losing an *opportunity*, and that if he could work overtime and get that *opportunity* he would be glad to do that much more. So you and I have so many talents of our own that naturally belong to us, and we are to be faithful in using those talents and pounds in the Lord's service, and if there is any failure on the part of any other one we are not to stop to quarrel with him and fail to use our own, but to go ahead and use our own, picking up this *opportunity* the brother is neglecting and carry on that much more, so that we will get a great blessing even if he is losing one.

PRAYER—Moses Prayed to Be Blotted Out.

Q537:1 QUESTION (1907)—1—Moses said, "And if not, blot me I pray thee out of thy book, which thou hast written." What book is it that Moses referred? Is it the one referred to in Rev. 3:5?

ANSWER—I would say yes, the same book; evidently the book of God's remembrance, the book of life. God is represented as having one special book in which only the names of the Bride of Christ are written. We are not to understand that Heaven has a large bookkeeping department. That is not the thought. We are not told how He keeps the record. We do not suppose that it is kept with paper and ink, but God has His own way of keeping in knowledge. The Lord knows them that are His, and they are in His book of remembrance, and that is all we need to know. What did Moses mean then, when he said, "If not, blot me, I pray thee, out of thy book?" We understand Moses here as the mediator for Israel, and representative of Israel, was very patriotic. He had been appointed of God to represent that nation, and he was so fully imbued with patriotism that there was not a particle of selfishness on his own part. He did not want anything to interfere with the interests of Israel; and you remember God, in order to quiet him, said,

"Now, Moses, you see this is a disobedient people and they are continually backsliding; let me alone that I may blot them out of existence, and I will take you and your family and make **[Page Q538]** of you this great nation who will inherit all of these promises." And you remember Moses' prayer. It shows a very noble, high standard of patriotic feeling, and brotherly kindness that very few could appreciate. Moses was evidently a very noble character, and in that respect very worthy to be compared to our Lord Jesus Christ who took practically the same point of view, and as our representative risked the blotting out of His own life on our behalf.

PRAYER—Re Sisters Leading In.

Q538:1 QUESTION (1909)—1—Is there any Scripture to show that the sisters should lead in prayer and take any active part in the public worship, or is there any Scripture to the contrary?

ANSWER—The answer to this question would lead to quite a lengthy discussion of many Scriptures, and I think I will answer the question best by referring you to the 6th Volume of Scripture Studies.

PRAYER—Making Personal Mention.

Q538:2 QUESTION (1909)—2—Do you think it advisable to mention Brother Russell frequently when offering prayer in public, or is it the thought conveyed in the vow that these supplications should be included with our more private petitions?

ANSWER—My thought would be, dear friends, to leave each to the dictates of his own conscience. If it is proper to ask one to pray in public, let him pray according to his own heart's desires. If there is anything lacking, he will find it out, and then we will let the Lord direct the work, otherwise we may forget the Lord is attending to it.

PRAYER—Re Testimony Meeting.

Q538:3 QUESTION (1911-Z)—3—What would you suggest as a topic for the Wednesday evening testimony meeting?

ANSWER—We have had many suggestions relative to the advisability of unanimity of topic for these meetings. We take this opportunity of reiterating the counsel in Studies in the Scriptures, Volume VI, namely, that we know of no meetings more helpful than the testimony meetings, where they are properly conducted, and after the friends have had about a month's experience with them. Testimonies as to one's conversion years before, or as to how one first received the knowledge of the Truth, may be very good in General Conventions, etc., but such testimonies we certainly believe very tedious and tiresome in a weekly class. It would be tiresome also for the friends to tell you what they ought to do and what experiences they ought to have. What is desirable and refreshing is crisp, up-to-date testimonies touching the events and experiences of the preceding week. Such meetings tend to make all of the classes holding them more attentive to note the providences of God and the lessons of life daily and hourly. Thus more valuable experience is gained daily than when such things are passed by with little or no attention.

We recommend this plan for Wednesday evening and that Thursday's Manna text becomes the topic for each new week ending with the Wednesday night meeting.

There is nothing in the nature of a bondage in this suggestion. But those who approve might accept it, and those who do not approve may do otherwise. It is the affair of each class. It would be, however, very nice to know, not **[Page Q539]** only that the Vow and its prayer daily draw all of the Lord's people close to the Mercy Seat, but also it would be pleasant to know that all are thinking of God's providences along the same lines each week.

PRAYER—Vain Repetition.

Q539:1 QUESTION (1912-Z)—1—In Matt. 6:7, our Lord tells us, "when ye pray, use not vain

repetitions, as the heathen do; for they think that they shall be heard for their much speaking." The Apostle Paul, writing to the Church (Col. 4:2), exhorts that they "continue in prayer;" again we read of the widow who was heard for her importunity. (Luke 18:2-5.) Is this a suggestion that we should importune? How could we importune without repetition?

ANSWER—We are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and the "continuing instant in prayer," "in everything giving thanks," in "praying and not fainting," acts which our Lord and the Apostles enjoined. (Rom. 12:12; Luke 18:1, etc.) This difference the Lord illustrated in the case of the woman who came to a judge repeatedly, asking that he avenge her of her enemy. Although the judge was not a man who would act justly, yet he did her justice on account of her persistence. In commenting upon her course, our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge!

The thought illustrated in the parable is that of a person who cries to the Lord that injustice is being done—as with the Church at the present time. We all realize that we are suffering injustice. We cry, "O Lord, deliver us! deliver us from the Adversary!" Will God never deliver the Church? For eighteen hundred years the Church has been praying thus; and God has not answered this prayer. Will He never answer? Our Lord intimates that we should not lose faith. We are to have full confidence in His promises. Injustice will not forever obtain. The time will come, we are told, when Satan shall be bound and deceive the people no more.—Rev. 20:2,3

Therefore we do right to pray, "Thy Kingdom come," week after week, year after year, century after century. To grow faint or grow weary in prayer would not be right. The proper course is to believe that God will fulfill what He has promised; and that all will come out in harmony with His will.

On another occasion our Lord gave a parable wherein one asked his neighbor for food and was refused. (Luke 11:5-8.) He asked again. Finally the neighbor gave it to him on account of his importunity, on account of his patiently persisting. This parable, also, emphasizes the thought of importunate prayer. God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because His due time has not come. Hence we are not to give up nor to become weary, but to be constant in our prayers.

This is all very different, however, from the "vain repetitions" which our Lord condemned. But we do not think that our Lord desires us to use repetition in our prayers. Some people use the words, "Our Father," or "Our God," or "Heavenly Father" more frequently than would seem to be good form—even using them in every fourth of fifth sentence. **[Page Q540]** Their prayer would sound better *on earth* if they did not use these repetitions; though, no doubt, the repetitions would be understood in Heaven; for these people seem to be as earnest as others.

Sometimes, after we have had morning worship and prayer, the one called upon to ask the blessing at table practically repeats the morning prayer. This course would imply that the person had forgotten that the general blessing had been asked in that prayer, and that *he* should be asking a blessing on the *morning meal.* To ask a blessing on the meal is not to pray in the ordinary sense of the word. Whoever "asks the blessing" should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc.

But the repetitions which our Lord had in mind and which are specially reprehensible in the Lord's sight are formal prayers merely. To illustrate: the Chinese are said to have a praying wheel, which enables them to make many "vain repetitions" without the trouble of speaking a word.

It would seem that our Catholic friends also are given to a great deal of repetition in prayer. They repeat, "Hail, Mary!" and believe that God will save them from suffering in purgatory for their repetitions. Some of the poor creatures say, "Hail, Mary!" as often and as fast as they can.

So with the Mohammedans. They say, "Great is Allah! Mohammed is His Prophet! Great is Allah! Mohammed is His Prophet!" again and again. We do not know what good they are doing, for they are surely wasting a great deal of valuable time to no purpose. We do not wish to make light of these people nor of their conduct. But we are bound to think that with those who are intelligent such prayers are only form. With those who are not intelligent it is different. We believe that they are sincere; and so our course is to think sympathetically of them, but not to do as they do, not to pray as they pray. Prayer in private, in our own room, may be as long as we please; but prayer in public should be short and *to the point.*

PRAYER—Should We Pray to Jesus?

Q540:1 QUESTION (1912)—1—Are there special instances in which we should appeal to the Lord Jesus?

ANSWER—I cannot think of any circumstance in which the Lord Jesus could do more than the Father. But in my own mind and prayer I think of the two being one because their wills are one, and therefore I never make any mistake. I find myself thinking sometimes of one and sometimes of the other, but it is Thy will and not My will, and so I try to blot out any distinction.

PRAYER—In Whose Name?

Q540:2 QUESTION (1912)—2—How must we pray in the name of the Father?

ANSWER—Upon the basis of His name.

PRAYER—To Whom Do You Address Yours?

Q540:3 QUESTION (1912)—3—Are you addressing your prayers only to the Father in the name of the Son?

ANSWER—Usually I follow that form of addressing the heavenly Father—only in the name of the Lord Jesus; but I have found myself in prayer addressing the Lord Jesus himself, for I find nothing in the Scriptures to contradict that, for they say to honor the Son even as we honor the **[Page Q541]** Father. Nearly all the Scriptures follow that course of addressing the Father and I think of only one that is different "Even so, come, Lord Jesus."

PRAYER—Re No Blessings for Others Without Our Prayers.

Q541:1 QUESTION (1913)—1—Does the Bible teach there are blessings which we may not receive except through the prayers of others?

ANSWER—The Lord has many blessings at His disposal, and from certain Scriptures we might infer that He is pleased to grant some blessings in response to prayer. Therefore the Apostle said to some in his day, "Brethren, pray for us." He did not mean he could not pray for himself; he did not mean that the other Apostles could not pray for themselves; he did not mean they could not pray for each other; he did not mean he had lost fellowship with the Father and the Father would not hear him. He said, Brethren, pray for us that a door may be opened unto us whereby we may have opportunity of spreading the Gospel of Christ. Do you suppose the Apostle meant that merely as a formality and he thought it did not make a particle of difference, but just said, Pray for us, pray for us, as meaning nothing but merely a form? No, we prefer not to suppose that the Apostle was merely using a form; we would rather prefer to suppose he is teaching a certain lesson, that a certain blessing would come through remembering the Apostles in prayer. I presume that God who is rich in mercy, and has plenty of blessings to give, is pleased to encourage His people to pray, is pleased to have us pray. Why would God be pleased to have you pray? Is He just sitting there watching to see whether little you or little I kneel down to pray or not? Oh, no, that is not the thought at all! But God sees it will do you a great deal of good if you will exercise faith in the matter of prayer, and it will do me a good deal of good if I will exercise faith in prayer. Therefore He arranges as part of the means by which He would bless you and me that He will be inquired of concerning

these things that He desires to do for us. He would thus encourage us to pray. As, for instance, when St. Peter was in prison and the Angel of the Lord came to him and waked him up, he was not praying. The Angel smote off the shackles from his hands and led him out, the doors opening before them, and the keepers being asleep, then the Angel sent him on his way rejoicing, and Peter, hardly realizing whether it was a dream or what it might be, walked down the street; he knew the street very well, and presently he came to the door where there was a meeting being held; it was late at night, but the meeting was going on; they were praying for Peter, and saying, Oh, Lord, the Apostle James is slain and now the authorities are threatening our beloved brother Peter. What will we do if all the Apostles are taken from us? They were having an all-night prayer meeting. And when St. Peter got to the door and knocked and the little maid came and looked out and saw St. Peter there, she did not know whether she had seen a ghost or not. Of course she heard about ghosts and she ran back to say that St. Peter was at the door. Why, nonsense! Peter is in prison! Their prayers had been answered. Do you not think that God gave them a great blessing in **[Page Q542]** answer to their prayer? Do you think if they had not prayed they would have had as much blessing? The Lord might have set St. Peter free, but when in answer to prayer it meant such a blessing to those dear disciples, such a strengthening of their faith, and such joy and blessing. So whoever falls in line with the Lord's arrangements and prays and remembers the Lord's work in various places is getting a blessing in his own heart, and the Lord intimates indirectly that this will have some effect. I cannot understand the philosophy of it at all, I do not pretend to, but somehow we are given to understand that God will be pleased to not change His plan for your prayers and mine—no, no, God is not going to change the Universe around to suit us; we are not wise enough to tell Him in our prayers what He should do, but He is so wise He can hear our prayers and give us blessings. So He has arranged in proportion in which we have loyalty, faith, etc., we are to have prayer. The Lord's people who have not learned the power of prayer are weak Christians. So the Scriptures everywhere encourage the Lord's people to pray always; to be in the spirit, the attitude of prayer at all times, and full of thanksgiving to God.

And I think while I am right at this point I must take the opportunity of saying that any home that has no prayer regularly offered in it is not a proper home—is not the one that should be your home or my home. Wherever you live, wherever I live, wherever any of the Lord's consecrated people live, there the family altar should be reared and should be regularly served—just as regularly as the breakfast is served. This does not mean that you shall force your grown children to participate in worship which they do not appreciate; or if your husband or wife is out of sympathy and unwilling to participate that you should insist on it, and raise a row in order to have the worship there, for God would not be pleased with such conditions. But the child of God should have that attitude of prayer that would be inclining his heart always to have the prayer anyway, and then at a proper time the wife might be quietly inquired of if she would like to join in the prayer service. It might be put in as nice a way as possible. Or, on the other hand, it might be the husband who was not in sympathy, and the wife might approach him and say, "Husband, wouldn't you think it would be very nice if we might have a prayer altar in our home and honor our Creator and our Savior?" And many a worldly man would say, "Why, yes, I guess it is all right." And if the Christian wife did not make some such suggestion the worldly husband would probably say, "Well I don't know, if I professed to be a Christian like my wife does, I think I would want to have prayer at home." Likewise, the wife, if her husband didn't say anything about it, would quite likely say, "If I were in my husband's place and claiming to be a Christian, I would like to have prayer at home." The wife would not like to say that. The husband would not like to say that. Therefore the one that does appreciate the matter should take the initiative, and in a quiet way and not at an inopportune time, but at a time when there is a good opportunity—not when there is something of haste going on and there is not time to consider it, just going away or something—but when there is time. Seek **[Page Q543]** wisdom as to how we shall present the matter to husband or wife or to children. Do it in the wisest way—be wise as serpents. On every occasion use wisdom, and pray to God as to how you shall take any important step in respect to your life or your home. Ask God if you may have the altar in your home before you ask husband or wife for co-operation. Then suppose she refuse and say, "No, I don't want any altar to the Lord

in this house." Not many are disposed to put it that way. And in mentioning the matter there is a nice way to do it. You can say, "Wife, I know you do not look at matters exactly as I do, but for all of that you believe also as I do in the great Creator, and that it is proper for every creature to worship the Creator, and I would suggest that it would be very nice for us, especially when we have children, that we should set an example of reverencing God, and having our home a model home. What do you say, wife? Shall we make that start? Say we take three minutes at least of every morning to approach the Lord, or if possible have it five minutes or more, or without limitation, and perhaps have a hymn of praise before the prayer is offered." But if it is a case where any objection is made, say, "Would you object to our having just three minutes? Would you co-operate with that?" I would not say, "Would you object?" I would infer he would not object. I would say, "Would you be willing to co-operate to the extent of joining in if we should establish such a little altar of prayer to the Lord in this home? I believe it would be a blessing to us both, and the children. I believe our hearts would thus be drawn to God better, and we would have more of His blessing on our home." I think that would work well. I know there are some who feel, Oh, there is no use asking my husband, or my wife, they are bitter against it. Perhaps the bitterness sometimes comes in our not being wise enough in the way of presenting it. There are very few people who are really bitter against God. As a rule, people usually respect the Creator, and especially in proportion as we seek to be ourselves kind, gentle and loving; and as they can see we are trying to be considerate of their interests and their rights, and to deal justly with the family, in that same proportion they will have respect to our religion, and respect to our God, and respect to our worship. But suppose they would object and say, "No, I would not have anything to do with it at all." "You won't, of course, object to my having such an arrangement and I will just ask the children. I thought I would mention it to you first. Maybe you will think differently of it, and perhaps you will join with us; it would be so much nicer." And then go ahead. Do not consider there is a prohibition, or do not put it in that form as though there would be. We have a right to take for granted that all reasonable people would be willing that we should exercise our consciences and our rights. That would not mean that your husband should get up and have to make his own breakfast while you stopped and prayed; that would not be the right attitude at all; that would bring disgrace on religion; but while careful to attend to all the duties and proprieties in your case, as husband and wife; if you pray, do it wisely.

And then as to the children; if they are grown children, **[Page Q544]** they should be differently approached. Many parents, I think, make the great mistake of forgetting that their children do grow. They always think that it is "little Annie" and little Annie gets taller, and taller, and taller, but still she is "little Annie" until she gets up so big. And so it is "little Harry." And they always think back somehow to the time in which they talked as children. No child enjoys being treated as a child. Every child that is properly balanced in mind would rather be treated as a little man or a little lady, and the parent can do that, and not by flattery, but in a very proper way. They can say, "Now, Harry," or Mary, "I want you to be a very model little gentleman, or lady. No matter how rude the other boys and girls may be, I want you to be a regular little gentleman, or lady." The child will like that; they may affect that they don't like it, but way down deep they do.

"I want to play with the other boys."

"But, my dear son, how rudely some of these boys act; you would not like me to think of you in that way —you see how rudely they play. You see some girls romp like that—you won't enjoy that. You can cultivate good manners and grow up nice in a polished way and become a little gentleman or little lady, or you can grow up and always be rude. If you do not grow up in refinement you will not be fit for good society. Now I would like to see you the most polished boy or girl in this neighborhood, so that wherever you go they will say, 'Notice that little boy! Notice that little girl!' Now, my child, I want you to pattern after this. I am not trying to fill you full of pride, so you would strut around. A proud boy and a proud girl will bring upon them the odium of their little playmates. You are not to be proud, but simply be kind, and gentle, and cleanly and tidy no matter how poor your clothes are they can always be kept tidy; and

wherever you go see that you do not get them covered with mud and dirt. Be ashamed if anyone says you are proud, or look proud, but make sure you always look like a little lady or gentleman." The children will like that, and if the parents would only get next to their children and have them feel that the ones most interested in them is father and mother, they will remember that when they grow up. Train up a child in the way it should go, and when old it will not depart from that way. It will have more influence than most people seem to realize. What we see in the world in respect to children is nearly a shame. They seem so uncouth, it looks as though they had no parental training at all. Anybody in the truth should know better than to have their children that way. I think of a time when I was in Pennsylvania and took dinner with a brother there. He was a Pennsylvania German, as we say, and after dinner he said to me as we went in the parlor before going to meeting: "Brother Russell, you met my boys and girls at the table."

"Yes, and they seemed to be very nice, respectful and quiet: nothing rude about them; I was pleased to know that."

He said, "I am proud of my sons and my daughters, Brother Russell; I do feel they are above the average, but they are not what would have been if I had had the sixth volume when they were little. But, as you say, after the tree is grown you can twist it all out of shape and get kinks **[Page Q545]** out, and I have straightened them up all I can. But I cannot, without having trouble, do any more, and I know that would not be wise, and we are to act wisely. So they are pretty nice, but not as nice as they would have been if I had known how to train them as you say from the cradle, or before they were born."

Do not forget the training that comes in before they are born, the most important of all training, but the next is to begin when they are babies and keep up the training. Never laugh at your children. Many parents injure their influence by laughing at a child. The child is sensitive. "If my father makes fun of me when I tell him something I won't tell him anything any more." You want to keep the confidence of your son and daughter so that when they come to the age when they are having beaux, etc., they will still want to come to father and mother and say, "I have a beau." They do not generally want to do that, but it ought to be that way. Your influence with them should be such they would love you and could not keep it back, and would say, "I have a beau, what do you think of him?" They would want your opinion of him. And they would not think of marrying anybody except one the father and mother would say is a suitable companion, for they would have such confidence in your judgment. But in order to have that influence you must be wise as a serpent and follow the directions of the Lord's Word. I tell you if we had our lives to live over again, or if we had lived all the way down, when we were 100 years old we would know something; but we must be thankful for the light and knowledge that comes and make the best use of it when it does come, and if you have made mistakes, do the best you can. If before you knew the Lord yourself and understood His Word you had children and they grew up like wild weeds, you have every reason to be sorry, but you cannot help it. Be kind and patient, be generous, be as helpful as possible, be a real father and mother, and remember they have their failings that you helped to give to them, and be that much more sympathetic with those failings in the sense of giving much more time and assistance to overcome their weaknesses.

PHYSICAL PERFECTION—Re Medical and Surgical Discoveries.

Q545:1 QUESTION (1913)—1—Will restitution, physical perfection, any way be helped by medical and surgical discoveries, or will restitution be wholly brought about by the power of Jesus to the willing and obedient?

ANSWER—I can tell you about that, I hope, in about two years. I could not more than guess now, and I would always want a difference between what is written and what is guess work. Some people put their guesses and Bible so much together you cannot tell when they are guessing and when they are telling about what the Bible says. Whenever it is a pure guess I want to say that it is. Now I guess that the Lord will allow certain things to come about partly by surgery and medicine at the beginning; I should not wonder at all if there would not be some wonderful discoveries. It would seem as though they are leading

on to better things, and yet everything might in another way be viewed from a different standpoint. Jesus did not use any medicine when He healed the sick, and those things Jesus did were illustrations **[Page Q546]** of coming blessings of the Millennial day. So the result of it is, I don't know.

PRAYER—Position In.

Q546:1 QUESTION (1908)—1—Should not Christians, when they pray to God, do so on their knees whenever possible? Should not this form usually be adhered to?

ANSWER—The Lord gives a great deal of liberty. There is not a word stated in the Scriptures as to how we shall come to God in prayer, and those who prefer and think they do better to stand when they pray have nothing in the Scriptures to tell them to the contrary; and those who prefer to kneel and feel that in that manner they can come nearer to the Lord, and pour out their hearts most reverently, have nothing in the Scriptures to hinder them; and those who prefer to bow the head have nothing in the Scriptures to hinder them. I agree that kneeling is a very reverential posture, but I am not sure that in every case it is the better one. Suppose we say now, Let us all kneel down in prayer. You would find that as you kneel down you would make a great deal of noise, for one thing, and it would inconvenience your neighbor for another, and you would all get your clothes soiled with the mire off your shoes, and there would be many disadvantages about kneeling. Now, if the Lord had said to kneel, you and I would want to kneel, no matter how much trouble we got into. But when the Lord has not said to kneel, but left it to our option, I think we should use our common sense. My common sense would say that God is no respecter of form in the matter; it is the heart; if the heart kneels down before God, He is pleased with it. If the heart does not kneel down, then it does not count for anything anyway, so what we want is to kneel in our hearts, or get into the most humble attitude we know so far as our hearts are concerned, and then let each one, and the circumstances of the matter, determine what shall be the form. So far as my own private prayers are concerned, I nearly always kneel in the morning and in the evening devotion, but I pray to the Lord a great many times when not kneeling. Usually the last thing in bed before I go to sleep, and the first thing in the morning before I get out, I pray. So I pray in bed, and after I get up, and before I go to bed. I presume you do the same. Now there is no hindrance. You see it gives us full liberty. And you see the Apostle says. "Praying. always and giving thanks." Well you could not be on your knees always that is evident; it must give us liberty at other times, and not restrict the matter to praying only on our knees.

PREACHING—To all Nations.

Q546:2 QUESTION (1910)—2—"Go ye therefore and preach to all nations, baptizing then in the name of the Father, the Son and the Holy Spirit." If the salvation of the world is future, what would there be gained by teaching the nations and baptizing them?

ANSWER—Well, the questioner seems to get the impression that our Lord in using these words made a mistake, because if Jesus meant that his disciples should disciple all nations (that is a Greek word, disciple all, not teach), the questioner seems to get the thought that all nations should be disciples, and these disciples be baptized. What do we find? Only a mere handful are disciples, and only a mere handful **[Page Q547]** have been baptized, and so according to the questioner's account, the Lord made a great mistake. Well, now, that is not the way to look at it. The Lord Jesus did not make any mistake; let us read this question and scrutinize it from a different standpoint. Go ye, therefore, and disciple all nations; that is, make disciples of every nation. Not merely amongst the Jews. At first he said, Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and find disciples. But now he is giving a broader, wider application for the Gospel Age and in due time, when led of the spirit, they did go to all nations, not making any discriminations—go ye therefore and make disciples of all nations, baptizing them. Who, the nations or the disciples? The disciples. Whoever you can make into a disciple, baptize him. Did he say they would be successful in making disciples of all nations? It is still true that he is not calling all. Many are called, but not all, only those who have the ear to hear. The Apostle said, "The god of this world hath blinded the minds of those

who believe not, lest the light of the glorious gospel of Christ should shine into them and they should be converted." Who is the god of this world? Satan. He has blinded the minds of all. Some with Pantheism, some with fatalism, some with one error and some with another, and even amongst Christians he has brought in all kinds of blindness and error—along the lines of eternal torment, purgatory and other lines. He blinds them to the love of God, to the real character of God, and to the call of this Gospel Age. All those who have not believed. Why should he want to blind them? Lest the glorious light of the goodness of God should shine into their hearts. He does not want God's goodness to shine into their hearts.

PRE-EXISTENCE—Could Jesus Remember His?

Q547:1 QUESTION (1912)—1—When our Lord was a human being (previous to His begetting) could He remember His pre-existence?

ANSWER—We do not know enough on this subject to permit us to give a very full, clear and satisfactory answer. So far as we could reason on the subject, our Lord could not know of His pre-existence, before He was begotten of the Holy Spirit, except by natural means. His mother, Mary, would tell Him about His miraculous birth, about the angel that appeared to her, etc. At all events, the Bible says, He grew in wisdom and stature and in favor with God and man. Thus He was developing until He was thirty years of age.

Our supposition is that He knew that He was miraculously born, for a purpose. He knew as a child that He must be about His Father's business as soon as the divine arrangement would permit—that much we know. It is just as well that we do not speculate too much on features not Scripturally revealed.

When thirty years of age we read that the Holy Spirit came upon Him and He was illuminated. "The heavens opened unto Him." His mind was made clear as to the Divine Plan and arrangement. We are justified in supposing, then, that it was not thus clear, illuminated before. He knew that He came into the world and was there for a special mission. He knew what that mission was, but did **[Page Q548]** not have the matter in clear form until the Holy Spirit came upon Him. He knew that He proceeded and came forth from God, and knew that He was to return to the Father. He spoke of the glory He had with the Father before the world was, and He would not refer to it without having a knowledge of it; but this was after His anointing by the Spirit.

PRESENT TRUTH—Result If One Leaves it.

Q548:1 QUESTION (1909)—1—If a brother who is begotten of the Spirit and has been prominent in teaching Present Truth, as presented through the Watch Tower Bible and Tract Society, but afterwards teaches what he thinks is the Gospel, but contrary to Present Truth, and continues in that condition unto death, what would be the result, whether he would have a chance on any plane or not?

ANSWER—Too deep for me, dear friends. I do not know; we are not appointed to judge one another. We will wish him very well if he is dead. If the Lord has anything good for him, we are willing that he should have it. We would have reason to fear, however, for if he was once in the Truth and lost it, that it was a bad sign, for we would think that one who has had Present Truth would appreciate it more and more. We are not to judge, but will leave the matter in the Lord's hands.

PRESENT TRUTH—Definition.

Q548:2 QUESTION (1911)—2—What is "present truth" and what is it to be in the truth?

ANSWER—We answer that present truth would be that truth which at any time would be the particular message or fact that God would have his people take notice of. For instance, if we were today to preach about a flood of water coming, it would not be present truth; but for Noah to preach about a flood of waters coming was present truth; it was present truth in his day. He preached that thing that was due at that time; so today present truth is that truth that pertains to our time, the harvest time of the Gospel Age,

the glorious morning of the new dispensation—everything pertaining to this is in that sense present truth. There are other truths that are always proper, of course, such as the fact of our heavenly Father's greatness, and love, and wisdom, and justice, and power; and such as the fact that our Lord Jesus came into the world and died for sinners. These truths are always present; but what is meant by present truth particularly is those features of truth which apply to the present time, and more particularly than to any other time. So I understand, then, in answer to the question, that the present truth of this time is the harvest message; that we are living in the harvest time of this Gospel Age, when the Lord is about to make up his jewels, and that the Gospel Age is to close and the new dispensation of Messiah's Kingdom is about to be inaugurated. To be in the truth would mean, therefore, in that sense of the word, to have a knowledge of those things, and be a loyal one in supporting those things, and in promulgating the message that is now due.

PRESENT TRUTH—Result to Those Failing to Believe.

Q548:3 QUESTION (1911)—3—Is it possible for anyone to have the present truth at this time, and come into the great company **[Page Q549]** class, or will they be obliged to make their calling and election, or go into the second death.?

ANSWER—I know of no limitation of the kind that is implied in this question. My understanding is that there are persons at the present time, who have a knowledge of present truth, who may fail to make good; they may come short of the standard and not be acceptable as members of the body of Christ. I would not think that they would necessarily go into the second death. No one will go into the second death, we may be sure, unless that person willfully, intentionally, repudiates the Lord and his grace. God is not anxious to put anyone into the second death, and there are doubtless many people who will come short of the high ideal that the Lord will require, but who are far too good for the second death. But our suggestion is that we should all strive to make our calling and election; and it will require that we strive.

PRESENT TRUTH—Many Christians Not Yet Enlightened.

Q549:1 QUESTION (1915-Z)—1—Is there anyone at the present time outside of Present Truth who has the Holy Spirit?

ANSWER—There are various degrees of the Spirit of holiness which may be possessed by the child of God at various times in his experience. We may ourselves have more of the Holy Spirit now than we have ever had before implying that there was a time when we did not have so much. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the Holy Spirit with which they were sealed.

We are not to think that all who are begotten of the Holy Spirit are exactly on the same plane, in either their spiritual appetites, or their development, or their knowledge of God's Plan. We grow in grace as we grow in knowledge. If our measure of grace lessens, the knowledge begins to fade. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we "wake up," to see how little we did know—to see how ignorant we were of some of the precious messages God has given us.

And as we were children of God before we received full knowledge, so we believe it is possible for others to be children of God without having the full knowledge. We are living in the end of the Harvest time, when, we believe, the Lord is causing the knowledge of the Truth to encircle the world. And yet the Adversary is raising "dust," calumny, to hinder the people from appreciating it.

It is in very rare cases that God does as He did with Saul of Tarsus—strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are still children of God attempting to live on husks and skimmed milk—that there are such brethren in Christ who need the assistance we are able to give them—that we are trying to help them. Otherwise we would abandon all

special effort at propaganda, knowing that there will be favorable conditions for all as soon as the Kingdom shall be established.

The Bible speaks of the Great Company class as the "great multitude," as though the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the Great Company class will not all have fled from Babylon before its overthrow. "Come out of her, My **[Page Q550]** people, that ye be not partakers of her sins, and that ye receive not of her plagues." This call has been going out for now thirty-seven years. It is God's call.

The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the Bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the Bride. They will follow her into the King's Palace. They will be bridesmaids, if you please—a position of lesser honor; but they will attain everlasting life. So we have reason to believe that the numbers of God's people begotten of the Holy Spirit and still in Babylon are considerable. If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise.

PRIDE—Remedy for.

Q550:1 QUESTION (1911)—1—Have you any suggestions for a tendency toward too much head, and not enough heart?

ANSWER—I would think it a very dangerous disease, and I think the Great Physician has put the proper medicine in the medicine chest that he has given us; that he has given us the proper remedies in his Word; he is instructing us to cultivate meekness, and to cultivate love; the meekness will reduce the size of the head, and the love will increase the size of the heart.

PRIESTHOOD—Beginning of Melchisedec Priesthood.

Q550:2 QUESTION (1910-Z)—2—When did our Lord become a Priest after the order of Melchisedec?

ANSWER—Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection, when, as the Apostle declares, God announced, "Let all the angels of God worship him." In this individual sense he became the Melchisedec Priest, although only the "Head" was yet formed. Since the intelligence is in the head, we can see how the head might stand for the body, as could no other member of the body. A hand stretched forth might represent the body, but it could not have the intelligence of the head, and we could not say that the *presence* was there, but as soon as the Head was born from the dead, as soon as the Head was accepted as the Melchisedec Priest, that soon the whole matter would have a standing with God, the intelligence residing in the Head. We agree, however, that we shall not exercise our full office as a Melchisedec Priest until the whole Church shall be with their Head in glory, members of his Body. A Melchisedec Priest is a blessing Priest, a Priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood.

Our Lord could not have been this Melchisedec Priest until his resurrection, evidently, because he had nothing with which to bless. Before he could do any blessing he must himself lay down his life, and by laying down his human life in obedience to the Father, he would thus receive or have to his credit the merit which he could draw upon in the blessing of us, and ultimately all the families of the earth.

PRIESTHOOD—Length of the Melchisedec.

Q550:3 QUESTION —3—How long will this Priesthood of the order of Melchisedec last? **[Page Q551]**

ANSWER—"Thou art a Priest for the age," or rather, a Priest ever, an ever-Priest, a lasting Priest; not one who would pass away by death; not one who would drop his office in some unsatisfactory manner, but

one who would fully accomplish all the purposes for which he was appointed as a Priest. Our Lord was appointed a Priest because there was necessity for a Priest. It is not an office that would be necessary amongst the angels, who are perfect, but it is an office necessary amongst men, because of their imperfection. To be a Priest, therefore, to the end or completion, would mean that he would be a Priest, Mediator, Reconciler, Harmonizer in this matter of estrangement between God and man. Therefore, this office will end with the Millennial Age, when he shall have accomplished all this work and will deliver up the Kingdom to God, even the Father. Then he will be a Priest no more. There will be no need of a Priest of any kind, sacrificing or reigning. The very significance of the office is that of intercessor or mediator, or assister in some manner of those who are in some difficulty.

PRIESTHOOD—Significance of the Under-Priests.

Q551:1 QUESTION (1910-Z)—1—In the appointment of the Aaronic priesthood, Aaron was the High Priest and his sons were associate priests. Is the fact that his sons were associated with him specially typical?

ANSWER—Evidently the type was intended to teach that these under-priests were the members, or body, of the High Priest, because that was the form in which the matter was expressed. He was to "make atonement for himself and his house." Now, what is the thought in this word "himself?" How would we most clearly express it? What relationship except that of a wife would more nearly represent one's self? The sons of Aaron, then, would represent him in a special manner, as though they were his body. A father is represented in his son in a particular sense. The type of the High Priest in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the Body of Christ.

PRIESTHOOD—Present Work of Antitypical Priest.

Q551:2 QUESTION —2—Are there any antitypical priests doing a priestly work at this time?

ANSWER—To our understanding the picture of the "priest" is an individual picture. It is not a work which priests are in a collective sense to do, but here *the one priest is to do the work*. In other words, the under-priests are merely recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an under-priesthood—in the sense that we have a separate personality, as individuals, yet acting in conjunction with our Lord as his members.

While recognizing the Scripture, "ye are a royal priesthood," let us lay stress on the Apostle's words which declare of our Lord, "if he were on earth he could not be a priest, seeing that there are priests who offer according to the Law." The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchisedec, and that this Melchisedec **[Page Q552]** priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, thou art a Priest forever after the order of Melchisedec."

Melchisedec was, of course, only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron is not so particularly referred to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial Age, and what is done in the present time is merely a preparatory work, preparing himself for work.

First, the Lord Jesus, in the three and one-half years of his ministry, proved himself worthy to be the Priest, and during the 1800 years since he is proving us worthy to be his members, and by the time he shall have completed his work of proving us all worthy, with himself, for this great and honorable position of Prophet, Priest, Mediator, King, Judge of the world, he will at the same time have to his credit

certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office, as before stated, is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by sacrifice.

We agree, of course, that none of us is doing the sacrificing. The high priest smote the bullock and killed it, and the high priest, likewise, smote the goat and killed it. Then came the presentation; as, for instance, when the Apostle Says, "Present your bodies a living sacrifice, holy, acceptable unto God," etc., he is not here saying, Perform the work of a priest upon your body, but offer yourself as a sacrifice to the Lord; he may accept you; he may sacrifice you, and he may perform a service upon you which will prepare you for a share with himself, as a member of his Body, in the glorious work of the future, in the work of blessing all the families of the earth, in the work of ushering in the Times of Restoration which God has spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21.

PRIESTHOOD—Why Were Not Job and Others Priests?

Q552:1 QUESTION (1910-Z)—1—Since it was the priests who were to offer the sacrifices and since no one could be a priest except he was called of God, how was it that some of the Ancient Worthies, Job and others, who were not priests, offered up sacrifices?

ANSWER—The sacrifices which these offered were not sin offerings. They did not offer up sacrifices according to the types of the Law, as the Day of Atonement sacrifices, for instance. This whole arrangement of the Jewish Law, by which the sacrificing was taken out of the individual's hands and put into the hands of the priests, was a new departure in God's dealings.

Abraham, we know, presented offerings before the establishment of the Priesthood. The exact time in which Job lived we do not know. We merely know that he was Job of Uz, and walked before God with a perfect heart; but we think we are justified in supposing that he did not live during **[Page Q553]** the Law dispensation, with its typical sacrifices. If this be true, his course was in full line with Abraham's course when he offered up sacrifices. When Abraham was stayed from offering his son, he offered up the ram caught in the thicket, as the Lord directed.

What these patriarchs did in the matter of offering up sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary, just as Abel brought the firstlings of his flock and offered them to God, though he was not called to be a priest; but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the Law. None of these sacrifices ever made the offerers themselves perfect, nor did they atone for anyone else; they were merely the same as a prayer would be, a manifestation of a good desire of heart and of appreciation of God and a desire to reverence him, and a recognition of the fact that sin required some atonement. So when the Lord showed how this sin-atonement was to be made he pictured the work of this Gospel Age. He appointed a priest to represent the Lord Jesus, and under-priests to represent the Church. A work of sacrifice was done on a particular day of the year—the Atonement Day—representing the work of this Gospel Age in which these "better sacrifices" for sin are offered; and under this larger arrangement no one is permitted to offer the sacrifice except a priest, God thus indicating that the work is entirely under his supervision and direction.

PRIESTS—Under-priests in the Holy.

Q553:1 QUESTION (1915)—1—In the type, did the under-priests have access to the Holy of the Tabernacle on the Day of Atonement?

ANSWER—The account might be read in different ways, but my reading of it leads me to understand that the under-priests did have access to the Holy on the Atonement Day. Some others might think differently. I think this is in full accord with what we know to be the experience of the Church—that we all have access to the holy from the time we are spirit-begotten. We are now in the antitypical Atonement

Day. To say that the under-priests in the antitypical Priesthood are in the Holy, and then to say that the type did not teach that we should be there, I think would be a contradiction between type and antitype. I think they did have access to the Holy during the entire Day of Atonement.

PRIZE—How to Gain the Great.

Q553:2 QUESTION (1910-Z)—2—Is it the spirit of obedience to the Lord's commands that will gain the great prize?

ANSWER—What the Lord is looking for at the present time is the spirit of sacrifice or self-denial—not merely the spirit of obedience to commands. Few, of course, would resist a Divine command, if thundered from heaven. Our test is more crucial than that. It is a test of obedience to what we understand to be the will of God or the privilege of service in his cause. Those who delight to do his will, those who delight to serve his cause, even at the cost of sacrifice to earthly interests, are the very ones he is now seeking. "He seeketh such to worship him as worship him in spirit and in Truth!" "Now is the acceptable time;" now is the time for those to come forward who desire to offer themselves unreservedly, and who desire that the Lord shall accept **[Page Q554]** their offering, which they know is not of great value. The more the sacrifice costs you, the more we may be sure it will be appreciated of the Lord. For any to give the Lord a thing which has no value in their own estimation would be in the nature of an insult, instead of sacrifice.

Our experiences in life should draw us closer to the Lord, not only in the form of prayer; but moment by moment, in every little emergency of life, we should learn to expect heavenly guidance.

Every accepted sacrificer who fails to carry out his sacrifice will surely miss the "high calling," and, if our expectations are correct, will share with the "great company" in the "destruction of the flesh," which, after consecration, they were unwilling to devote day by day.

PRIZE—Re Philosophy of Covenants and Ransom.

Q554:1 QUESTION (1910-Z)—1—Is it possible to be both justified and sanctified without knowing the philosophy respecting the Covenants and the Ransom?

ANSWER—It is true that one might be both justified and sanctified through faith in the blood before learning anything about the Covenants or the philosophy of the Ransom. And one might retain equally justification and sanctification through faith in that blood, irrespective of philosophies respecting the Divine methods of the applications of Christ's merit. This was true in our own case. Subsequently, having obtained grace from the Lord and some knowledge of his Plan—the philosophies of the Atonement, etc.—we served it out to others in his name. He advised us through his Word that these things were "meat in due season," and that the path of the just would shine more and more. In harmony with these promises, we have clearer light, increasingly, which is ours to dispense to whomsoever has "an ear to hear."

The Old Law Covenant was for the natural seed of Abraham, and similarly the New Law Covenant will be instituted with them, as taking the place of the old one and bringing them a blessing, which they failed to get under the one of which Moses was the mediator. Ours is the faith Covenant, the original Covenant, to which the old one was added, and to which the new one will be added in due time.

PRODIGAL SON—Whom Did He Represent.

Q554:2 QUESTION (1910)—2—What company or people are represented by the prodigal son of the parable?

ANSWER—I answer that it was a class that was living in our Lord's day. The scribes and Pharisees were seeking to be at harmony with God, and outwardly at least were in harmony with him, whom he recognized as sitting in the seat of Moses, as being representatives of the Lord and of the Father also. The younger son represents those Jews who became profligate and who wasted their privileges as Jews, and

became publicans and sinners, outlaws, and lived as Gentiles instead of living in harmony with God, as represented in the parable. Now the Pharisees were very bitter against these publicans and sinners, and because Jesus talked with them and sat with them, they said, This man receiveth sinners and eateth with them, we are the holy ones. Jesus was seeking to correct that error of Pharisaical pride. That is not God's way, as they were doing. If you have found these people hungering for my word, you should have been **[Page Q555]** glad to see them come out to me. They should have said, There is a man, and the publicans and sinners are attracted to him, praise God, that some of those brethren who have gone off into sin are coming back, we are glad of it. But now, said the Lord, that is not your attitude. When you see them coming back and being properly received and blessed, that God is feeding them, etc., putting a new robe on them, etc., you say, we will stay out if you are going to let them come in. Jesus said, if you stay out, then you will stay out, for God is receiving them. You are the elder brother, these privileges are yours, you did not go out, you should have been ready to receive them, you should have said, we are glad to have you back, there is plenty for us all—that should have been your attitude. This parable is given as a reproof to that Pharisaical class.

PUNISHMENT—Re Everlasting.

Q555:1 QUESTION (1909)—1—How can you say that the punishment of the wicked will not be everlasting?

ANSWER—I did not say anything of the kind—it will be everlasting.

PURCHASE—What the Lord Bought?

Q555:2 QUESTION (1910)—2—We understand that the Lord has not yet bought the world. Has the Lord purchased the Church? If not, how shall we understand the Scripture which says, "Ye are not your own, ye are bought with a price?"

ANSWER—I understand it to say, *ye* and not *they*. "Ye are not your own, ye are bought with a price." Our Lord Jesus is represented as having paid the price to justice as far as the Church is concerned, and the Church is bought, and all of this class who become part of the Church are therefore included and dealt with under this gracious promise in advance of the world. But the world is not yet bought.

PURITY—Life of.

Q555:3 QUESTION (1911)—3—Do you believe in physical regeneration, or the living of a continent, chaste life?

ANSWER—I think this is a question upon which, as the apostle says, everyone should be fully persuaded in his own mind; it is not a subject that is laid down as a law in the Word of God. It is, therefore, not a Scriptural question. The Scriptures in general exhort toward all purity, but the Scriptures also say that marriage is honorable in all, and the bed undefiled. It is not in the authority of anybody to supersede the words of Jesus and the apostles. The apostle, nevertheless, does give the exhortation that for those to whom it may be possible to live a life of chastity, it would be a very desirable one, saying, "He that marries does well, and he that marries not does better."

PYRAMID—Date 1910.

Q555:4 QUESTION (1910)—4—What importance do you attach to the date October, 1910, in view of the suggestion in the Pyramid?

ANSWER—In the chapter on the Pyramid, in the third volume of Scripture Studies, we made mention of the fact that a measurement might be taken up the front of that large step, you remember, that is at the top of the Grand Gallery; that it could be measured up that step and along that step to about the junction line. We did not have the **[Page Q556]** exact measurement of that, but we took what is termed a paper measurement. That is to say, if anything is drawn to a scale, you can, by measuring very carefully with a

piece of paper, estimate pretty closely, and our estimate of that, as I remember it, and as recorded there in the third volume, was that the point of time in inches would seem to represent October, 1910; but we did not give that as anything positive, nor as anything we know. I do not know anything about October, 1910. It is merely a suggestion. When it comes to October, 1910, I think it will be very well for you to have both eyes open and look around and see if you see anything. But the dates that are given to us prophetically are the ones I think we ought to especially give heed to. Now these prophetic dates seem to be, 1874, October; 1878, in the spring; and then 1881, in October; and then October, 1914. Now these, as far as we can tell, are the dates marked in prophecy, and to these we do well that we take heed as unto a light shining in a dark place, as St. Peter says. That does not mean that we know now, or that we ever knew, nor that we say now, nor that we ever said, that the suggestions made respecting these dates which are based upon prophecies are indisputable; nor that we have ever claimed infallibility in the interpretation of the prophecies in connection with them. What do we say, in the Scripture Studies, you will remember, is this: That to our understanding, this teaches this, and that teaches that, and the other teaches the other. We do not see any other way they could be held together, or any other conclusion that could be reached; and for my own part, therefore, I believe that those dates signify such and such things. That is all we have ever said; we never said we were infallible in these things. We believe them. We have believed them from the first; we are acting upon that belief. But, my dear friends, if October, 1915, came, or October, 1920, came, and no great time of trouble, and no change of all the Church came, it would not overthrow my faith in the divine plan of the ages for a moment. God is selecting a Church as the Seed of Abraham, and that Church as the Seed of Abraham is predestinated to do the work of blessing all the families of the earth; whether 1915 is the exact time for that to begin, or the trouble that will introduce that time of blessing, is another matter. I believe October, 1914, is the time when we may expect that great time of trouble, because it seems to our judgment, as far as we can understand the Scriptures, that is the time when the Gentile period of lease, or tenure, will expire, and when, therefore, we may expect that the time of trouble shall be ushered in; and that time of trouble we understand is the one the Scriptures tell about—a time of trouble such as never was since there was a nation, a time of trouble which shall overwhelm all sorts of government, and every institution of the present time; and a time of trouble which thus will make ready and prepare mankind for the glorious reign of Christ and his Church, for the blessing and uplifting of all the families of the earth.

From the back of the Question Book:

PAUL—Apostleship

Q811:1 QUESTION—Considering Paul's positive claim to be an Apostle, specially called of God, who saw Jesus, and that the choice of Matthias to be the successor of Judas, by the Eleven, was before the descent of the Holy Spirit on the day of Pentecost, are we to consider him (Paul) as the successor of Judas, remembering that there were to be but twelve Apostles, and that Matthias was not afterward heard of?

ANSWER—It is evident from the Scriptural account that the Eleven were acting without due warrant and authority in selecting Matthias to be the successor of Judas. They had been instructed to tarry at Jerusalem and wait for enduement from on high by the Holy Spirit at Pentecost, and it was during this waiting period and before they were endued with power, that they mistakenly cast lots and chose Matthias. The Lord did not reprove them for this undesigned meddling with His arrangement, but simply ignored their choice, and in His own time brought forward the Apostle Paul, declaring, "He is a chosen vessel unto Me." There can be no question but that the Lord arranged that there should be but twelve Apostles, and in evidence of this note how the Lord particularly chose those twelve, calling to mind the prominence of the number twelve in sacred things pertaining to this election. And we cap the climax by pointing to the symbolical picture of the glorified Church furnished in Rev. 21:1. In the picture the statement is most

distinctly made that the twelve foundations **[Page Q812]** of the City are precious, and in them were written the names of the "twelve Apostles of the Lamb ... "—no more, no less.

PEACE—Vs. Vast Preparations for War

Q812:1 QUESTION—How shall we understand the Prophet's words: "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4) in view of the fact that all of the nations are learning war and making vast preparations for a great international conflict? Think of the armies and navies and munitions of war! Have in mind also the frightful instruments of destruction that are being devised, such as submarines, airplanes, murderous machine guns and terrific explosives, etc. Will peace never be established in the earth?

ANSWER—The Prophet Joel foretold just the conditions that we see about us in the world today (see Joel 3:9-11). The Lord Jesus also informed His followers that "wars and rumors of wars" as well as dreadful calamities would continue all down through the centuries until the time of His second advent (Mat. 24:6,7), and then in the very end of the Age, "the last days," would be the great tribulation, a time of war and trouble involving all nations, the preparations for which are fulfilled in the conditions of the present. When the final great cataclysm, the overwhelming flood of trouble, has drawn to its close, then Messiah's reign of peace begins. A universal government will be established in the earth, the Kingdom of God, and "the government shall be upon His shoulder; and His name shall be called ... The Prince of Peace; of the increase of His government and peace there shall be no end." (Isa. 9:6,7) The connecting verses to the one quoted in your question, show that the conditions of peace referred to will not be established until after the "mountain" (Kingdom) of the Lord is set up in the earth. (See verses 2 and 3)

PHYSICAL EXERCISE—Is It Sin?

Q812:2 QUESTION—Is it proper for a Christian to engage in physical exercises, or physical culture? I would like to have your thought on this matter and, if possible, any Scriptures bearing on the subject, as I know of some people who seemingly think it a sin to devote any thought to the care of the body. (J.E.M.)

ANSWER—The mind or will is the master of the body. The condition of the mind is largely affected by the condition of the body. A sound mind in a sound body is the ideal condition. To keep the body and the mind in proper condition, it is essential that they be exercised, for it is a law of nature that inaction produces decay and disease. Any stagnant pond is a good illustration of this law. The Christian, whose desire is to serve his God and his fellow-man, and who wills to do so, should recognize that he can work out his will and desires more effectively with a sound mind and a sound body than with those that are disabled or injured through neglect or disuse. Considering the body from this standpoint, as an instrument or a machine to be utilized by **[Page Q813]** the will in accomplishing good works, it would be the part of wisdom to have it in excellent condition in order to achieve the best results. The orderly, systematic care of the body tends to develop those very traits of character that are essential to the Christian development. Temperance, self-control, determination, patience, self-denial, etc., are naturally acquired by those who pursue a regular course of training with the object of devoting their time and energies to the service of their Lord. The Apostle says, "Bodily training is profitable for a little; but piety is profitable for all things, having a promise of the present life, and of that which is future." (1 Tim. 4:8)

PLEIADES—Binding Sweet Influences of

Q813:1 QUESTION—What is the explanation of Job 38:31, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

ANSWER—This passage of Scripture, as with all the inspired statements from the Lord, is profound in its depth of meaning. In Job's day, men did not possess the wonderful astronomical instruments which have been devised in modern times and by which marvelous discoveries have been made. With the

primitive means at their disposal, it was beyond the bounds of reasonable possibilities for the ancients to attain to the degree of astronomical knowledge and information at present enjoyed. It is only by inspiration (imparted knowledge from the Creator), that we can account for the fact that they possessed a more accurate knowledge of science and astronomy than we possess today. In the mightiest structure ever erected by man and also the oldest building on the earth, a monument over four thousand years old, the Great Pyramid in Egypt, are contained in its measurements and outlined in its chambers and passageways, scientific facts such as the number of days in the solar year down to the exact fraction thereof, the mean distance to the sun from the earth, and also the number of years in the precessional cycle. But the crowning feature of all its scientific presentations is that some years ago, that the Pleiades, the most renowned of all the heavenly groups of stars, from the center of the Universe, around which revolve all the celestial bodies in space, just as the earth and planets revolve around the sun, forming our solar system. What a depth of meaning therefore is breathed into that wonderful expression of Job, "Canst thou bind the sweet influences of the Pleiades?"

POOR—Will Earth Always Have Them?

Q813:2 QUESTION—Please explain the Scripture, "The poor ye have always with you." (John 12:8.) Does this mean that there will always be poor on the earth?

ANSWER—Jesus was addressing His disciples, and through them all consecrated Christians. At Jesus' second coming all of His faithful followers, then remaining on the earth, will be taken away to heavenly conditions, as He stated that He would go away to prepare a place for these, and He would come again for them, and when Christ's Kingdom is fully established and the blessings flow out therefrom to the people, there will be neither rich nor poor, **[Page Q814]** but all shall be brought to one common level (Isa. 11:4,5). Messiah's reign will result in peace, joy, happiness, health and plenty to all the righteous. Then "they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord hath spoken it." (Jer. 31:34; Jer. 33:6; Micah 4:3,4.)

PRAYER—Elders Praying for Healing

Q814:1 QUESTION—Are we to understand from James 5:14-16, that it is possible for the "Elders of the Church," at the present day, to heal the sick by prayer and anointing with oil?

ANSWER—The following is a more literal translation of the verses cited than that in the Authorized Version: "Is any weak among you (weak in the faith, morally and spiritually weak or ailing) let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one (weary in well doing; the one who is in a "backslidden" condition. The prayers and the words of exhortation and encouragement to righteousness on the part of the "elder" brothers in the church will have the effect of raising up, stimulating and reviving the spiritually weary and fainting one). And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Therefore confess your sins one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Evidently the weakness and faintness are spiritual, and the restoration and healing also spiritual. There is no instance mentioned in the Scriptures of where the Apostles or their associates healed each other of their physical maladies or ailments. When Timothy was afflicted with indigestion, the elders were not called in to pray over him; but the Apostle counseled the use of a little wine for his infirmity. The Apostle Paul himself was afflicted with painfully weak eyes (a "thorn in the flesh") and prayed for relief, but his prayer was not granted. From the foregoing, we conclude that Christians are nowhere authorized to practice "faith healing" amongst themselves.

PRAYER—For Health

Q814:2 QUESTION—Is it proper for Christians to pray for health?

ANSWER—A babe in Christ might pray for physical health in all good conscience and might be granted an answer as a reward for the faith and prayer. But an advanced Christian, who had proceeded from justification to sanctification—one who had consecrated life and health and all to God, and who, in return, had been begotten of the holy Spirit to a new nature—such a Christian should not pray for health. He should discern that his consecration includes his setting aside of all claim to earthly blessing, as an exchange for spiritual life, spiritual health, spiritual clothing, spiritual food, and by and by, in the resurrection—the spiritual body. His prayer should be, Thy will be done in me; give me today my daily portion, according to Thy Divine wisdom, of what would be for my best interests as a New Creature in Christ, a member of the Body of Christ, the **[Page Q815]** Church of the First-born, whose names are written in heaven. He should remember the Lord's words to the effect that after all these things—food and raiment—the Gentiles seek and are solicitous and inclined to pray; whereas those who have become New Creatures have higher interests and can fully trust the Lord to give what is best.

PRAYER—For "Sinners": Asking Amiss

Q815:1 QUESTION—I have heard good devout Christian brethren praying to the Lord and pleading, during revival services, that sinners might be saved and that the sinners might not have rest day or night until they gave their hearts to the Lord. Also they prayed that God would stir up a great revival amongst the people and that sinners would be saved from an awful hell. But I find that these brethren's prayers have not been answered as only a few are converted and of these the most of them go back into the world again. Were these brethren praying right or wrong? You know it says, "Ask and I will give." (G.C.)

ANSWER—The Lord Jesus and His Apostles never prayed for the conversion of sinners and they never authorized any one to do so. In that notable prayer of the Lord Jesus to the Heavenly Father as given in the 17th chapter of the Gospel of St. John, the Lord said, "I pray for them: I pray not for the world (sinners), but for them which thou hast given me; for they are thine." Here our Lord was praying for His Apostles, and in the 20th verse of this chapter, He prayed for those who would believe on Him through their word, and ignored "sinners" completely. The reason why some good Christian brethren have not had their prayers answered is because they have asked amiss. (See James 4:3.)

PURGATORY—Not Taught in Scripture

Q815:2 QUESTION—Is there such a place as purgatory, and if so, where is it taught in the Scriptures?

ANSWER—The word "purgatory" is from the Latin tongue and signifies primarily a place of purification or making clean. The thought usually involved in the consideration of the term is that an intermediate state of condition exists for those who die and who at the time of death—while professing Christianity—were not sufficiently cleansed from their sins to justify an immediate entrance into heaven, the abode of the pure and saintly ones. Hence, they must expiate their sins by enduring intense suffering in flames and sorrow for a period of time in proportion to the amount of sin to be eradicated. We are not aware that this view is set forth in the Bible. There is, however, a condition of purgatory presented in the teachings of the Scriptures. It is becoming very clear to all enlightened Bible scholars that the period of Christ's reign on earth for the space of a thousand years—when Satan is bound and the knowledge of the Lord is filling the whole earth as the waters cover the great deep—that then the nations of earth will learn righteousness and gradually be purged of all iniquity and unrighteousness and in this way be prepared to enter into the conditions of eternal life. This, of course, will be after the second advent. The world is not to be scorched **[Page Q816]** and blistered in a vain attempt to make it pure and upright, but the Lord will rule in righteousness and love and win the race by His kindness and tender mercies.

Q

QUICKENING—And the Mark.

Q556:1 QUESTION (1907) —l—In a recent issue of a Tower, you say we are not quickened until we

reach the mark, and that some are never quickened. Do you mean that only those of **[Page Q557]** the consecrated who do reach the mark are quickened to any degree or in any sense?

ANSWER—I would not like to take the position that no quickening would commence until after the mark had been reached. The Apostle uses as an illustration the natural birth: "First, begetting, then quickening, then the birth." We are first begotten by the Word of Truth; then if we continue to be related to the Lord, the time of quickening, the energizing, will come; and then if this energizing continues, and we continue to grow in grace and knowledge, we eventually in the first resurrection will be born. But I would not like to say that no one would manifest any signs of energy or quickening in the Lord's service until first he had reached the mark of perfect love, but I would think it fair to say that nobody would reach the mark of perfect love, without being quickened. That just as surely as he would get to the place where he loved the Lord with all his heart, and where he would love his neighbor, and his enemies even, he would be at the place where he would be sure to be quickened or energized in the service of the Lord and in the service of his neighbor. That is what we wished to say in the Tower.

R

RAM—Slain in Isaac's Stead—Its Antitype.

Q557:1 QUESTION (1911)—1—If Abraham is a type of Jehovah, and if Isaac is a type of Christ, what does the ram slain in Isaac's stead typify?

ANSWER—I think the ram slain in Isaac's stead typified Isaac—in his stead, his representative, and in that sense, of course, it typified Christ. If Isaac typifies Christ, then the ram typifies Christ.

RANSOM—Distinction Between it and Sin Offering.

Q557:2 QUESTION (1908)—2—What is the distinction between the ransom and the sin offering of the Atonement Day?

ANSWER—We might answer that by saying, What is the distinction between the parable of the ten virgins and the parable of the wheat and the tares? There is a great deal of distinction. They are viewed entirely from different standpoints, and each parable must be viewed from its own standpoint. And so with the various statements respecting our Lord and the work that he did. Some of them view Him from the one standpoint and some from the other. From the standpoint of the ransom, our Lord is viewed as being the one who corresponded to Father Adam. As by one man's disobedience, sin entered the world, even so by the righteousness of one, free grace has come. In other words, what Adam brought upon our race of sin, degradation, and death penalty, our Lord Jesus has set aside by reason of having paid the penalty on our behalf. This is the concrete view of the subject, you might say a condensed view of it.

Now, the sin offering of the day of Atonement is a different view altogether—not contradictory but thoroughly in harmony, but a different view nevertheless. It pictures how our Lord accepts the atonement of Christ on our behalf. Now the fact that Christ meets the whole penalty is one thing, you see, and the fact that God accepted it in certain ways is another thing. The sin offering shows us how God appropriates this sacrifice of Christ. First of all, the sacrifice **[Page Q558]** of Christ is appropriated on behalf of the household of faith including the members of the body of Christ. That is shown in the type; the first sin offering of the Day of Atonement, the bullock, representing our Lord Jesus, was appropriated to the household of faith and the members of His body, and was not appropriated to anything else. And this was done before any other work was done, and this in the type is shown as a separate and distinct sacrifice and a separate and distinct application of the sacrifice. Then came in the second sin offering of the Day of Atonement, namely, the Lord's goat, the Lord's goat representing, we understand, the Church, His Body—the members of His Body. It shows a separate and distinct work done by the Church—not by the Church as individuals, but by the Church as members of His Body, no value attaching to the individual, for the individual by that time is lost sight of. It is the member of Christ's Body that is sacrificed.

You see the difference, dear friends. You and I present our bodies living sacrifices. That is as far as we can go. That sacrifice we present to the Lord is presented at the beginning of our consecration, and when he accepts it, our part is done. Now, when he accepted of our sacrifice, he counted us thenceforth as new creatures, and as members of the Body of Christ, and it is as members of the High Priest's Body that we have been putting to death the old nature ever since. So you see the difference between our standing in the matter as individuals and our standing as members of the Body of Christ. Our standing as individuals ceases entirely when we have presented our bodies; we are reckoned dead and, therefore, we who are dead are not suffering anything. It is the new creature that is doing the offering, and the new creature is a member of the Body of Christ, and therefore, it is the Great Priest whose members we are that is offering this secondary sin offering, represented in the type by the goat. And this offering of the sin offering, of the goat, continues throughout a period of time, and at its completion the work effected by it is shown to be that a propitiation is made for the sin of all the people. Now, all the people, you see, in the type, meant all the other tribes outside of the tribe of Levi, and all the other people in the world outside of the Levites. The believers represented by the tribe of Levi, and the priests of that tribe, represent the Royal Priesthood. All the other people are represented in the other eleven tribes—all the other people who will ever come into harmony with God, either in this age or in the next age. They are all represented by this other type, and atonement is made for them all with a view to bringing them all back into relationship with God. So that work will be finished by the end of the Gospel Age, and you and I as members of the Body of Christ are participating; He is putting us to death; He is putting our flesh to death; He it is who is offering the sacrifice; He does the whole thing, and all the merit is in Him, and none of the merit is in you and I.

So, then, you see that this type is in perfect accord with the doctrine of the ransom, because all of the merit you have in your sacrifice and that I have in my sacrifice, came to us through Christ and through our relationship to Him. Therefore it is the Christ that is doing the whole work, though **[Page Q559]** he does it in this piece-meal manner. We might just as well say that Jesus could not be the Redeemer and ransomer of Adam, unless He would die in an instant, unless He had given His life at the very moment, because, you remember, He consecrated His life to death at Jordan, when He offered Himself, as the Apostle tells us. That is where He gave up His life, that is where He surrendered His life; but now it took three and a half years before that life was fully given up. That is to say, the three and a half years from His baptism at Jordan until the time on the cross He said, "It is finished." Now likewise, we can just as well see a still larger fulfillment, for while it began at His baptism, and while one feature was completed at His cross, in another sense He has not yet completed it, because He is still offering, the Great High Priest is still carrying out this great work of sin atonement, and during all of this age He is working in you and me, and in all who are accepted as members of the body, that He may present us ultimately as members of His glorious bride.

RANSOM—Re Sufferings of Jesus.

Q559:1 QUESTION (1910-Z)—1—Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

ANSWER—The Ransom, or corresponding price which our Lord Jesus gave, consisted in his being the Perfect Man with all the rights of Adam and in these being surrendered or given up to death regardless of whether his death would be an easy or a painful one. The Scriptures say that "it pleased the Father to bruise him," not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of his Son, but that this was his pleasure so far as his Plan of Salvation, etc., was concerned. He put severe tests upon this One who would be the Redeemer of mankind, not only to develop him as the beginning of a new creation (Heb. 2:10) and to prove his character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the Lord Jesus and his worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded him. Hence the Father provided that he must be "led as a lamb to the slaughter," and he also provided, in the Jewish Law, that the extreme curse of that

Law should be a death penalty on the tree. "Cursed is every one that hangeth on a tree."

These provisions, we understand, were not of Divine necessity, but of Divine wisdom and expediency. It was necessary that Christ should suffer that he might enter into his glory—before he could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence his sufferings were permitted for the testing, the proving of himself. And so with the sufferings that come to the Body of Christ, the Church. They are for our own development. The Father deals with us as with sons. He lovingly chastises and corrects us that he may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which he has arranged for us with our Lord, and under him.

We get the right view of the entire matter, we believe, when we see that the *death* of Jesus was not the *ransom;* that it did not *accomplish* the ransom-work, but simply furnished the *ransom-price;* and that the ransoming with that **[Page Q560]** price is a matter that is done in the "Most Holy"—in heaven. To explain: He ascended up on high, having to his credit the price or value *sufficient to ransom the whole world,* but none of it yet applied for any one. He has appropriated the merit of that ransom-price to the Church, imputing this merit to them during this Gospel Age, to cover their Adamic sins and to make good, to compensate for, the imperfection of their mortal bodies, thus enabling them to present sacrifices which God can and will accept through the merit of their Advocate.

But that ransom-price, so far as the world is concerned, is still in reservation and will be given on behalf of them, as represented by the "sprinkling of the blood" at the end of the Day of Atonement, shortly now, in the beginning of the Millennial Age, to seal the New Covenant and to put into operation all the glorious provisions which God has made for the world.

We believe it to be a very important matter to keep distinctly separate the work which Jesus did and the value of that in God's sight as an asset, something to his credit on the heavenly account and something which he now applies to us, and by and by will give in perpetuity to mankind as their ransom-price.

RANSOM—Man Christ Jesus.

Q560:1 QUESTION (1911-Z)—1—Kindly explain the following text, especially the forepart of it: "The Man Christ Jesus, who gave himself a ransom for all."—1 Tim. 2:5,6.

ANSWER—Our Lord gave himself a corresponding price for all—a ransom. The application of this price will be made in due time. It has been, at the present time, appropriated to the Church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall.

Regarding the expression, "The Man Christ Jesus," we would say that *the Man who gave himself* seems to be the particular point. That Man who gave himself, the anointed Jesus, who finished the giving of himself at Calvary, is the "Mediator between God and men," between God and the world of mankind. In harmony with the Divine Plan, during this Age, before his work of uplifting mankind is due to begin, he is doing another work that the Father has ordained; namely, the selection of brethren over whom he is placed as the "Captain of their salvation." These are counted in as members of the Body of the Messiah, he being Head over them—"the Church which is his Body."

So, then, the Man Christ Jesus is the Redeemer of the world. But in the interim—as noted above—before the application of his merit shall be made for the world, the testimony is given to a few—as many as have ears to hear and are joint-sacrificers with him. These will be associated with him as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial Kingdom.

RANSOM—How Merit of is Applied.

Q560:2 QUESTION (1911-Z)—2—Is there anything connected with **[Page Q561]** the Atonement Day sacrifices which corresponds to the Ransom? If so, what?

ANSWER—The word *Ransom* would more properly be rendered *Ransom-Price*, corresponding price. On the Day of Atonement no type of the ransom-price is given us, but rather a type of the Sin-Offering, showing particularly how that ransom-price will be made applicable. If we scrutinize this Atonement Day type, however, we shall find that which points to the Ransom, in the killing of the bullock; for the whole matter depended upon the killing of the bullock. The goat could not be killed first. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not only with the Lord's goat, but also with the scapegoat, was based on the death of the bullock. So if we look for anything that might correspond to the ransom-price in the Day of Atonement sacrifices, we shall see that the death of the goat was not necessary, but all depended on the bullock.

RANSOM—Emphasized by I.B.S.A.

Q561:1 QUESTION (1915)—1—"A Ransom for All." Why does the I.B.S.A. place such emphasis on this point?

ANSWER—We understand, dear friends, that the Ransom is the very center, we might say the hub, of the Divine Plan; that everything in God's Plan circles around the Ransom. Every feature of His Plan is vitally connected with it. Just as every spoke of a wheel is connected with the hub, so all the various features of Divine Truth radiate from this doctrine. For this reason we make it very prominent.

We believe that every one out of harmony with the Ransom is out of harmony with the Plan of God, and that any one truly in accord with the Ransom is necessarily in harmony with the whole Plan of God. The Bible gives this doctrine great prominence. The Bible declares that "by one man's disobedience sin entered into the world," and that by the obedience of another man, Jesus Christ, the ransoming of the race is achieved (Rom. 5:12-21). The satisfaction of Divine Justice is thus affected. Hence God can be just and yet be the Justifier of all who believe in Jesus (Rom. 3:26). This is our reason for placing such emphasis on the Ransom, for making it so prominent—because the Bible makes it prominent. Every doctrine must be in accord with the Bible or be wrong. If you square your views with the Bible, you can readily see that many doctrines accepted by people generally are entirely erroneous.

RANSOM—Fully Paid.

Q561:2 QUESTION (1916)—2—About April 1st the Tower said the ransom is not fully paid till the Church is glorified. It is hard for me to understand this.

ANSWER—The thought here seems to be—when it was finished—the ransom work finished—the corresponding price paid. We cannot help what we thought was wrong. We thought once that a great many things were not correct. We are finding out more clearly day by day what the Bible does teach. What difference whether we saw God's plan was finished 1,000 years ago, or 1,000 years future? It is going to be finished and His plan is all working out for good. If the ransom price had been paid then from that moment Jesus would have had charge of the whole world of mankind, but **[Page Q562]** he did not take charge; he has not yet taken charge, and God's time for him to take charge has not yet come. Jesus came before the time to take charge of the world, in order that the church might come in, and the great work of blessing the world itself will not begin till the church is completed. Now it is merely a difference in the form of expression. So far as the sacrifice of Jesus is concerned, the ransom price was laid down at Calvary, or more particularly, laid down at Jordan when Jesus gave himself to the Father. That is the particular time which corresponds to the killing of the bullock—the bullock representing the flesh of Jesus. The moment it was killed, that moment the High Priest began as the New Creature—went into the Holy; so Jesus, when be offered himself up at Jordan, immediately, as the antitypical High Priest, enters the Holy, burns incense at the golden altar and later enters beyond the second veil, appearing there for us. After that we were privileged to come in, but so far as the laying down of the price was concerned, it was

laid down, put in the hands of the Father when Jesus consecrated himself to do the Father's will, put his life in the Father's hands. All his destiny was in the Father's hands, and this destiny as the Father marked out for him, was completed at Calvary. The work the Father gave him to do, he did. One work, the work of sacrificing, and another, making application of the sacrifice, first for the Church, when he ascended up on high. It had not yet been applied to the Church; they had not received the holy Spirit, not until Jesus appeared in the presence of God for us and made imputation in a special way. Not till then did the Church get any benefit. At the appropriate time the world will get its benefit.

RANSOM—Not Shown in Old Testament.

Q562:1 QUESTION (1916)—1—Was the ransom work shown as types or shadows in the O.T.?

ANSWER—I do not think of any types or shadows representing the ransom, and for the very reason I do not think it would be shown. A bullock would not be found to represent the ransom price and there was no perfect man. The only illustration which we have is this one which God has given us—Jesus the ransomer of father Adam.

RANSOM—Illustrated in Work of Jesus.

Q562:2 QUESTION (1916)—2—Please explain the meaning and illustration of the word ransom, as to the work of Jesus.

ANSWER—We have already done this. The work of Jesus was the giving of himself, the corresponding price on behalf of Adam, and as all the race was included in Adam so all the race of Adam was included in the ransoming work; so we read "As by one man came death, by one man also comes the resurrection of the dead, for as all in Adam die, even so all in Christ shall be made alive, every man in his own order."

RANSOM—Bible Illustration.

Q562:3 QUESTION (1916)—3—Please give a good illustration, of the meaning of the word "ransom."

ANSWER—I do not think we could have a better illustration than the Bible gives. The perfect man Adam is the one who sinned and was sentenced to death and in order to be his redeemer it was necessary that one should be like him, a perfect man, and thus that he became man—not a **[Page Q563]** sinful man like the race, but holy, harmless, undefiled, separate from sinners as Adam was at the time that he sinned. This is the best illustration of the ransom that I know of; the Bible's own illustration. Something we do not carry out in our affairs of life—it was under the law; an eye for an eye, a tooth for a tooth. If some one knocked out two teeth, you had a right to knock out two teeth for him. That was Justice. No merit in it.

RANSOM—Meaning of.

Q563:1 QUESTION (1916)—l—Please define the meaning of the word "Ransom."

ANSWER—The word ransom signifies a price that corresponds. The literal meaning of the word as you find given in Young's Concordance, "A price corresponding." Thus we see there was no price corresponding to Adam; there was no perfect man that could give himself as ransom. No angel could be a corresponding price. No perfect man anywhere in the Universe of God. A spirit being could not be a ransom for they were on a higher plane than Adam. Not a creature in all the universe of God could be a ransom for Adam. Therefore God arranged that the Logos might become the suitable one to be the ransom price for Adam and thus he became the ransom.

RANSOM—Denying Re Second Death.

Q563:2 QUESTION (1916)—2—Will all the people who deny the ransom go into second death?

ANSWER—We are not supposed to answer a question like that. The answer we have is "The Lord will judge His people" and it is not for you or me to decide whether that one will be of the little flock or the great company or second death class. We are not here to judge one another. If you see any one going

blind, give them the eye salve. Do not tell them where you think they are going to be. We had better not tell what we do not know.

RANSOM—Scriptures Teaching this Doctrine.

Q563:3 QUESTION (1916)—3—Please quote the Scriptures that clearly teach the doctrine of the ransom.

ANSWER—There are a great many scriptures that might be seen to clearly teach the doctrine of the ransom. "The man Christ Jesus who gave himself a ransom for all to be testified in due time." That is a very distinct statement. Another would be "As by a man came death by a man also comes the resurrection of the dead." "As all in Adam die even so all in Christ shall be made alive." Many of these texts show the correspondency. So we read "Even the precious blood of Christ." "The precious blood of Christ" would mean all that the word "ransom" means, and the word blood, giving of life in exchange for life and the only one person who had life in the full sense was father Adam, and the next person to have full life on the human plane was Jesus. He has a transferred life.

RANSOM—Re Adversary and Fallen Angels.

Q563:4 QUESTION (1916)—4—When the Logos left the heavenly glory and became flesh did he ransom the adversary and the fallen angels?

ANSWER—The Scriptures tell that Jesus came to taste death for every man, not for devils at all. Not a word. Besides we have no record that the devils were ever sentenced **[Page Q564]** to death, and how could they be ransomed from death. They were separated, alienated from God and confined for a time in Tartarus in our earth's atmosphere. If this is their condition, I think they had a pretty bad time—a very severe punishment. Some one has told about infidels. He represented his thoughts by saying he had a dream. I suppose a waking dream. There he saw a town called Infidel and only infidels entered there and they locked it up so no one could get out. He walked past there a year later and heard the wails. "Let us out—let us out, we can't stand it here any longer." I was not sure he had the right thought about the infidels, but I thought the word picture represented the condition of the fallen angels pretty well. I think they would like to get away from each other—not very good company. From what we have illustrated in the Bible, they have a great deal of wickedness and if they have wickedness toward humanity, they may have evil tendencies toward each other and I think they have been having a terrible time for 4,000 years. The Bible does state that there will be something for those angels without telling distinctly what it will be. The Apostle says, "know ye not we shall judge angels?" Not the holy angels. It would only be those fallen angels. We may not see clearly enough to say how we could judge the angels, but that there is to be some kind of a judgment of angels is plainly stated by the Apostle. They are confined in chains of darkness until the judgment day, inferring there will be a judgment or trial come to them. Testified to by three Apostles. What would that mean? That there would be some opportunity for them to clear themselves. Whoever is put on trial, means they are going to have a trial, an opportunity, and the world's judgment day means the world will have an opportunity, and our opportunity comes through the merit of Christ's sacrifice releasing us from the sentence upon us as sinners, but the judgment and trial of angels could not come from that, for they were not sentenced to death but to this earth's atmosphere, this confinement, shutting them up as the apostle puts it, setting them aside from communication with the Lord. Angels shut up for a long time would see no hope whatever. They have insulted the Almighty. They were inexcusable knowing they were doing wrong, and they fell under the Divine hand. The mercy of God was not manifested to anybody. The Holy Angels will not need mercy—no one was needing mercy. They never had an illustration of God's mercy, but they had of God's justice, in their case of condemning in darkness. The first illustration they got was the same that came to mankind—what the Bible tells about Jesus "Herein was manifest (give the full weight to that word manifest) the love of God in that He gave His only begotten son that whosoever believeth on him should not perish but have everlasting life." Do you suppose they were wondering what next He would do? I think they looked on in astonishment when they

saw Jesus consecrating his life; his temptation in the wilderness; loyalty to the Father and full devotion in every way, noting the three and one-half years in ministry in which he was faithfully walking the narrow way, saw him crucified; then thought they had finally done him up and that would be the end of the matter? They thought he had come to an end. They had never known any one to be resurrected from the dead. **[Page Q565]** But when on the third day Jesus rose from the dead, a spirit being of the highest order, of the Divine nature, don't you think those fallen angels were looking then? I think so. God said He highly exalted him, that at the name of Jesus every knee should bow. Don't you think those angels saw how glorious he was and how grand his nature? Then those angels faithful to him learned a great lesson there. How do you know? Peter says so. In his resurrection Jesus preached to the spirits in prison—the imprisoned evil spirits—the fallen angels. How do you know? Because Peter went on to say, those evil spirits which were disobedient in the days of Noah, while the Ark was preparing—he limited the matter, points out just which he meant. They were the very ones. Did he go off alive and speak to them? No, he was dead. He died on Calvary. By this whole procedure, his death and resurrection, he preached the greatest sermon those fallen angels ever heard. Obedience on the part of the Savior and pleasing in the sight of the Father, and the great blessing coming on every one who would be faithful to him and loyal to God. I am going to speak and give my guess so you will not make any mistake and think I am inspired. I guess from that time some of those fallen angels had a new thought on the subject and said, now we see more than ever before how greatly we sinned and how wrong was our course and one after another said, I am determined to take a right stand hereafter, but I could not even give guess whether it would be many or a few that would take that stand, that henceforth they would be loyal to God and wait and hope God would give them some blessing. I am going to suppose that some did that, and what do you think would be the consequence? I think they have had a terrible time—a devilish time. I think the fallen angels that did not turn to God would give them plenty of persecution as they would try to be loyal to God and His principles of righteousness and they would have to suffer for righteousness sake. They perhaps have had to suffer a good deal in all this time if they took a proper stand. My thought is we are coming down to the close of the age, and that these that manifest their repentance toward God, and have taken their stand on the side of God, of righteousness and truth, and in opposition to the fallen ones and the wrong course—my thought is they are about to be vindicated and get a blessing and a release from their difficulties and they will be more or less under judgment by the experience of the Church during this Gospel Age, and in God's due time they are to have a release from the fallen ones, and the fallen ones eventually will be destroyed in second death with Satan. He has not repented. He is still the same adversary—He is our great adversary. "Your adversary the devil." No mistake about it, and if he has not had trial enough for 6,000 years to demonstrate what his real character is, I wonder how long it would take to find out? I wonder if God would want to test any one more than 6,000 years?

RANSOM—Definition of.

Q565:1 QUESTION (1916-Z)—1—Give a brief definition of the word Ransom.

ANSWER—A *Ransom* is the amount of consideration paid for the release of a person or property, captured or detained.

[Page Q566]

RANSOM—Definition of Merit.

Q566:1 QUESTION (1916-Z)—l—Give brief definition of the word Merit.

ANSWER—*Merit* is (1) that which deserves consideration, reward, or esteem; (2) value, reward or recompense deserved or received, as at school.

RANSOM—Definition of Legal Tender.

Q566:2 QUESTION (1916-Z)—2—Give brief definition of Legal Tender.

ANSWER—*Legal Tender* is that currency or money which the law authorizes a debtor to offer in payment of a debt and requires a creditor to receive. In other words, that which the government or law approves as a medium of exchange.

RANSOM—Definition of Pay and Paid.

Q566:3 QUESTION (1916-Z)—3—What is the meaning of the words To Pay or Paid?

ANSWER—*To Pay* means to discharge a debt, to give an equivalent for, to fulfil. The word *Paid* would signify that such a debt had been discharged; was fulfilled; that the proper equivalent had been turned over.

RANSOM—Definition of Deposit.

Q566:4 QUESTION (1916-Z)—4—Give brief definition of the word Deposit?

ANSWER—A *Deposit* is anything deposited; something committed to the care of another.

RANSOM—Difference Between Paid, Applied and

DEPOSIT

Q566:5 QUESTION (1916-Z)—5—What is the difference in the meaning of the terms Paid, Applied and Deposit.

ANSWER—There is quite a difference in the meaning of these words. When the word *paid* is used, it signifies that the thing applied to an obligation is sufficient; when the word *applied* is used, it signifies that a financial obligation has been met, directly or indirectly; when the word *Deposit* is used, it signifies that something has been left in the care of another which has not yet been appropriated, or applied.

RANSOM—Definition Sin Offering.

Q566:6 QUESTION (1916-Z)—6—Define briefly the term Sin-Offering.

ANSWER—The term *Sin-Offering* signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

RANSOM—Re Merit of Christ.

Q566:7 QUESTION (1916-Z)—7—What is meant by the term Merit of Christ Jesus?

ANSWER—We might speak of the Merit of Christ Jesus from various viewpoints; as, for instance, the merit of His having become the Man Jesus, in the sense of its indicating His loyalty to God and His obedience to the Divine Program; or we might speak of His merit as a man—that He made a meritorious delivery of that which He had, of that which was right, just and lawful. But when we speak of the Merit of Christ Jesus with respect to His making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract existed between the Heavenly Father and the Lord Jesus Christ, by which the **[Page Q567]** Lord was to become a human being and then to give up His human nature, permitting His life to be taken from Him as a man, thus signifying His loyalty and obedience to the Father's will, complete obedience unto death even the death of the cross.

When we speak of the Merit of Jesus Christ, we understand that, on account of that Merit which He had, and which the Father recognized when He raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the Divine nature. This Merit of Jesus, then, which God rewarded, left Him a certain amount of substance or blessing which He might bestow upon others; namely, His *right* to human life, which He has not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father's Plan, for the cancellation of the "sins of the whole world" (1 John 2:2)—the sin of Adam and all of his

race, who died in him. That Merit is already our Lord's, and is subject to His disposal at the proper time, set by the Father.

RANSOM—Definition of Atonement.

Q567:1 QUESTION (1916-Z)—l—Give a brief definition of the word Atonement.

ANSWER—The word Atonement signifies the making *at one*, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify that, Adam and his race having been disobedient to the Divine arrangement, and having come under Divine displeasure and condemnation, this condemnation, by Divine arrangement is to be done away with, and mankind are to be brought back into harmony with God—to be *at-one* with Him again—as many of them as are willing and will accept the Divine terms. The arrangements by which this is to be accomplished is what we term the work of the Atonement; and this work of Atonement was the work begun by our Lord Jesus Christ at His First Advent, continued since, and to be completed at and during His Second Advent. In a word, then, the Atonement in the fullest sense of the word begins with the Church and will not be completed until its provision shall have been extended to all the members of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

RANSOM—Re Any Perfect Human Being.

Q567:2 QUESTION (1916-Z)—2—Could a perfect human being pay the Ransom-price?

ANSWER—No! A perfect man could not pay the Ransom-price, unless by some Divine arrangement, contract, agreement. If, for instance, there had been a perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by Divine arrangement. It would be for the Divine Court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by Divine arrangement He became suitable to be the Ransom-price—a perfect man—and then, in fulfilment of the Divine Program, He gave Himself; and because of this arrangement He was acceptable.

[Page Q568]

RANSOM—How Provided?

Q568:1 QUESTION (1916-Z)—l—How was the Ransom-price provided?

ANSWER—God Himself provided the Ransom; and it "taketh away the sin of the world." Only by Divine provision would the ransoming of man have been possible.

RANSOM—Where Provided?

Q568:2 QUESTION (1916-Z)—2—Where was the Ransom-price provided?

ANSWER—In the Divine Purpose, the Ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the Divine Purpose, was the Lamb of God slain from the foundation of the world. (Rev. 13:8.) In a secondary sense, the Ransom-price was provided when the contract was made between Jehovah God and His honored Logos. In another sense of the word, the Ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a Ransom-price, and to give Himself a Ransom-price. But He did not give Himself to be this Ransom-price until He entered into the Covenant with God, symbolizing by baptism the full consecration of His life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While His will was there given up, and was so recognized by the Father, nevertheless it remained for Him, day by day and hour by hour, to show His full surrender. His sacrifice was completed when He died on Calvary, crying, "It is finished!" He had finished the laying down of the Ransom-price; that is to say, He had fully provided the

Ransom-price. We are to recognize a difference, however, between *providing* the Ransom-price, and *giving,* or *appropriating,* or *delivering* it. It was merely provided at the time when Jesus died; it was not yet given, in the sense of being applied for man's delivery from death.

RANSOM—Who Provided?

Q568:3 QUESTION (1916-Z)—3—Who provided the Ransom-price?

ANSWER—Jehovah God, primarily, in that He was the One who made the arrangement; without His arrangement the Ransom would not have been possible. In a secondary sense, Jesus Himself provided it, in that He *gave Himself;* He had full control of His own course at the time He made His consecration. His will was not coerced.

RANSOM—Re Paid at Calvary.

Q568:4 QUESTION (1916-Z)—4—Was the Ransom paid at Calvary?

ANSWER—We have already covered this point, showing that the Ransom was *laid down* at Calvary, and *later* placed in the hands of Justice, but not *paid over* in the sense of completing the contract—that being reserved for a future time. The Ransom was *laid down* at the cross, when Jesus cried, "Father, into Thy hands I commit My spirit"—My life! Thus Jesus, so to speak, made a deposit of the Ransom-price without definitely applying it.

RANSOM—Re Paying in Heaven.

Q568:5 QUESTION (1916-Z)—5—Was the Ransom paid when Jesus ascended into Heaven? **[Page Q569]**

ANSWER—No! The reasons for this already stated.

RANSOM—Past—Present—Future.

Q569:1 QUESTION (1916-Z)—1—Has the Ransom-price been paid yet?

ANSWER—No! For reasons already given; and we will say additionally, that the Ransom-price is not to be fully paid until after the Church has been entirely glorified and with Her Lord. Then it will be *paid on behalf of the whole world,* securing the release of the whole world from death, and the cancellation of Adamic condemnation.

RANSOM—Disposed of By Jesus.

Q569:2 QUESTION (1916-Z)—2—What did Jesus do with the Ransom-price when He ascended into Heaven?

ANSWER—He had already placed it in the hands of Justice as a deposit. The human life-right, the price, still was at His command. His next step was to embargo, or mortgage it, by imputing a share of it to His Church—yet undeveloped.

RANSOM—vs. Sin Offering.

Q569:3 QUESTION (1916-Z)—3—Briefly define the difference between Ransom and Sin-offering.

ANSWER—The term "sin-offering" specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and *on account of sin.* A sin-offering *implies* a ransom, but not specifically, not positively. It is an offering for sin, but might not necessarily mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word Ransom as used in the New Testament, has in it not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word Ransom as applied to Jesus, is *a*

corresponding price.

RANSOM—Church's Participation in.

Q569:4 QUESTION (1916-Z)—4—Does the Church participate in the Ransom and in the Sin-offering, and why?

ANSWER—In considering this question we must view the Church from two sides. If we think of the Church in connection with the presentation of their bodies living sacrifices to God, we would say that *they are not* participators in the Ransom, for they have nothing that they could give as a share in the Ransom—they are *imperfect.* If we view the question from the other standpoint—that the Church are spirit beings and as spirit beings are members of the Body of Christ, one with Him who is their Head—they would as members of The Christ share with Him in everything He does, just as the *hand* shares the *head;* for the human body is the figure that the Bible gives us, in speaking of The Christ. The *merit* by which the Ransom-price is effective with God was in *Jesus* alone. It was that *merit* which we *did not possess* when we presented ourselves to God in consecration. But when we were *accepted by Jesus* as disciples, He imputed *His own merit* to us, and made us part of His own sacrifice. He was at the same time making us part of that which He is to give to God for the sins of the **[Page Q570]** whole world, at the close of this Age when the Church, His Body, is complete and glorified together with Him.

We are to remember, however, that none of the *human* remains; for at the time we were made members of the Body of Christ we had become dead as human beings, by the surrender of our wills. Because we are New Creatures, old things have passed away and all things have become new. (2 Cor. 5:17.) We are to remember, also, that it is not the *spiritual Body* of Christ that is sacrificed, even as it was not the *spiritual* Head that was sacrificed. The Sin-offering was *the flesh.* And it was *Jesus' flesh* that constituted the Ransom—*not our flesh.* But now that this Ransom-price has been placed in the hands of Justice as a *deposit,* whose title is possessed by Jesus, we are joint-sharers with Him in this possession by reason of our relationship to Him and our interest in everything that He possesses. Thus the Church becomes a sharer in this Ransom-price, because as His bride we are His joint-heirs; and we are to be associated with Him in giving to the world the benefits of that Ransom-price.

We do not make the *Sin-offering* any more than we do the *ransoming.* We are *merely accepted* by the High Priest. This acceptance is shown in His sacrificing of us as human beings after He has imputed to us His merit. And in this presentation at the end we shall share as New Creatures. It is not the offering of anything the New Creature has in itself; but the New Creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with Him also when the merit is presented to the Father.

RANSOM—Basis for Advocate.

Q570:1 QUESTION (1916-Z)—1—If Jesus paid the Ransom-price when He ascended into Heaven, could He have become the Advocate of the Church? And if so, how?

ANSWER—If Jesus had paid over and fully disposed of the Ransom-price when He ascended up on High, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not being able to cope with the situation unless Jesus had established His Millennial Kingdom and had immediately begun to provide all the necessary assistance through the New Covenant arrangement. But as for the Church, there would have been no provision for the Church, and no opportunity for giving the Church anything special, since those who are of the Church were members of the human family. The Ransom having been paid over, this would have settled all the obligations against mankind, and would have left no room for the Church class to be dealt with in any different manner from the rest of the world. They would not have had any need of an Advocate, and, of course, would not have had one.

RANSOM—Final Disposition of.

Q570:2 QUESTION (1916-Z)—2—When will the Ransom-price be fully paid and disposed of finally?

ANSWER—The Ransom-price will be fully paid and fully disposed of after the Church shall have passed beyond the vail, and when the great High Priest, Head and Body (the **[Page Q571]** Church then being the glorified Body of the great High Priest), shall seal the New Covenant and put it into effective operation on behalf of Adam and all his race. The *Ransoming* will then be finished. The *Atonement* work will not be finished at that time, however; it will include the work of the Millennial Age, in bringing mankind (all who will) up out of sin and degradation into full at-one-ment and harmony with God. But the ransom-price must be fully paid over to Jehovah and accepted by Him before this New Covenant can go into effect, and before human Restitution can properly begin. Man's recovery from death is a part of the Ransom *work.*—Hosea 13:14.

RANSOM-PRICE—Furnished at Calvary.

Q571:1 QUESTION (1911-Z)—1—What did our Lord accomplish at Calvary?

ANSWER—The laying down of life on the part of our Lord *did not ransom the race,* as we have shown, but it furnished the ransom-price which is to *effect the release* of humanity, in God's due time and order; "He gave Himself an *antilutron* (a corresponding price) "—1 Tim. 2:5,6.

RANSOM—Imputation of Merit During Millennium.

Q571:2 QUESTION (1916)—2—Will the merit of Christ in any sense of the term be imputed to the world of mankind during the mediatorial reign?

ANSWER—There will be no imputation of Christ's merit during the Millennial reign. Not a bit. Because there will not be anything to impute. Why not? Became it will all have been given at the beginning. When a thing is given up you can't do any more with it. Suppose you had a million dollars with which you intended to found or operate a great work and you made ready everything in time, and that million dollars was in the bank and all ready to apply for that purpose. And suppose then you delivered it over to the committee that had to do with this great enterprise. Now the moment you turned it over to the committee you have nothing more to do with it, have you? And so Jesus with the inauguration of the Millennium will turn over the full merit of His sacrifice. It will all be given over to Justice. Justice will have turned over mankind to Jesus. Jesus will have no more merit in the hands of Justice after that to apply to anybody, impute or give to anybody. It will all be given. It must be given at the very beginning of the Millennial Age.

RANSOM—Depositing of Merit.

Q571:3 QUESTION (1916)—3—What constitutes the depositing of the merit of the ransom sacrifice of our Lord? When and where is the merit deposited?

ANSWER—Our Lord deposited the merit of His sacrifice in the Father's hands on the cross when He said, "Into Thy hands I commit my spirit." And it all was—the spirit of life—He gave it all into the Father's hands. He committed it to Him. He didn't say He applied it for sins at all. He didn't say He applied it to the Church. But "into Thy hands I commit." He left it in God's hands in the same sense you did that million dollars I mentioned for the founding of a great work. You place the money in the bank and take out a bank book in which you get credit. It is still yours subject to your check. It would not belong to the bank at all. **[Page Q572]** It is merely committed to the bank to take over. So Jesus committed all at His dying moment.

RANSOM—Was Deposit Made Once for All?

Q572:1 QUESTION (1916)—1—Was the deposit of the ransom price in the hands of Divine Justice

made once for all?

ANSWER—I do not know fully what the questioner means. But, of course, this deposit was made once for all. That is, when you put the million dollars in the bank, it was put there once for all, because you didn't intend to check it out until you checked it out for the right thing. So our Lord Jesus made deposit in the Father's hands with the intention that at the end of this age He would make an application of that merit on behalf of the sins of the whole world.

RANSOM—Was Imputation Once for All?

Q572:2 QUESTION (1916)—2—Was the imputation of Christ's merit to the Church made once for all?

ANSWER—The imputation was made once for all when Jesus ascended up on high and appeared in the presence of God for us. He doesn't need to appear each day for us, my dear brethren, and He doesn't need to appear for you and then appear for me and then somebody else, because the Father treats the whole church as one, and it was all foreknown of God and was all transferred to Jesus at the one time. The Father gave Him the church, and so He imputed His merit on behalf of this church, all the members of this Church, all who come under the conditions of the call of this Church. It makes the door open for everybody to come in under these conditions until the full number is complete. The imputation, you see, attaches as much to us today as it could attach to them at that time when Jesus appeared. And the Holy Spirit given then was not a Holy Spirit given to us individually, but it was the Holy Spirit of God given to the whole Church. That had already been given to Jesus as the Head of the Body, but now He was authorized to communicate that spirit to the Church which is His Body. And so that came when He ascended up on high. And you remember Jesus said to them, "Unless I go to the Father the Holy Spirit will not come." Now, He already had received the Holy Spirit, but unless He ascended to the Father and appeared for us the Holy Spirit would not come. "The Holy Spirit was not yet given because Jesus was not yet glorified." But when He ascended in the Father's presence He there made an imputation of that merit. "Into Thy hands I commit my spirit." It was in the Father's hands as a deposit. "Now, Father, you have in your hands sufficient for the sins of the whole world. Now, I would impute, I would use the value of this in respect to this Church. Not that they will get any of it. They will not get any of it. This is to go to the world, but I wish to impute this to cover their blemishes, because otherwise they would have to be of the world and share in that. Now, I merely impute to them of this in your hands, and intended eventually for the world." So the imputation was all to come then and there for all of the Church.

RANSOM—Application of Merit.

Q572:3 QUESTION (1916)—3—Will the application of the ransom price for the world be made once for all?

ANSWER—The application of the ransom price is never to be made to the world. The world has nothing to do with **[Page Q573]** it. It is the Father that condemned. It was the Father's law against man, condemning man to death, that needed to be satisfied, and that will be done with the Father. Mankind will have nothing to do with the ransom price. It is between Jesus and the Father. And at the end of this age when the Church shall have been dealt with and glorified, the imputation at an end, and all that full amount of Christ's merit will be available for the world, then it will all be presented to God to Justice, not to man at all. The privileges of the ransom will immediately come to man, for the ransom is given to God as the offset to man, that man may be set free, that the sentence of death against the race may be set aside, and for all that thousand years there will be no sentence of death against man. It will all be wiped out. Christ will have wiped it out by the application of His merit. They will all be dealt with by the Great Mediator as they will be at that time, and they will all throughout the whole Millennial Age be getting the benefits of the ransom, but the ransom price won't be given to mankind at all, however.

RANSOM—Church's Part in Satisfying Justice.

Q573:1 QUESTION (1916)—1—Has the Church a part in the satisfying of Justice?

ANSWER—The Church has no part in the ransom sacrifice, because the ransom-sacrifice was the man Christ Jesus who gave himself as ransom for all. He didn't need any more. But the Church will have to do with it in the sense that before Jesus applies this for the world this Church will be gathered out of the world and be the members of His body, and when He appears at the end of this age to make application of that merit, we will be in Him and sharers with Him; therefore we will have to do with it in an indirect way.

RANSOM—Why Was Jesus Crucified?

Q573:2 QUESTION (1916)—2—Was it necessary for Jesus to die on the cross for the sins of the world? If not, why was He crucified on the cross? Was it to meet the demands of the Mosaic law?

ANSWER—It was not necessary for Jesus to die on the cross to meet the demands of the law of God against Father Adam. Adam was not sentenced to die on the cross. And therefore the redemption of Adam would not involve that at all. But when God gathered the Jewish people apart from the world and made a special covenant with them, He made a provision that the criminals of that people might be crucified, cursed with a special cursing. The extreme curse of the law was, "Cursed is everyone that hangs on a tree." That will be the extreme curse. And so the Jews were not to do anything more. But the law specified that as an extreme curse so far as the Jewish nation was concerned. They needed something more than the rest of mankind, and for them it was necessary that Jesus should keep the whole law, because He was born under the law for that very purpose. So the Jews were under the law. Not only under the original law in which Father Adam was involved in the sentence of death, but in addition they were under the Mosaic arrangement or covenant. Now then, they will have to have a redemption that takes in the violation of the Mosaic law, and the law prescribed that the worst felons **[Page Q574]** should be hanged on a tree. Therefore, Jesus in order to meet the law's extreme limits must die on a tree.

RANSOM—Life Through Keeping the Law.

Q574:1 QUESTION (1916)—1—How could Jehovah offer life through keeping the law to a people already condemned under God's law?

ANSWER—God's law is not merely acting along arbitrary lines. God's condition always has been that a perfect man who could and would keep God's law might have everlasting life. That has always been a condition of God's law. And the reason Adam was condemned to death was that Adam failed to keep God's law. And his race in him, sharing in his imperfection, being born in sin, inheriting these weaknesses, were unable to keep God's law. And now then, when God made the arrangement with the nation of Israel He was only making an arrangement such as we would understand He would make with any creature. Any creature who would keep God's law might have everlasting life. And so He told the Jews—and He knew at the same time they could not keep the law and how He would make provision for them, but at the same time there is a principle right at the bottom, that anyone who would do these things could live by them. God was not going to condemn them because they were Adam's children, but because they were sinners. As the Apostle says, "By one man sin entered into the world, and death" by or as a result of what? Not death as a result of being children of one man. No. Death as a result of being sinners. And we are sinners because we are children of one man. But if any of Adam's children could be born without sin and be without sin then they might have life under the law.

RANSOM—Meaning of Life Rights.

Q574:2 QUESTION (1916)—2—What is the meaning of the term "life rights?" i.e., will mankind ever possess "life rights?"

ANSWER—Different minds might attach different value to these words "life rights." We will suggest a meaning, namely, Adam had life rights when he was obedient to God, because God had ordained if he

were perfect and maintained his harmony with Him he might have everlasting life. Therefore he had a right to life under God's arrangement and promise. And Jesus had Adam's life rights because He was holy, harmless, undefiled and separate from sinners and knew no sin. Therefore He had the same life rights Father Adam had. And when Jesus voluntarily consecrated His earthly life rights to do the Father's will at any cost even unto death, he was voluntarily, so to speak, not giving up, or giving over, but merely allowing His life rights to be trespassed upon. It was not necessary for Him to have those life rights trespassed upon. He says He could ask of the Father and have legions of angels to defend Him. But He didn't wish to do that. But He knew God's will indicated by the prophecies and types of the Old Testament, and delighted to do the will of God, and that included the voluntary giving up and permitting men to take His life. They could not take his life rights, and although they put Him to death in the flesh, the Father raised Him up to the spirit plane and He had life rights on that plane, and He still has the life rights of the flesh. How? Because He did not give them up. He had **[Page Q575]** merely permitted men unlawfully to take them from Him. He did not give them over to make an application of them for Adam and his race. They were merely His life rights still, and when He died He said, "I commit into Thy hands my spirit," my life rights. Those were the earthly life rights He was giving over, and those are in the hands of the Father yet, and they are to be the life rights to come eventually to Father Adam and all the race of Adam during the thousand years.

RANSOM—Re Life Rights on Human Plane.

Q575:1 QUESTION (1916)—1—Will anyone on the human plane ever have life rights?

ANSWER—At the end of the thousand years the world of mankind according to the Bible will be brought to a test. During the thousand years they will be living under favorable and marvelous conditions, and at the end of the thousand years the whole world will be turned over to the Father by the Great King, by the Great Mediator. What will that mean? Why, the Father stands for justice, and the same rigid laws that applied in Adam's case and the same laws of God that applied to the angels, not too severe, not unjust laws, just laws, reasonable requirements—and the whole world will come under those conditions immediately as soon as the thousand years of Christ's reign shall have ended and He shall have delivered the kingdom over to God, even the Father. And the Bible tells us what will happen then. Justice will take charge of the world and all will be put under a special trial by Justice. And no mercy then. Why not? Because all will be perfect men. The imperfect, fallen men, fallen through weaknesses of Father Adam, will all under the mediatorial reign of Christ have been brought up to perfection. Then they ought to be able with all the experience behind them, they ought to be able to maintain it. Because God would not ask any unreasonable or unjust requirement of any creature. And so at the end of the thousand years they will be tested, and it is pictured, you remember, in the Book of Revelation, that the old Adversary, Satan, should be loosed at the end of the thousand years, and there perform some kind of temptation for mankind. Mankind will then be like Adam. When he was perfect God permitted him to be tested. And so the world of mankind will be permitted to be tempted by Satan. Now, if they are not able to stand the test after all the experiences of the fall and redemption and restitution processes, and with all that knowledge of God and the principles of justice and good and evil, if not fully established in character, then they are not fit for eternal life, and God's arrangement is that if in that testing time they shall take their stand for evil, they shall be considered as followers of Satan, and if in that time they take their stand for righteousness, they shall be considered children of God, and if children of God they will have everlasting life, life rights, and if they take their stand with Satan they will be destroyed from among the people, and have no life rights.

RANSOM—Re Satan's Power.

Q575:2 QUESTION (1916)—2—Why was Satan allowed so much power over the human race?

ANSWER—Because God saw wise to give it to him. I do not think anybody knows any more than that about it. **[Page Q576]**

RANSOM—"Well Done," When Applicable?

Q576:1 QUESTION (1916)—1—The Scriptures say, "Well done thou good and faithful servant, come up higher." Does that apply to our present imputed condition, or after the resurrection?

ANSWER—I do not know what the questioner means about "our present imputed condition." We have no imputed condition at all. Ours is a real condition. We are really sons of God or not. This matter of imputation, my dear friends, does not extend to everything. The imputation is done between the Father and the Son. You and I have nothing to do with the imputation at all, and we are not imputed anything. It is because that imputation was made on our behalf that we are no longer treated as sinners, but treated as though we were perfect, and permitted to sacrifice our earthly life and become new creatures in Christ. There is nothing imputed to the new creature at all. The new creature is a new creature. The imputation was to the old creature to cover its imperfections, and before God could accept us, all that imputation was done, and between the Father and the Son.

RANSOM—Re Sacrifice of Goat for the People.

Q576:2 QUESTION (1916)—2—Tabernacle Shadows, Page 67, Par. 2, 1st sentence: "When presented it (the Lord's goat) will be accepted 'for the people' as that of our glorious Leader was accepted for himself (his body) and his house (the household of faith)." Please explain.

ANSWER—The picture as given in the 16th chapter of Leviticus shows us two different sacrifices here, and both of them treated as sin-offerings. The first sacrifice, the bullock, represented clearly enough and distinctly enough the sacrifice of Jesus, holy, harmless, undefiled. And the application that was made of that sacrifice, according to this picture given us, was to cover the sins of the Church, all those who desire to come now into harmony with God. They are all covered with the merit of this sacrifice of Christ. And then the goat represents the Church, all the class that are to be the Church, and is a secondary offering by the Priest. It is not our sacrifice. You do not sacrifice yourself. I do not sacrifice myself. When the Apostle says, "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice," he is not meaning we should sacrifice, because only the High Priest had the authority to sacrifice, you see, on this day of atonement, and you are not a High Priest and I am not a High Priest. What did the Apostle mean by saying present your bodies a living sacrifice? Why, this thought: that we should deliver up ourselves to the Lord, just as that goat was tied to the door of the Tabernacle, and thus presented to be sacrificed. And when the High Priest came out and found that goat there tied up and offered for sacrifice, then he accepted it as a part of his own sacrifice and he killed the goat. But the point to be remembered, dear friends, is that it is not your sacrifice of yourself or my sacrifice of myself, but you offer yourself to the Lord for sacrifice and I offer myself for sacrifice, and so with the offering of all God's people. We present our bodies to Him, and when the full numbers are received He accepts them as represented in the Lord's goat. It is not therefore the Church's sacrifice, but the Lord's sacrifice. We are accepted as His members and **[Page Q577]** He accepts us as a part of His own sacrifice. And the picture shows that the merit that came following His sacrifice was the door for you and me to come in. And the secondary offering will be followed by the Priest coming out and blessing all the world of mankind.

RANSOM—Waiting for Spirit and Gentile Times.

Q577:1 QUESTION (1916)—1—Would it seem unreasonable to look upon the correspondency of the waiting time before the spirit was poured out, a period of ten days after the ransom price was presented, with the present waiting time for the manifestation of the sons of God, the ten days representing ten years after the close of Gentile times? * * *

ANSWER—(Interpreting Chairman who read question.) Cut this out. When anybody makes a question involving the writing of a book, please do not receive it. In the first place, it would not be ten days after the offering of the ransom, because the offering or presenting or application of the ransom is yet to come. It was merely put into the hands of Justice when the Lord was upon the cross, and His imputation of the

merit of it was what occurred on the fiftieth day afterward. But the question is too long, you see, and if I try to answer this, we would get different things mixed up in different people's minds. Better have the questions simple and clear cut and then we will not have to undo what otherwise had been done.

RANSOM—Imputation Re Increase of Jesus' Merit.

Q577:2 QUESTION (1916)—2—If 144,000 are made perfect by imputation, does this multiply or increase Jesus' merit?

ANSWER—Not at all. Because the merit could not be increased. It is sufficient now. It was one man that sinned, and it was one man that died. It doesn't need to be increased, could not be increased. It was a corresponding price, a man's life for a man's life. And the imputation of it to us in the meantime does not impoverish it at all or increase it at all. He merely gives us a credit, a standing. He imputes it to us to enable us to perform our part.

RANSOM—Sins Christ Takes Away.

Q577:3 QUESTION (1916)—3—Which sins does Christ take away? Adam's damnation or the wilful, or both together?

ANSWER—The only sins that Christ atones for are the sins that come to us by heredity as the result of Father Adam's disobedience. All those weaknesses that come through him and his fallen condition, those Jesus died for. Any sins or trespasses that you and I might commit of our own wilfulness after we become new creatures in Christ are not any part of Adam's sin and he was not responsible for them, and Christ did not die for those sins. But in the meantime the Bible does intimate that you and I as new creatures did not love sin, and in all probability if we entered into sin at all it would be at least partially if not entirely the result of these inherited weakness existing in the flesh. Therefore very few sins are to be considered as in any way separate or distinct from the Adamic sin. But to whatever extent we as new creatures might consent to sin, there would be in a measure a responsibility, and such a trespass as new creatures would be forgivable to such an extent that it would be **[Page Q578]** the result of Adamic weaknesses or from the temptation coming from others under this Adamic sin, and anything more than that would be punishable with stripes individually. And so the Lord's people sometimes have to be dealt with along this line. One might have to have a certain amount of chastisement which would be for their good and correction in righteousness.

RACE COURSE—Beginning of.

Q578:1 QUESTION (1913)—1—Do we start to run for the prize at consecration or at the mark of perfect love?

ANSWER—Well, the thought might vary. I would understand that we start at the point of consecration. Our consecration point where we make our start in the matter is where we first give our hearts to the Lord. There we are reckoned as perfect in Christ, and that is the beginning of our race; though there is perhaps a step that might be recognized as a little further in advance of that, when, after having given ourselves to the Lord, we are quickened, or made active, and begin to run, begin to exercise ourselves. The picture is drawn, you see, from the natural birth. In the natural birth there is the period of begetting in which there is apparently no motion, no activity; then comes the period of activity and development. And so with the Christian. When first we receive the Truth and make our consecration, it takes the Truth a little while to soak in, as it were, and for us to really get our bearings and get our information before we could properly begin to be active and serve the Truth and make any progress in teaching or helping others. Then comes the time when we are said to be quickened, made active, made alive, and make progress. From that time on the progress would be a growing one—growing in grace, knowledge and love.

READING—Convention Reports, Discourses of Elders, Etc.

Q578:2 QUESTION (1909)—2—Have appreciated very much the discourses of this Convention in which the speakers have shown the impropriety of looking for spiritual food from any other source except that which the Lord has been using during this harvest period, to set before us the meat in due season, but do not see just where to draw the line. Would it be wrong to read Convention Reports, and reports of discourses by Pilgrims and Elders? How would we treat those who hand us tracts misrepresenting the truth? Should we tear up the tracts in front of them, or should we accept them with thanks and destroy them privately?

ANSWER—I am afraid you have given me too hard a question. I rather think I can't answer that question.

RECONCILIATION—Class Referred to.

Q578:3 QUESTION (1911)—3—"Now, then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." To what class does the apostle refer, urging reconciliation to God?

ANSWER—The difficulty in this question is found in the fact that translators have supplied certain words which they should not have supplied. The text would read, without the words that are in italics, thus: "Now, then, we are ambassadors for Christ, as though God did beseech by us; we pray in Christ's stead, be ye reconciled to God." We urge this **[Page Q579]** upon all who have an ear to hear. We do not urge it upon each other, because each one who has come into Christ has already been reconciled to God through the death of His Son, and is a joint-heir with us, and a fellow-servant with us in this grace of God which we minister. All the church of Christ are God's ambassadors, and Christ's representatives in saying to all of those who have the hearing ear, "Be ye reconciled to God." And so, the Lord again says, "He that hath an ear to hear, let him bear."

REFORMS—God is Making the Wrath of Man to Praise Him.

Q579:1 QUESTION (1912-Z)—1—If the Kingdom of Christ is not yet set up on earth, how may we explain the various reforms, charities, etc., of our time?

ANSWER—Apparently, the Adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of Divine Providence. We read that "many shall run to and fro, and knowledge shall be increased," and that "there shall be a time of trouble such as never was ... "—Dan. 12:1,4.

But God has supervised the matter of inventions, such as the printing press, the power of steam, and the effects and influences of these in the world. It seems, too, that the movements in the way of better government, etc., are influences based upon the general enlightenment and the efforts of mankind to do as well as they can by each other—especially in ways that selfishness does not hinder. But selfishness has, no doubt much to do with all manner of reform.

In speaking of the present time, our Lord said that the secrets should be proclaimed on the housetops. Today we see that many real exhibitions of vice, immorality and wrong-doing are brought to light—proclaimed from the housetops. While we do not say that the Adversary brings these things to light, yet we can see how the Adversary may have had to do with the movement toward communism that once had sway, as well as the movement toward socialism and toward anarchism. These are the things which will tend to bring on the time of trouble. So the wrath of man is made to turn to the praise of God. He is able to make the wrath of man praise Him. "Surely the wrath of man shall praise thee; the remainder of wrath shalt Thou restrain."—Psa. 76:10.

REJOICING—Basis for Always.

Q579:2 QUESTION (1913)—2—How does "Rejoice in the Lord alway" (Phil. 4:4) manifest itself? Are we to expect a condition where we will not have times of sadness and sorrow?

ANSWER—When we think of any matters like this, we properly look back to the case of our Lord. We see that during three and a half years of His ministry He did indeed delight to do the Father's will, and yet we find that in the very close of His earthly career He had the dark Gethsemane hour. And if the Master might have such a dark hour of sorrow and uncertainty for a moment until He had some assurance from the Father, so you and I might surely have. Therefore it would not be safe to say our rejoicing in the Lord could be such a rejoicing as would never know a tear, or sigh, or sorrow, or a fear. But we are to rejoice more and more as we experience the evidences that God is for **[Page Q580]** us and all things are working for our good. "Rejoice in the Lord always, and again I say rejoice." If you have some hour of sorrow come in, and then have the victory over it, rejoice again.

REMEMBRANCE—Re Former Things.

Q580:1 QUESTION (1911)—1—Isa. 65:17. "For behold I create a new heaven and new earth, and the former things shall not be remembered nor come into mind." Please give the meaning of this verse, especially the last part.

ANSWER—The Scriptures frequently use such expressions as this. The Lord uses the words heavens and earth in a symbolical manner, as we have pointed out in the Scripture Studies; we have the symbolic heavens representing the ecclesiastical powers, and we have the symbolic earth representing earthly society, organization; we have the symbolical mountains representing kingdoms; we have the symbolical rivers representing the streams of truth; we have the symbolical seas, representing the restless masses of mankind and the Lord declares this present order of things is not in harmony with the divine law, that it is now under disorder through sin and disobedience. Another Scripture says that the whole course of nature is wrong at the present time everything is disorder under the prince of this age, this dispensation. The Lord Jesus is to be the new prince, the new king, the new one to take charge or rule over mankind, and he declares, "Behold, I create a new heavens and a new earth." This is in harmony exactly with the statement here of Isaiah. So we read in Revelation, He that sat on the throne said, "Behold, I make all things new"—a complete change from all this disorder, and sin, and present arrangement—a new order of things entirely. The symbolism will be carried out, and the heavens of the new order of things will not be the earthly nominal church systems of the present time, but the church of glory will be the new heavens—Christ and the church with him on the spirit plane, invisible to men, will be the new heavens, the new ruling power, and the new earth will be with righteousness controlling, the prince of this world will be cast out, and the Prince of Life, the Lord of Glory, will be the king over all the earth, and instead of the darkness will be light and blessing.

But the brother's question especially relates to the meaning of this last part, that the former should not come into mind nor be remembered. Does this signify that we are to forget all of these things? No, the thought would be that whatever we might have thought worthy of recording, and worthy of remembering, wishing to treasure up as things that were worthy of note, we will not think of them as worthy of mention at all. We will try to forget all of those things of death and imperfection; they will be so overwhelmed by the new order of things in the new dispensation that they will not be worthy of being mentioned, or being especially recorded. We will still be able to remember them, in fact we may say that we will even remember the imperfections of this present time. Some of us will sometimes say, thinking of something unpleasant in the past, "I will try to forget that." A sister remarked to me the other day, when some question came up, "Oh, that is among the things I am trying to forget." Not that she did really forget them, but she was putting them away, they were not worthy to be **[Page Q581]** remembered in comparison with the better things. So all the most precious and grand things of earthly arrangements today—for instance we speak of the coronation of King George of Great Britain, or the inauguration of a president, and that we had been there on such an occasion, and remembered the honor of sitting on the platform with the President at the time, or something like that, or you were a member of congress or something—these things would seem so trivial and unworthy you would want to forget all about them, the things we will

have in the future, being so far superior to these.

RESURRECTION—Condition of Unbelievers in the Resurrection.

Q581:1 QUESTION (1906)—1—I understand the Scriptures to teach that those who fall into the grave in unbelief, under condemnation, come forth from the tomb without any change of condition, to be lifted up during the Millennial Age? Have I the correct view?

ANSWER—We answer practically yes. All who go into the tomb in a state of death because of Adam's condemnation, without having had their trial in the present time, without having come to a knowledge of the truth to that degree which made them responsible for life or death eternally, go into the tomb as the great prison house, and there is no change while in the prison; no alteration takes place there. There is no wisdom, knowledge or device in sheol, hades, in the tomb, in the grave, whither the whole world of mankind goes. Consequently when they are awakened and brought forth from the tomb by the power of the great Redeemer in due time, it will be coming forth in practically the same condition they went into it —practically I say—because we have to consider there are certain limitations. It would be reasonable to suppose for instance, that Lazarus died of some kind of disease which meant a wasting of his organs. Suppose he died of consumption, and that both lungs were gone at the time he died: Of course he could not breathe again without lungs. In bringing him forth you can see that Lazarus might come forth in the same condition mentally and morally, and practically the same condition physically, but with the addition necessary that he would have lungs enough to breathe. And so if a man were blown up in an explosion, we would have to suppose he would be put together again. That is to say, he would come forth not in pieces but a whole man, though not necessarily a perfect man. I am merely offering these suggestions in a general way. The thought would be that God is dealing with us as moral creatures, but if you have a bad natural disposition it shows in your face, and those who are well versed in phrenology could tell it by the shape of your head and facial expression, or others might be able to tell a good deal about the natural disposition by looking at the palm of the hand and reading it there. God seems to have so built our system that mental and moral degradation makes its mark upon the face, upon the head, and upon the whole system, especially as it comes down from generation to generation. As the sins of the past come down they have made their marks more or less, and those not of our own doing we need not be especially ashamed of, as we are not to blame. **[Page Q582]** The Lord is not blaming us for them especially. If we were all perfect we would all be good-looking.

RESURRECTION—Thy Dead Men and My Dead Body.

Q582:1 QUESTION (1907)—1—Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs and the earth shall cast out the dead." Does this imply that someone will be raised when the Lord's body was raised, or does it refer to the Lord at all?

ANSWER—I understand it refers to the Lord, and the translation is nearly right, but there is just a little bit of difference, as you will notice in the Common Version, some of the words are supplied in italics. When it is properly translated, it would read: "Thy dead men shall live, my dead body shall come forth." We are the Lord's body, and as His body, we shall come forth; "The dead men shall live, my body shall come forth from the dead as the Body of Christ," as He did.

RESURRECTION—Conscious Immediately.

Q582:2 QUESTION (1909)—2—Are those who deny everything for Christ's sake and thereby become one of the Church, to enter into eternal life in a conscious state immediately after death?

ANSWER—We answer that it was necessary for the Apostles and Stephen to fall asleep. It was necessary for them and all others to wait until the second coming of Christ and the establishment of His Kingdom. So Paul says we shall not all sleep, but *we* shall be changed in the twinkling of an eye in the resurrection.

RESURRECTION—Re Room for All.

Q582:3 QUESTION (1909)—3—If raised a human body how are you going to put twenty billions of people on this earth?

ANSWER—I heard one man say that if all the people of the world were brought back they would stand eight deep all over the face of the earth. If that wise man will take his pencil he will find that there is room enough for them all in the State of Texas and not stand them on end either. These wild statements are made because they do not think. I am not blaming the person who asked this question, for he evidently received the suggestion from some able man. Because some wise man says such wild things it is not necessary to believe it. You can tell by figuring it out yourself.

Some people, when thinking of the Second Coming of Christ, put it a great way off, and mention as proof, the coal fields, and think they will last fifty thousand years. On the contrary, the people dealing in coal state that there is not enough coal to last one hundred and fifty years. In fifty thousand years you could not stand the people up on this earth.

RESURRECTION—Human vs. Spiritual Bodies.

Q582:4 QUESTION (1909)—4—What kind of body in the resurrection?

ANSWER—There is a natural and a spiritual body; the world will be raised on the natural plane, as human beings in fleshly bodies. They will awakened in that condition. But the Church, begotten of the Holy Spirit, will be born of the Spirit in the resurrection and be spirit beings. It is sown **[Page Q583]** a natural body, it is raised a spiritual body; it is a different resurrection than that which comes to the world.

RESURRECTION—Re Pane L on Chart.

Q583:1 QUESTION (1909)—1—To which plane was Jesus resurrected, spirit or divine, as illustrated on the Chart of the Ages? Please explain the statement in Vol. 1, page 231, (A231) that He was resurrected to the spirit plane "L," and after forty days He ascended to the Majesty on High, to the plane of divine glory.

ANSWER—It is difficult to fully explain such spiritual truths on any kind of a map or chart, and in my opinion, dear friends, the Chart of the Ages which appears in the First Vol. of Dawn, must have had the Lord's supervision in some respects, or else it could not have represented so clearly and fully as it does the various steps of justification, sanctification, etc., as it does, and yet it would seem to be next to impossible to do any more than was represented on that Chart. I would not know how to make a better one today to represent the thoughts.

Since there is a Great Company to be raised to the spirit plane, and since it will not reach the plane of glory in the kingdom, therefore we represented on the Chart the spirit plane to be one thing and the glory plane to be another thing. And they are different, for the Great Company will reach the plane of spirit beings as well as the Little Flock, but the Little Flock will reach the plane of glory, and power, and dominion which the Great Company will not have, therefore the distinction between plane "L" and "K" on the Chart. We did not attempt to show on the Chart that Christ and the Little Flock will reach a different plane from that of the Great Company, but we left that to be stated in words elsewhere. The Great Company will reach the plane of the angels, so far as we know, while the Little Flock will reach the divine plane as spirit beings, but of a higher degree.

RESURRECTION—Church First.

Q583:2 QUESTION (1909)—2—Please explain Isa. 26:19: "Together with my dead body shall they arise."

ANSWER—That is the passage which speaks about the earth casting forth her dead. This Scripture, as I

understand it, should read: "Thy dead men shall live, my dead body they shall arise." Leaving out the words in italics, and the word "together" which are not in the original. He is speaking of the Church of Christ, in the first resurrection, the specially dead.

RESURRECTION—Re Children.

Q583:3 QUESTION (1909)—3—Will my little girl, who died in infancy, come forth to a resurrection of life or to a resurrection by judgment?

ANSWER—According to law, the word "infant" means a person until he has come to age. In answer to this question, I would say that a child who had not come to years could not be a Saint; the Saints are all overcomers. All others will have the resurrection by judgment. God will take care of the children, and if you are on the spiritual plane, you will yourself be far better able to care for them. We are dealing with one who is full of love and has all power to deal with every phase of the question.

[Page Q584]

RESURRECTION—All Not Sleeping.

Q584:1 QUESTION (1909)—1—(2 Cor. 15:51,52), "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Some think this includes the world.

ANSWER—It does not; it has nothing to do with the world at all. It is merely speaking about the resurrection of the Church. In the 22nd verse the Apostle speaks of all having lost life through Adam and getting it back through Christ, and then he proceeds to discuss the resurrection of the Church, and this is the part specially interesting to us. The world are to be dealt with in due time.

RESURRECTION—Meaning of Dry Bones.

Q584:2 QUESTION (1910)—2—Does the vision of dry bones of Ezekiel 37 refer to the resurrection of the dead, or what?

ANSWER—We answer that, to our understanding, this vision of dry bones does not refer to the resurrection of the dead in the ordinary sense of the word, but that it does refer to the resurrection of the dead Jewish nation, who say, mark you, "Our hopes are dried." Their hopes are all dead, and this awakening, this coming together of bone to bone, represents the gradual way in which the Jewish hopes will come together and gradually reanimate them as a people.

RESURRECTION—Order of Re Great Company and Ancient Worthies.

Q584:3 QUESTION (1910)—3—Will you give us some proof that the Great Company will be awakened before the Ancient Worthies?

ANSWER—Well, what would be considered proof would depend upon the mind. Now my thought is this: that the Great Company is identified with the Church in the work of this present Gospel Age, and is pictured in so many ways as associated with the Church—as, for instance, the priests connected with the Levites in the work of this Atonement Day and the sacrificing, etc. Then, secondly, as pictured by the Bride, representing the Little Flock, and the others her companions, which follow her and seem to be included with the Church. Then I remind you again of the picture of Rebekah. I was noticing the other day that when Abraham sent to call Rebekah to be the bride of Isaac, he did not call for any bridesmaids to come along, but some did come along with her. That would represent, you see, the Great Company class who come along and are the servants of the Bride class. Now it would seem to me proper to consider that when Isaac received the bride he also received the bridesmaids; that they went in with the bride, accompanying her, and associated with her. And so, with Christ and the Little Flock and the Great Company—I would understand that they would probably all go in together. Besides, remember there is a

certain portion of the merit of Christ that is imputed to each one who offers himself as a sacrifice. We saw that last night, you remember, in considering the matter of baptism; that when you present your offering, our Lord Jesus, as our Advocate, our High Priest, appears and accepts the offering as his own, and imputes to the offering some of his own merit to make it sufficient for divine acceptance, and then counts it all. So then the Great Company class, you see, make their consecration, and receive **[Page Q585]** this imputation of Christ's merit, just the same as the Little flock—all of them receive this before they are begotten of the holy Spirit. Now my thought is, that all of this will be finished in the fullest sense of the word,—all of this imputation of the merit of Christ's sacrifice to all of the household of faith during this Gospel Age will be at an end, and all the merit of Christ will be back again in the full sense of the word in the hands of justice, before any one of the world will receive any of the blessings of the New Covenant arrangement, and that the Ancient Worthies will belong to the earthly class that get these restitution blessings, but they will not get their share of the restitution blessings until both the Little Flock and the Great Company are entirely through with the imputation of Jesus's merit for their covering. You see the one who stands as an advocate for every member of the Little Flock, stands as advocate also for every member of the Great Company. He undertook to be the guarantor for every one of us when we came to the Father. He made our sacrifices acceptable, every one, and every one needs him as our advocate down to the very close. As the Apostle says, "If any man sin, we have an advocate with the Father." So the Great Company class will need to have an interest in Jesus as their advocate down to the time when they shall have passed beyond the vail. To my understanding, he will have to cease to be the Advocate of the Church entirely before he becomes the Mediator between God and the world.

RESURRECTION—Re Thread of Existence Broken During Change.

Q585:1 QUESTION (1910)—1—When we pass our trials successfully and experience our change to the divine nature, will the thread of existence be broken, or will it be the same as the natural birth?

ANSWER—That is too much for me. I do not see anything in a natural birth that is at all pictorial of the change of the Church. The only picture in connection with the matter I think of is this: That in the case of a natural birth, there is first a begetting, then a development and finally a birth of a new creature; and so with a spiritual: First, a begetting, then a development and quickening, and finally the birth of the New Creature. I do not see anything respecting the method by which a child is born to in any sense give any suggestion as to the change of the saints. The Scriptures give none that I know of. I see no parallelism at all. Our change will be in a moment, in the twinkling of an eye, and that is not according to any natural birth I have any knowledge of.

RESURRECTION—Some Types of the

Q585:2 QUESTION (1910-Z)—2—Since the Lord arranged very many types during the Jewish Age respecting the Gospel Age and the future, what would you consider the most important type of the resurrection?

ANSWER—If we consider this question as relating especially to our Lord we see a number of types that very forcefully illustrate his resurrection. The one our Lord mentioned should be classed as amongst the most important, for two reasons: First, because he mentioned it and thus gave it prominence, and second, because it and it alone of all the **[Page Q586]** types gives the exact length of time of his entombment. Our Lord's words were, "As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and nights in the heart of the earth," thus indicating that his resurrection would be on the third day and that he would be brought forth from the grave as Jonah was brought forth from the belly of the fish, which he styled "the belly of hell," the grave, sheol, the hades condition.

It would appear, too from the Apostle's words, that we should give prominence to the picture of our Lord's resurrection as shown by Abraham's receiving Isaac as from the dead, when he had already consecrated him to death and was about to slay him, the Lord staying his hand and giving him instead

another sacrifice.

We are justified also in supposing that the "wavesheaf" offering was a very prominent illustration or type of the resurrection of our Lord, particularly because it occurred just at the time which marked the day of his resurrection, the morrow after the Sabbath, the fiftieth day before Pentecost. This was apparently given to illustrate the raising up of our Lord Jesus as "the first-fruits unto God," "the first-fruits of them that slept," "the first that should rise from the dead." It, therefore, is a very beautiful picture. See Lev. 23:10,11,15,16.

If we think of the types of the world's resurrection we see a variety. As has been suggested, the crossing of Jordan might be considered a type of the passing out of death condition into Canaan beyond. The Jubilee, the restoration of every man to his former estate, is certainly a wonderful picture of the "times of restitution of all things," of the lifting of humanity up out of sin, degradation and death, out of their lost condition, and bringing them back to the former estate, full perfection of the human nature.

We would be fully justified, we think, in considering as types the miracles of our Lord in awakening some of the sleepers—Lazarus, Jairus' daughter and the son of the widow of Nain. These were given to us as foreshadowing, and therefore in a sense as typifying or illustrating the resurrection.

Another picture of the resurrection, not only the awakening, but also the raising up of mankind, is shown in the end of the Day of Atonement. When Moses had received the blessing for the people as a result of the second sprinkling of the blood, he came forth, and, lifting up his hands, blessed the people. The people were waiting in dust and sackcloth and sorrow because of sin, and now the blessing of Moses and Aaron, the Lord's blessing through them, signified the removal of that curse and the uplifting of the people—their raising up from sorrow to rejoicing in the Lord.

RESURRECTION—"Thy Dead Men—My Dead Body."

Q586:1 QUESTION (1910-Z)—l—What is meant by "Thy dead men shall live; together with my dead body shall they arise."—Isa. 26:19.

ANSWER—Seemingly the addition of a few words by the translators has caused difficulty in connection with this text. They inserted the words to make the passage clear, as they thought, but instead they obscured it, through failure to **[Page Q587]** see that God's *dead men* are those who are members of the

Body of Christ.

Omitting the words *"together with,"* and *"men,"* the passage reads properly enough. "Thy dead shall live; my dead Body, they shall arise," thus referring, we believe, to the resurrection of the Church, the Body of Christ, the Lord's peculiar people. And this is a general signal, as it were, for the blessing of all mankind. In due time all the dead shall be awakened. Moreover, they awaken not to suffering and to torment, but to sing. They shall come forth to learn of the goodness of God, his merciful provisions, and shall avail themselves of these provisions, in the "Times of Restitution of all things." "Awake and sing, ye that dwell in the dust" of the earth.

RESURRECTION—Application of.

Q587:1 QUESTION (1910-Z)—l—Will the Ancient Worthies or Great Company class be resurrected first?

ANSWER—In the light of what we have been discussing of late in the Watch Tower, it is evident that the merit of Christ is imputed, on behalf of the Church during this Gospel Age—on behalf of all who essay to be of the Church; it is used to impute to those who desire to become sacrificers and who consecrate themselves to God that they may present an acceptable sacrifice and thus become members of the spiritual class and joint-heirs with Christ. This applies to the "great company" as well as to the "little flock." It applies to all who are begotten of the holy Spirit because they could not be begotten of the Spirit

except by the imputation of Christ's merit to their earthly sacrifice.

It follows, then, as a matter of necessity that before the merit of Christ's death could be applied on behalf of the Ancient Worthies or Israel, under the New Covenant arrangement for Israel and the world, it must be released as respects all those to whom it is now imputed for the purpose of giving them the opportunity of attaining the spiritual station. This would prove conclusively, we think, that the "great company" class will be resurrected before the Ancient Worthies will be brought forth.

RESURRECTION—Does Character Determine the Kind of Resurrection?

Q587:2 QUESTION (1910-Z)—2—From the Scriptural standpoint, does the character of the individual's death indicate the kind of his resurrection?

ANSWER—The Apostle's argument (1 Cor. 15) respecting the resurrection is that God will give to every seed its own kind of body. "There is a natural body and there is a spiritual body." Mankind in general, therefore, in the resurrection, will come forth with natural bodies—"that which is born of the flesh is flesh" and that which is born of the flesh dies or "sleeps" for a time, and will be awakened "flesh." That which is born of the flesh and subsequently begotten of the holy Spirit is reckoned as a New Creature, and when the New Creature falls asleep it is asleep as a spirit being—is asleep waiting for the resurrection change. In this case the resurrection change is thus expressed by the Apostle: "Sown in dishonor, raised in glory; sown in weakness, raised in power; sown an animal body, raised a spirit body"; but anyone not begotten of the holy Spirit will, of course, not **[Page Q588]** change his nature in the grave. There is no change in the grave either for good or evil. "As the tree falleth so shall it lie"; the awakening will be according to the character of the individual. If he has become a New Creature in Christ he will be raised or perfected as a New Creature, in the resurrection. If he is a good natural man he will be awakened a good natural man; if he is a bad natural man he will be awakened a bad natural man; if he is one of the Ancient Worthies, we understand he will be awakened a perfect man.

RESURRECTION—Trying to Trap Jesus.

Q588:1 QUESTION (1910-Z)—1—Whose wife shall she be?

ANSWER—The Sadducees, the agnostics, tried to entrap the Great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. To which of them will she be wife in the resurrection? They did not ask, To which will she be wife in heaven or purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead, and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" You do not understand the Scripture teaching respecting such questions, and you are ignoring in your question the great Divine power which, at that resurrection time, will be exercised and will straighten out all the difficulties of the situation. Then the Great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection, such as would get a complete raising up out of sin and death conditions, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposed great and unanswerable question of the Sadducees fell flat and their ignorance was exposed.

RESURRECTION—Is Our Reckoned a Gradual One?

Q588:2 QUESTION (1911)—2—Is our reckoned resurrection from consecration until death a gradual or an instantaneous one?

ANSWER—It is both. The apostle says, "Ye are risen with him," "If then ye be risen with him," etc. We are counted as new creatures the moment of our consecration and the new creature arises from the old

dead creature, so that the resurrection or raising up of that new creature begins; and it progresses in proportion as the new creature grows. There are different figures used. One would be a gradual raising up —an attainment of the stature—and the other would be represented by the begetting of the spirit, the embryonic condition, getting ready for the birth. These are figures of speech, and we must try and not confuse the different figures, but get the benefit of each one. So we are risen with him. That is instantaneous. The new creature began the moment of your consecration and begetting of the Holy Spirit. There it began to rise out of the old nature and it will continue as you get more and more victory over the old nature; the old nature is dying, and the new nature is being renewed, revived, strengthened, or upbuilt, whatever word you use—it is rising up more and more, obtaining more and more character-likeness of the Lord Jesus Christ, and thus you are risen with him, and risen in him, and rising as a member of his body. And if you reach a sufficient **[Page Q589]** development in this resurrection process, you will be one of the little flock.

RESURRECTION—Re Perfect Body Coming Forth.

Q589:1 QUESTION (1911)—1—Do the Scriptures teach that in the resurrection, a lost eye, or the hearing will be restored at the awakening?

ANSWER—There is nothing in the Scriptures to indicate on this particular point, but we think it reasonable to suppose that those who come forth from the tomb during the reign of Messiah would not come forth maimed in any particular sense; as, for instance, lacking an eye, or lacking a hand; but they would come forth with their hands, though their hands might not be in the same condition they were originally; as, for instance, when our Lord healed the man who had the withered hand. If there was a wart on that hand before it was withered, it might be there afterwards; it was merely recovered to its normal condition. So, I understand it is not the teaching of the Scriptures that man will come forth in the resurrection perfect, because then all traces of their imperfection would be gone; none would be able to recognize them either by their faces or by their minds. Every trace, and every line upon your face, and upon my face, and upon your hands and upon my hands, indicate certain qualities of mind, and if you make all of these qualities of hand and face perfect, you would of necessity also be making the mind perfect, and by the time you did that no man would know himself, because all are imperfect now, and we know ourselves and each other by our imperfections. My thought, then, would be that when the world is awakened, they will come forth with practically perfect bodies but not actually perfect bodies—with bodies such, for instance, as yours and mine would be in their normal condition, in average health and under average conditions; not in the condition they would be if they had met with an accident and lost their limbs, and then come back without those limbs, but rather that they would come back with a reasonable degree of human perfection. But this also is conjectured, because the Scriptures do not enter into the matter and give us the particulars.

RESURRECTION—Re Jews and Gentiles.

Q589:2 QUESTION (1911)—2—Do the Scriptures teach that in the world's resurrection, the Jews will come forth first, before the Gentiles?

ANSWER—They do teach that some Jews will come forth first. Those Jews will be Abraham, Isaac, Jacob and the prophets. We do not understand that any other Jews would have any preference or precedence, but that the whole work of resurrection would probably be a gradual one, beginning with the last even to the first; but here again it is largely a matter of conjecture. Where the Scriptures do not clearly state the matter, we do well to hold it very tentatively.

RESURRECTION—How Long After Gentile Times?

Q589:3 QUESTION (1911)—3—How long after the end of the time of the Gentiles will it be before the first of the dead are awakened from the tomb.?

ANSWER—I don't know. I might do a little guessing. Guessing would not be very satisfactory, but our guess would be that after the times of the Gentiles come to a conclusion there will be a great time of trouble as the Scriptures **[Page Q590]** clearly point out—trouble as never was since there was a nation. Then, following that trouble would come the reign of righteousness, blessings, increase of knowledge, God's favor among men, and the living nations would all be more or less brought to a knowledge of the Lord. How long that would require I do not know. I should think that taking in all of the hundreds of millions of the heathen, there would be a good deal of work to do for fifty or a hundred years, at least. As soon as the living nations are all brought to a degree of development and uplifting, I would expect then to come a time when the earth would yield her increase, would be able to sustain the larger population, and that awakening of every man in his own order would proceed until all mankind would be recovered from the tomb.

RESURRECTION—Vs. Second Chance.

Q590:1 QUESTION (1911)—l—Are the dead to be raised to judgment, or are they to be given another chance?

ANSWER—As we showed last evening, the whole race got one chance in Adam, and when Adam sinned he was condemned, and all the race, who were in his loins, shared his condemnation and death. And God provides through Jesus one redemption for all—for Adam and his children. To what end? That they may all have a second chance; every one of them. They had one chance in Adam and lost it through Adam's disobedience, and God provides another chance for every man to obtain eternal life through his Son Jesus. Some of us are having our chance now. To those who have received the message of God, those who have heard the voice, Jesus says, "Blessed are your ears for they hear, blessed are your eyes for they see." The intimation is that many of those that surrounded him did not have a hearing ear, and did not have the seeing eye, but those who did see and those who did hear were blessed. God has promised that you and I have an opportunity now, because we hear, and if we respond we are on trial, and the word trial has the thought in it of judgment; you are on judgment, or on trial, the two words having the same thought.

There will be a decision rendered at the end of this age. Some of those who have the pounds and the talents Jesus describes, saying that at his second coming he will reckon with his own servants—not with the world, but with his own servants to whom be gave the pounds and talents, and he will inquire of them how they used the pounds and the talents, and the one who will come forward and say that he had a pound or a talent and had not used it but had buried it in the earth—in business or in some other way—will be counted an unfaithful servant, and will not get the blessings that will come at that time, and the other servants, whoever they may be, who have received the pounds and talents of opportunity and privileges in connection with the high calling of this age, if they have used these faithfully will be granted a blessing as the Lord there represents. Thou hast been faithful over a few things, I will make thee ruler over many things. All the church are to be rulers over the world of mankind. When? When mankind will be on trial, when mankind's judgment day will have come. Has the world a different judgment day from the church? Oh, yes, entirely different. This is now the judgment day of the church; it has lasted ever since the day of Pentecost, and will end when **[Page Q591]** the last member of the church, the elect shall be completed. Then the world's judgment day will begin and the world's judgment day is to last for a thousand years. All through the thousand years of Messiah's reign the world will be on trial, judgment, to see whether or not they shall be worthy of everlasting life as human beings, or whether they shall not be worthy. This judgment day of the world is spoken of you remember by the apostle. He says, "God hath appointed a day (future) in the which he will (future) judge the world in righteousness by that man whom he hath ordained. Who is that man? The same great man he also speaks of—the Messiah, Jesus the head and the church his body.

RESURRECTION—Is First Spiritual

Q591:1 QUESTION (1911)—1—Is not the first resurrection spiritual? Gal. 3:1, "If ye then be risen with

Christ, seek those things which are above." Eph. 2:8, "And you hath he quickened who were dead in trespasses and sins." Eph. 5:4, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Rom. 6:4, "But like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life."

ANSWER—We described last night how the world of mankind would have a resurrection by judgment, and that the resurrection for the world would be a gradual one all through the thousand years—not merely the moment in which they are awakened and come from the tomb—that would only be the start. They will come forth unto a resurrection, in order that they may have a resurrection, is the thought. Now, as the world will be rising gradually out of sin and death conditions for a thousand years, and gradually attain to full human perfection, and attain that in the end as a result, so to some extent God gives the same picture in respect to the church. That is to say, from the time of your full consecration to the Lord, from the time of your begetting of the Holy Spirit, you are represented as a new creature, as rising from the old dead nature, as becoming alive unto God as a new creature, and the new creature is said to grow, first a babe, afterwards a young man, and then a fully developed man. And this thought of character development is otherwise represented as part of our resurrection—"Ye are risen with Christ, walk in him." And so these various texts quoted all apply to this part of the resurrection which we are now to experience in the present life. And let me suggest that unless a man has this part of the resurrection, in the sense of rising up out of his weaknesses, and attaining more and more to a character development, he will not be fit for the glorious instantaneous resurrection, which God has for the church at the end of this age at the second coming of our Lord.

RESURRECTION—Belief of Dead.

Q591:2 QUESTION (1911)—2—Please explain John 11:25, "Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die."

ANSWER—All mankind, through Jesus, will be made alive. No one will come up to full perfection of life without faith and obedience. But this provision has been made broad enough in our heavenly Father's plan that every member of Adam's race may return to everlasting life by faith and **[Page Q592]** obedience. Now then, when they have once come back to perfection of life, if they continue to be obedient they will never die. For instance, the world all through the thousand years will, by belief and obedience, be returning to full perfection, full harmony with the Lord, and if by the end of the thousand years they are in full obedience in heart and mind there is no reason why they should ever die. God wills that all the obedient have life eternal through Christ.

RESURRECTION—Knowing Each Other.

Q592:1 QUESTION (1911)—1—Shall we know each other at the day of resurrection? In what form will we appear?

ANSWER—The apostle, speaking of the church, said, "Now we know in part, then we shall know as we are known." He was speaking of the church only, which will be perfected on the spiritual plane, and of course all spirit beings will see each other. We do not see the Lord now, and we do not see the angels now, because we are on the human plane, and they are on the spirit plane; but the apostle says that all of those who will constitute the church will experience a change in a moment, in the twinkling of an eye, at or during the last trumpet—symbolic trumpet. When that change shall come, we shall be like him. Our Lord is a spirit being; he is not a man. Those who think of Jesus as being a man in heaven, entirely out of harmony with all the surroundings of heaven, have a very wrong conception of the matter. Jesus was quickened in the spirit, says the apostle, "Now the Lord is that spirit." "Him hath God highly exalted, far above angels, principalities, and powers, and every name that is named." As a man he was not higher than the angels, but a little lower, because man is a being on a lower plane than an angel; at his resurrection he

was raised to a higher plane. So we, in the resurrection, shall see him as he is, and know as we are known —thoroughly. As for the world, they will know each other because they will come back practically in the condition in which they will go down. Let me ask, "How would anyone know another when they come back?" We answer, that to our understanding the Bible teaches the resurrection will take place in the reverse order to that in which men died. That is to say, the first to be awakened from the tomb will not be Adam and his children, but those who have died most recently, so that the resurrection work will proceed backward, and possibly Adam, and those of his day, will be the very last to be awakened; and each generation, as it will be awakened, will be acquainted with all the others all the way back, and the identity will be fully established when they get back to Adam. Seth will know Adam; Adam will know Seth.

RESURRECTION—Benefits to All.

Q592:2 QUESTION (1911)—2—Are the resurrection class to be resurrected as Abraham's seed, or shall blessings come to the then mortal nations?

ANSWER—Both. The blessing is for those redeemed. How many did Jesus redeem? "Jesus Christ by the grace of God tasted death for every man." It does not leave out any, not one. "As by man came death, by man also came the resurrection of the dead." "As all in Adam die, even so all in Christ shall be made alive." But, "Every man his own order." This blessing is to come through Messiah. **[Page Q593]** Now take another Scripture which differentiates, and shows the church separate from the world. We read of Christ that he is the propitiation—that is, satisfaction—for our sins—for the church's sins—and not for ours only, but also for the sins of the whole world. He is the Redeemer of both the church and the world. God grants one blessing to those who now have the hearing ear and respond to this high invitation, and who walk in the narrow way, but to the world of mankind who will be brought to know then, he has another blessing, if they have good and honest hearts and make use of the opportunity.

RESURRECTION—Is it Universal.

Q593:1 QUESTION (1911)—1—If the resurrection is to be universal, what do the Scriptures mean when they say, "He that wandereth out of the way of understanding shall remain in the congregation of the dead?"

ANSWER—I would understand it means that those who wandered out of the way of understanding had the understanding first. How could he wander out of the way of understanding if he had been a heathen man? Can you tell me how a heathen can wander out of the way of understanding? The one that can wander out of understanding is the one that has been in the way of understanding, and they are comparatively few. Only the church at the present time has the right understanding. This is life eternal, that they might know thee, the only true God. That is the real understanding. How few people there are today who know the living and true God, and Jesus Christ whom he has sent! There are very few in Winnipeg, and very few in my own city of Brooklyn, and in London, and the heathen have no knowledge of him at all. The only ones who have any understanding are those like you and myself, who have made a consecration to the Lord, and whose eyes of understanding have been opened, and who have started to walk in the narrow way, to walk in his footsteps. Now, God says, "If any man draw back, my soul shall have no pleasure in him." What will happen to him? The second death. That is exactly what is meant here. He that wandereth out of the way of understanding shall remain in the congregation of the dead. His will be the second death from which there will be no recovery of any kind. God does not want people that wilfully reject him; he does not want them to have any everlasting life on any plane, either spiritual or human.

RESURRECTION—Power Now at Work.

Q593:2 QUESTION (1912-Z)—2—Does the resurrection power now work in the lives of the saints?

ANSWER—The resurrection power is now working in the lives of the saints. In Rom. 8:11 the Apostle

says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit indwelling." This does not refer to future resurrections. It refers to the energizing of your mortal body. The Apostle argues that we were alive unto sin once, but that when we made our full surrender to the Lord we became dead to sin that when we were begotten of the Holy Spirit we became New Creatures, in this earthen vessel; and that the body is reckoned dead to sin and the New Creature alive to God. Now, the Apostle says, the Spirit of God is able to so quicken **[Page Q594]** our mortal body that instead of being a servant of sin as, it once was, it will be a servant of righteousness. There is a great difference between the immortal body which we shall have by and by, and the quickening of the mortal body. The new body will not be a flesh body at all. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body." (1 Cor. 15:42-44.) This animal body is to be quickened by the Spirit of God that dwells in us; and by degrees this resurrection process in which the New Creature is engaged becomes stronger and stronger. If this continues, our resurrection progresses; and the time will come, at the end of our course, when the Lord will count us worthy of the glorious change, to be like Him and share His glory on the high, spirit plane.

RESURRECTION—The Great Teacher Exposed Sadducees' Ignorance.

Q594:1 QUESTION (1912-Z)—1—"Whose wife shall she be in the resurrection," who had several husbands?

ANSWER—The Sadducees, the agnostics who did not believe in the resurrection, tried to entrap the great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. "To which of them shall she be wife in the resurrection?" They did not ask, "To which of these will she be wife in heaven or purgatory or eternal torture?" for neither Jesus nor the Jews held any such teachings. The Pharisees and Jesus taught the resurrection of the dead; and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" (Matt. 22:23-33.) You do not understand the Scripture teaching respecting such suggestions, and you ignore in your question the great Divine power which, at the resurrection time, will be exercised to straighten out all the difficulties of the situation. Then the great Teacher proceeds to inform them that such as would (gradually) attain to the resurrection—such as would get a complete raising up out of sin and death, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed.

RESURRECTION—An Interpolated Text.

Q594:2 QUESTION (1912-Z)—2—Kindly explain Rev. 20:5: "But the rest of the dead lived not again until the thousand years were finished."

ANSWER—Scholars are agreed that this text is an interpolation. We must remember, however, that it is *one thing* to be *legally,* or *officially* dead, and *another thing* to be *actually* dead. But as Jesus said to some, He recognized as alive only those who accepted Him. Those who had not the Son had not life in any sense or degree; those who have the Son, have the beginning of life reckoned to them. The world, however, during the thousand years will have the opportunity, not only of being awakened, but of having fulness of life. If, therefore, after they are awakened, they will go on and render obedience to the laws of the Kingdom, **[Page Q595]** they will be lifted up, up, up out of death to perfection and life.

RESURRECTION—Knowledge of Former Life.

Q595:1 QUESTION (1913)—1—When a man is resurrected will he have knowledge of his former life?

ANSWER—We would make a distinction, first of all, between being resurrected and being awakened. To be awakened is one thing, and to be resurrected is quite another. Mankind in general will be awakened in

order to have a resurrection, but the raising up, or resurrecting, will be after the awakening. They will not be raised up while asleep in death, but after the awakening.

In answer to the question, then I would say, yes. Those who are awakened will have the same qualities of mind as in their former life. They will remember their experiences in the former body because their brains will have the same convolutions and impressions which they had in it. The same thoughts will be produced, as is illustrated by a talking machine record. You have the record and can make duplicates, and when you put them on the machine they produce the same sounds as the original record. The new body will have the same thoughts as the former body had, and in that sense their identity will be preserved. I suppose the physical form will be preserved, that people may know themselves by personal blemishes and peculiarities. I think they may get rid of their imperfections. The time for getting rid of these is the whole thousand years of Christ's reign. During that thousand years they will be raised up out of their imperfections, and not until the close will they be wholly free.

In the case of the church it is different. Their trial takes place at the present time, and these trials are for the purpose of testing the saints of God to find out whether they are loyal to the core. To such as are proven loyal will be granted the glorious change in the first resurrection. They will be given spirit bodies; a perfect organism with the spiritual mind which they now have, and that will be their resurrection. Theirs will be different from the world's resurrection, and they will know each other, not by knowing the spirit bodies, because these bodies will be entirely new. I cannot tell how they will know each other, for as the Lord says, now we know in part, but then we shall see face to face.

RESURRECTION—Re Spirit, Flesh and Bone.

Q595:2 QUESTION (1913)—2—What did Jesus mean, when after His resurrection He said, "A spirit hath not flesh and bone as ye see Me have?"

ANSWER—He meant that a spirit being did not have flesh and bone. The disciples were frightened. They had certain indefinite ideas respecting spirit as people have today. I do not know to what extent the spirits of that time might make certain commotion, as they do today, but the disciples did not know whether the object before them had tangible flesh and bone like their own. You know the doors were closed and they could not believe one could come in and have a flesh and bone body. They thought they saw a phantom, and Jesus, to inspire their confidence, said, "Do not be afraid. A spirit hath not flesh and bone as ye see Me have. Come and handle Me. I will eat some fish." He said to Thomas on another occasion, "Thrust your hand in My side; put your **[Page Q596]** finger in the print of the nails. It is not spirit you are seeing." He had materialized. He was made alive as a spirit being. He had the power of a spirit being, to materialize and dematerialize. He did not have these powers when a man, during the 33 years of His earthly life. It was after His change, and becoming a spirit being again, that He had the same power as other spirit beings.

RESURRECTION—Re Order of the.

Q596:1 QUESTION (1915)—1—Will the Ancient Worthies have their resurrection before the Great Company?

ANSWER—We do not surely know, but we are inclined to think they will not. We think that the Great Company class will pass beyond the veil before the Ancient Worthies will receive their awakening. The matter could be reasoned one way or another; but the way we are most inclined to reason on it now is this—to say that the Great Company comes in as a secondary part of the Church, a part of the general class represented in the Church of the First-born. You remember that this was shown in the type; for all the Levites—not merely the priests—belonged to the class who were accepted by the Lord in exchange for the first-born of Israel.

So we understand in a general way the Great Company belong to the same class as the Church the Body

of Christ. They are the ones for whom there has been a special application of the merit of Christ during this Gospel Age, made at the beginning; and Christ's merit, thus obligated, might be said not to be fully *released* until all these shall have been completely dealt with. This would imply, we understand, that the merit of Jesus could not be applicable to any outside, not even the Ancient Worthies, until after all the Church class have died and the merit is thus set free. We think, therefore, that the Ancient Worthies will not be resurrected until the Great Company shall have passed within the veil.

RESURRECTION—Why Jews Embalm Bodies?

Q596:2 QUESTION (1916)—2—Since the Jews believed in a resurrection of the dead, why did they embalm the bodies of their dead, as in the case of Joseph? Did they believe they would come forth in the same bodies?

ANSWER—We may not say what they believed. But when today we embalm our dead it does not signify that we believe they will come forth in those bodies. They did not know the simple way of embalming that we practice today. They were expressing some faith in respect to the dead, but not necessarily a Jewish hope; for the Egyptians, not the Jews, practiced embalming. The Bible gives us to understand that Joseph requested to be embalmed as an expression of his faith in God's promise to Abraham that Palestine would be given to the Israelites. He wished to be buried with his people, just as we today ship a corpse a long distance at times that it may be buried in the family burying place.

RESURRECTION—Re Still-born.

Q596:3 QUESTION (1916)—3—Will there be a resurrection of dead-born children?

ANSWER—No child is a soul previous to birth. The Scriptures speak of "Every soul of man in whom is the breath of life," and it is all these souls of Adam that are redeemed **[Page Q597]** by the soul of Jesus, and therefore these are the only souls to be brought forth from the tomb. Whoever has not been born has not been redeemed. If not born, then not redeemed; and if not redeemed, then not raised. Such children as those referred to in the question have not been born, have not been redeemed, and will therefore have no part in the resurrection.

REVELATION—Answering Questions on.

Q597:1 QUESTION (1906)—1—Please explain Rev. 14:9-11.

ANSWER—We prefer, dear friends, not to answer questions on Revelation yet, because it is a book of symbols so interwoven one with the other that we would have to here begin and prove what was the "beast" and what was its "image," and what was the "mark," etc., and it would really take us all evening to give a full explanation of that verse. So our thought is until in the Lord's providence the book of Revelation shall be treated as a whole, and connectedly, it will serve your interests and the Lord's interests best for me not to answer questions on it.

RICH MAN AND LAZARUS—Parable of.

Q597:2 QUESTION (1911)—2—Explain the parable of the Rich Man and Lazarus.

ANSWER—First of all we must prove that it is a parable, because so many dear friends believe that it is not a parable, but the statement of a literal occurrence. They say, "It reads that there was a certain rich man, and it does not say, 'this is a parable.' " We agree to all of that; we must therefore prove it is a parable. And in order to prove it is a parable, it is necessary to show that if interpreted as a literal statement, it would be an absurdity and anything that would be an absurdity to interpret literally, we would be bound to look upon as a parable and seek to find some parabolical interpretation. That this would be an absurdity if taken literally, note this. It is not said that the rich man was a bad man; it is not said that the poor man was a good man; there was a certain rich man. To be rich is not necessarily an evil. There have been good rich men. Abraham was very rich. Our heavenly Father is very rich. It is not

poverty, merely that makes goodness, is it? And our Lord is rich and for our sakes became poor. So we are not to think that riches merely, mean wickedness. We do not read that this rich man was a bad man, or profane, or anything of the kind, but merely he was rich and fared sumptuously every day—ate three or four good square meals each day, and wore purple and fine linen; that was his crime; whatever it was, it was connected with that matter somehow. Now to say that any man would have to be roasted to all eternity because he wore purple or because he wore fine linen, and had plenty to eat, and because he was very rich, would not be rational.

Then take the poor man. There is nothing said about his being a particularly good poor man, nor that he prayed a great deal—not a suggestion about his ever praying; he was simply a poor man and he lay at the rich man's gate, and he was full of sores, and the dogs came along and licked his sores, and he ate of the crumbs that fell from the rich man's table, and he was carried by the messengers to Abraham's bosom. Now to take that literally would be also absurd. It would mean, in the first place, that the only persons that would go to Abraham's bosom would be some who had laid **[Page Q598]** at some rich man's gate. That would not take you and me in—at least would not take me in, for I never had any dogs lick my sores, and I never ate crumbs, etc. So you see it would be an absurdity. Besides, if Abraham's bosom only had two or three lusty looking Lazaruses, he would have his arms out like that, trying to get them into his bosom. If it is literal at all, the whole thing is literal, and if it is symbolic at all, the whole thing is symbolic. Therefore we say without any question, this is a parable, because to take it literally would be to involve ourselves in statements of absurdity.

When we take it as a parable it is a very beautiful one, very consistent with all the Word of God, from first to last.

That rich man who fared sumptuously was the Jewish nation; he fared sumptuously upon the gracious promises of God's Word. All of those precious promises of God's Word, for the time being, belonged to the Jews—not one of them extended beyond his boundary to the Gentiles, except all the families of the earth were to be blessed through the Jews. All the precious promises belonged to Israel. Then he had a purple robe. Purple has always been a symbol of royalty. In what way did they have royalty? Why they had the divine kingdom or Theocracy established in their nation, and although the crown had been taken off in Zedekiah's day, God had promised that he would give it in due time to him whose right it is, and that Messiah should be of the stock of David. So they still had the purple. They still claimed to be God's kingdom. And they had fine linen. What does fine linen symbolize? It symbolizes righteousness, purity. Fine linen in the Scriptures represents righteousness. Where did they get righteousness? Where did they get more righteousness than the Gentiles had? We answer that in God's covenant with them, the covenant of the law, he made a special arrangement by which upon the offering of certain sacrifices year by year, each year, the nation was clothed with righteousness for a year. At the end of the year they had a new Atonement day, and made fresh sacrifices for sin, and then their righteousness was renewed for another year, in this national manner. So that this rich man, this Jewish nation, at the time our Lord uttered these words, had all of these conditions fulfilled. He had more than he could appropriate of God's promises in the Scripture, and all the holy prophets and the types and shadows of the law—all of those things. A change came—he died; he died to all those blessings. Did he? Does everybody agree to that? Yes. Do the Jews also agree? They do. They know they are not enjoying the blessings they formerly had. They know that since the year 70 when their nation perished they have not been in the condition of divine favor in which they were previously. Where are they now? As a nation they are still dead. As a nation they are still in *hades*—oblivion. You cannot find any Jewish nation, in the proper sense of that term. The Jewish nation, or government, has gone to *hades,* to the tomb. Will it be resurrected? Oh, yes, the Jewish nation will be resurrected, as we tried to show last night. Zionism is the forerunner of the resurrection of this Jewish nation. Whatever goes into *hades* must come out. That is the very thought of *hades.* It means a temporary stopping place from which the person or thing will come out. So when the Jewish nation is said to have gone to *hades,* it implies that that nation will **[Page Q599]** have a resurrection, or come out as a

nation from that *hades,* or *hadean* condition. But while the nation is unconscious, the people of that nation have been very much alive all of these hundreds of years. They are very much alive people today. There is no more alive people in the whole world than the Jews are, and they have some of that very suffering that is pictured there in that parable at the hands of the Christians—or those said to be Christians. Those who were deluded into thinking they were Christians have persecuted the Jews, and they have had the tribulation that is there symbolically pictured. And they have desired that the Gentiles might cool their tongues. Was that fulfilled? Yes. When and how? Many times. I will give you one illustration in your day and mine. Not long ago when President Roosevelt was in office, the Jews of the United States got up a monster petition asking President Roosevelt, after he had had some good interchange with the Russian nation, if he would not use the kind offices of the United States and his own personal influence with the government of Russia to bring about some cessation of the severe persecutions against the Jews in Russia—"Do something to cool our parched tongues" is the very thought. "Give us at least a drop of cold water." President Roosevelt could not do it. Just so in the parable. We read that the drop of water was denied. President Roosevelt said that he would like very much to do something in response to this invitation. He was in individual sympathy with the Jewish race, but he said it would be out of the way entirely for the United States government to attempt to criticise a foreign nation with which we are at peace, and to dictate to them any policy they must pursue in their own government. So the poor Jew could not even get that little bit of help. That is exactly true of the parable. The parable does not go on to show that the time will come when the Jews will come out of that time of trouble. It merely leaves it there in the trouble.

The parable speaks about five brethren. Who would they be? We answer that while all twelve of the tribes were represented in Palestine at that time, yet the major portion belonged to the tribes of Judah and Benjamin. These two mainly constituted the rich man. The other tribes were mainly scattered around in Greece, Rome, Asia Minor, etc., and the question here is raised to show that God's dealing with the Jews that were scattered abroad amongst the Gentiles would be exactly the same as his dealing with the people in Palestine. For the answer is, "They have Moses and the prophets, let them hear them. If they do not hear them, then they must take the consequences." Who have Moses and the prophets? The heathen? No, the heathen never had Moses and the prophets. Whoever did have Moses and the prophets that they could hear them? Only this Jewish nation, only this rich man and, his brethren—two tribes, and the other ten tribes. Two tribes represented in the one rich man and the other ten tribes represented in the five brethren. You see two make the one, so the ten would make the five proportionately.

We have seen the rich man, now how about Lazarus? Let us see where he comes in. Lazarus was that poor man in the parable who lay at the rich man's gate, desiring to be fed with some of the crumbs that fell from the rich man's **[Page Q600]** table. What class was that? That was some outsiders? Yes. Who were they? They were some godly Gentiles. I remind you of some of them in the Scriptures. You remember in the New Testament there is mentioned a centurion, and they besought Jesus that he would heal the centurion's servant; they said, "He is a godly man, and he has built us a synagogue and has done much good to our people;" and so Jesus healed the servant. He desired to have some of God's favors. Yet he knew they belonged to the Jewish nation, they were not his; he was an outsider. I remind you of Cornelius, of whom we read that he served God daily, prayed always, gave much alms to the people, and reverenced God. A pretty good man, wasn't he? Yes. Yet none of his praying and none of his alms-giving came up to God. God did not accept any of that. It is, so to speak, like the incense that rose so high and could not go any higher. Why not? Because he was a Gentile. What difference did that make? Because all of God's blessings belonged to the one nation of Israel. When God said, "Ye only have I known (recognized) of all the families of the earth," he was speaking there of Israel and the special privileges and blessings belonging to Israel, but just as soon as the middle wall of partition, or separation, between the Jew and the Gentile was blotted out, just three and one-half years after the cross, just as soon as that particular period of special favor to the Jew was over, the Gentile came in to have just the same favor as

the Jews—no more, no less. And at that time God blessed Cornelius, and he sent a messenger to Cornelius and said, "Now Cornelius, your prayers and your alms are come up before me." Why not before? They could not raise any higher, but now the special favor for Israel having passed, your alms and your prayers are come up before me as a memorial. Send now therefore to Joppa to one called Peter and when he comes he will tell you words which shall be to the saving of thyself and thy house; and you will come into fellowship with me then; when Peter came he preached Christ to Cornelius. And Cornelius received the message and was blessed with the Holy Spirit and had all the privileges and favors thenceforth that any of the Jews who had heard and had accepted the Gospel received—the Pentecostal blessings came on him also.

Now go back to the poor man lying at the rich man's gate. This is, before the change; this is before the house of Israel was left desolate, before the Gentiles were blessed. The Gentiles were in that poor condition represented by that poor individual, with the sores on his body, representing sin and sickness. I presume, as Bible students, all here grasp the thought that sores would represent sin, and the dogs licking the sores would represent the Gentiles, because this was a prominent expression among the Jews, that all others than Jews were mere Gentile dogs. They did not count them on a parity with the Jews at all. But he desired to be fed with the crumbs falling from the rich man's table. That is to say, I would like to have some of the blessings God gave. You remember the Syro-Phoenician woman of whom we read that she came to Jesus saying, Lord, my daughter is sick of a fever; I entreat you to heal her. Jesus for the time paid no attention, and she entreated and entreated; **[Page Q601]** finally Jesus said to her, "Never mind, go away; it is not proper to take the children's bread and give it to the dogs." Don't you know you are a Gentile dog? Have you not had that idea right along? She answered, "Yea, Lord, yet the dogs eat of the crumbs that fall from the children's table." She was willing to confess herself one of the Gentile dogs, she was willing to confess she had no right to claim any of those blessings of healing for her daughter, because she was not of the Jewish nation—but Lord, do not the dogs get a crumb occasionally from the table? "Let me have this crumb, heal my daughter." Jesus admired her faith, and said, "Go thy way, your daughter is healed." So she went her way. The daughter was healed. She was a type of this Lazarus, you see, getting a crumb from the rich man's table.

Now then, Lazarus died, that is to say, this Lazarus class died to their unfavorable conditions, and the angels carried them to Abraham's bosom. What does that mean? They were not buried. When the Gentiles died to their unfavorable condition, the angels that carried them to Abraham's bosom were the Apostles. See how Saint Peter carried Cornelius right off to Abraham's bosom. Why, he explained to him he should be one of the children of Abraham, didn't he? And that is what is meant by the figure of getting into Abraham's bosom. If you are a father and have any love for your family, and have some children come to you, you take them into your bosom; they are your children; you are their father. And that is the picture. That is the whole thing—Abraham and his children. Now the Jews were the natural children of Abraham, but they failed to get into Abraham's bosom, and the Gentiles who were outcasts, who in their humble condition were more ready to receive God's grace in the way God was pleased to give it, became children of Abraham through faith. And that is exactly what the Apostle says, "If ye be Christ's, then are ye Abraham's seed, Abraham's children." You are in Abraham's bosom now. I am glad to be in Abraham's bosom, glad to have some blessings there also. I am glad that God's favor to natural Israel is soon to come. They will all be coming into Abraham's bosom, not on the spiritual plane, but the natural seed will be coming back into the obedience and faith of Abraham, and I rejoice in that glorious prospect.

RIGHTEOUSNESS OF THE LAW—Paul Blameless.

Q601:1 QUESTION (1916)—1—What did Paul mean when he said, "Concerning the righteousness of the law, I am blameless?" Had he not had part in Israel's national sin of crucifying the Lord would it have been necessary for him to have been immersed for the remission of sins? Were there any of the Jews who were so in harmony with their covenant that they needed no immersion?

ANSWER—I think that the Apostle meant, personally he was blameless. As a member of the nation he was not blameless because the whole nation was involved in the sin their leaders had committed. The nation was responsible for the blood of Jesus, but the Apostle as a Jew had not been living as a sinner. He had been trying to keep the law, and in that sense was not a sinner. He would not therefore need to be baptized. This baptism was not common with the Jew. What John the Baptist did was something new to them. They were all baptized in the Red Sea and in the cloud when **[Page Q602]** God brought them out of the land of Egypt. In leading them out of that land into the land of Canaan He brought them through this baptism of water—water on either side of them and the cloud above them. They were baptized unto Moses and were all represented in Moses as the mediator of the law covenant. Whoever was faithful to that covenant was doing all that he could do. Anyone so doing was not willingly doing wrong. Some of them were indeed publicans and sinners, were not leading righteous lives, and some were exacting taxes from their brethren in serving the Gentiles. Some were sinners in that they lived in open sin. Any one of these sinners who would come to make a reformation of his life, turn over a new leaf, get into harmony with God, could symbolize the washing away of his sins by water baptism. That would mean that they had come back into harmony with Moses and the law-covenant, and would to the best of their ability keep the law. So John, when he saw Jesus coming—John knew that Jesus was not a sinner and therefore did not need to be baptized by him, but rather that he needed to be baptized by Jesus. Jesus was living in harmony with Moses' law, John was trying to live in harmony with it, and Paul reckoned himself in with this class. He would not need to be baptized because baptism was the needful thing for an outward sinner who wanted to come back into harmony with God. John said, Messiah is about ready to set up the Kingdom, and if you do not get right you will not be transferred from Moses to Christ and become members of the new nation.

RIGHTEOUSNESS—Of Law Fulfilled In Us.

Q602:1 QUESTION (1916)—l—How is the righteousness of the law fulfilled in us?—Rom. 8:4.

ANSWER—The righteousness of the law is fulfilled in us as New Creatures. It is not fulfilled in our flesh because in our flesh dwelleth no perfection. You cannot bring perfection out of an imperfect body. The New Creature desires to do perfectly. We desire that every act and thought might be pleasing and acceptable to God, but we cannot do all that we would. We can do a great deal towards it and we can gain many victories along this line, and although we may continue to make progress in this direction, yet we cannot hope to reach the point where we shall be able to do perfectly. We can only do with the imperfect body which we have. We cannot do with the body which we have not yet got. We can only use the old body with the new mind. It is the New Creature in whom the righteousness of the law will be fulfilled. First of all, God counted our flesh as dead before He received us. It would not be the flesh, therefore, that would keep God's law. It is the New Creature in us, the new creature in which the righteousness of the law is fulfilled, and if we are doing this to the extent of our ability the spirit of the law is fulfilled in us as new creatures—in our hearts, our minds, our intentions, our endeavors—and that is what God is judging who knows us not after the flesh, but after the spirit—according to this spirit He judges us. In the mind we keep this law, loving God with all our minds and strength, and our neighbors as ourselves. But more than this, we seek to follow in the foot-steps of Jesus and to lay down our earthly privileges as He did in order that we might exercise the spirit that was in Him in the service **[Page Q603]** of the Father and become more and more like Him, and ultimately share His glory.

ROBE—Vs. Garments of Salvation.

Q603:1 QUESTION (1911)—l—"I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decketh himself with raiment and as a bride adorneth herself with her jewels." Is there any essential difference between the garments of salvation and the robe of righteousness?

ANSWER—I think it would be quite reasonable to suppose here that these two expressions were used

interchangeably. Our robe of Christ's righteousness granted to us when we become his betrothed, our wedding garment, is a covering of our blemishes. Therefore, it is a robe of righteousness, a robe of imputation, under which we are counted to be right with God. And we properly enough speak of ourselves as in the same condition. As the apostle again says, "Ye are saved by hope." Our salvation is not complete, of course, but our salvation is begun in the sense that we are already counted as on the Lord's side, and we are already assured that if we maintain this standing, if we keep our garments unspotted from the world, we shall be of that same class whose salvation may be accomplished fully at the second coming of our Lord.

ROBE—The New Creature Given the Robe.

Q603:2 QUESTION (1911-Z)—2—Can the New Creature's body sin?

ANSWER—The New Creature's proper body is the Spirit body of the First Resurrection. But before getting it he is placed on probation and given his old human body to practice with. The New Creature cannot make the old body obey him *perfectly*. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect Law of God—Love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a *good* fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity—all from Adamic weakness—all, therefore, *forgivable* by the Redeemer who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the New Creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the New Creature. To whatever extent the New Creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The New Creature *only* is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a New Creature. It shows him as in Divine sight, holy, harmless, undefiled, through the merit of Jesus his Advocate and Redeemer.

ROBE—Does All of Bride Class Wear It.

Q603:3 QUESTION (1912-Z)—3—Will any of those found worthy of a place in the Bride company wear Christ's robe of righteousness?

ANSWER—We understand that all who make the **[Page Q604]** consecration do so and are accepted, in one hope of their calling, and that that one hope is the hope of being a member of the Bride class and joint-heir with Christ. The fact that there will be a "great company" is a special favor ordained of the Lord in the interest of those who do not prove sufficiently zealous to be counted in with Jesus as "more than conquerors."

The "great company" of Rev. 7:9 is composed of such as fail to come up to the highest standard of sacrifice required of the Lord, but who, nevertheless, will prove not unfaithful in their final test. These are said to have not kept their garments unspotted from the world; hence the requirement that they shall wash them in the blood of the Lamb—prove their loyalty under discipline and stress, having failed to prove it by voluntary obedience unto sacrifice. Thus both the Bride and her virgins who follow her all wear the Bridegroom's robe (justification) in the present life. And all in the future life will attain perfection on their own account.

This imputed robe will not be needed by the "great company" after they shall have experienced their "change" to the spirit condition: for they, too, will be changed, in a moment and thereafter possess an individual perfection of their own.

ROBE—What Have We Since Our Begetting?

Q604:1 QUESTION (1913)—l—Are we covered by the Robe of Christ's Righteousness, or since our begetting has God given us a robe of our own?

ANSWER—This Robe of Christ's Righteousness does not appertain to us at all until we become New Creatures. It was not intended to cover the flesh of those who have not become consecrated people of God. The world are not identified in the sense of being New Creatures with old bodies; they are all old creatures, both mind and body. It is only the Church who have had a change and whose minds or hearts God accepts as being in relationship to Him in Christ and whose bodies are imperfect, and, therefore, need a covering, that the Lord regards in this figure of speech, "Robe," and shows how He provides the covering of Christ to cover our mortal bodies. It is His Robe and not ours, and it is a very precious use of His Robe. We need His Robe, His Righteousness, to cover our blemishes. Our own righteousness, as the Apostle expresses it, would be only filthy rags, and so it is a beautiful picture of how God uses His righteousness for us, the wedding garment of all His people, and we are to continue to wear it without spot or wrinkle, and if any comes on it we have to get it off again, and thus keep ourselves in the love of God and in readiness for the marriage supper when we are beyond the vail. We are to be made perfect in our resurrection. We will not then need the imputed Robe to give us access to the wedding. By the time the wedding will be over we will have that robe of our own through the merit of Christ.

ROBE—For Old or New Creature?

Q604:2 QUESTION (1913)—2—Is the Robe of Christ's righteousness for the covering of the old man or the new creature?

ANSWER—The old man we are to put off. Put off, therefore, the old man with his works, the Apostle says. The old **[Page Q605]** man was the old will, and he is not to be covered at all; he is to be dead; do not even need to bury him, let him go. And the new man does not need any covering, for the new man is perfect, the new creature never had any sin, has no sympathy with sin. What is it, then, that needs covering with the robe of Christ's righteousness? It is the flesh that once belonged to the old man, the old will, this flesh that has now been turned over as the body or flesh of the new creature and that the new creature must act through. This flesh is imperfect and needs the covering of Christ's imputed righteousness to keep all the blemishes out of sight, so they will not appear to the brethren any more than necessary, and will not appear to the Father any more than necessary.

ROBES—Re Our Lord's Glory Robes.

Q605:1 QUESTION (1911)—1—Has our Lord his robes of glory and beauty on at the present time?

ANSWER—The thought in the questioner's mind, I presume, is drawn from the type of the High Priest. You will remember that the High Priest when he made atonement on the Day of Atonement had on white linen garments, and in those white linen garments he did the sacrificing and the offering of the blood, and then having offered the blood and having made atonement for sin, he came and washed his flesh and put on his glorious garments—garments of glory and beauty. In other words, all through the year the High Priest wore his garments of glory and beauty, but on the Day of Atonement he took off these and wore the plain linen garments. Our answer to the question, then, is, that the High Priest has not yet put on the garments of glory and beauty. Of course it is all a figure of speech, but the thought is, these garments of beauty represent our Lord's manifestations—the High Priest manifested as the one who is qualified and authorized of God to bless the people. This has not yet taken place. Why not? Because the antitypical Day of Atonement is not yet finished. How do we know it is not finished? Because some of the church, the body of Christ, are still to fill up that which is behind of the afflictions of Christ. And this filling up of the afflictions of Christ is still going on. Some of the work of the High Priest, therefore, as sacrificer is still in progress, and he does not put on the glory and beauty of his high office until he shall have fully finished the sacrificing work; and until the last member of the body of Christ has suffered with him, the sacrificing

will not be at an end. Just as soon as the sacrificing is finished, the glory will begin; as the Scriptures say, "If we suffer with him, we shall reign with him." And then, you remember, we read also that the prophets of old and the angels desired to look into these things and to know respecting the times and the seasons, respecting the sufferings of Messiah and the glory that would follow. While the suffering of this Messiah class is not yet at an end, the offering of the Day of Atonement is not yet finished, therefore the High Priest has not put on his garments of glory and beauty, representing the dignity of his office when he shall rule and bless and begin the Messianic reign.

RULERS—Number of Earthly in Millennial Age.

Q605:2 QUESTION (1908)—2—While speaking with a brother, the thought was expressed that the House of Servants will be the earthly rulers in the next age, and they number a hundred **[Page Q606]** and forty-four thousand, the same number as the Church, the heavenly rulers, but being a new thought to me, and not wishing to accept same without more light on it, I ask, Is it correct? Are the ones to be made princes in all the earth to number one hundred and forty-four thousand? Or, is it only the Church, "Israelites indeed," number thus? I think the chapter used is Rev. 7:4-8, which I have always thought referred to Spiritual Israel.

ANSWER—I do not know anything about that. I have never seen any Scripture to that effect, but if anybody knows of such I will be very glad to hear it. I do not know any Scripture which says that the Ancient Worthies will number one hundred and forty-four thousand. We are not competent to judge, but if the Apostle's statement in the book of Hebrews be a correct one, I have serious doubt if we could find anything like one hundred and forty-four thousand such in all the history of Israel, so far as the Scriptures inform us. You know the Apostle only gives us a dozen or so by name, and says that time would fail us to mention the number of others. He certainly would not think of mentioning one hundred and forty-four thousand. It would have taken a great deal of time to mention all of their names. I doubt if there were that many Israelites of this high order. Amongst those he names it takes in Rahab, and Samson also. I am not inclined to think that there would be that many, but if anybody finds any Scripture which says there are one hundred and forty-four thousand I would like to have it.

A Brother.—I have heard this same thing talked about. Some take the seventh chapter of Revelation because it states there will be one hundred and forty-four thousand sealed, twelve thousand out of each tribe.

ANSWER—I understand that chapter refers to Spiritual Israel and not Natural Israel. It speaks of those being twelve tribes in this way just as, for instance, we would speak of the soldiers in the Philippine Islands and say, There was the Ninth Tennessee Regiment, and there was the Eleventh Ohio Regiment, and the Fourteenth Pennsylvania, etc. We could speak of those different regiments from the different states as being in the Philippine Islands doing duty there; and suppose now something occurred which decimated their ranks by reason of death, or whatever might be the thing which would sever their relationship to the regiment, and that would leave a vacancy. Now, suppose the vacancy in the Ohio Regiment was 400, a deficiency in the Tennessee Regiment of 600, and a deficiency in the Pennsylvania Regiment of 200. Now suppose there were men being enlisted by the Government for the places that would be assigned to fill up these regiments; whether they came from New York, New Jersey, Michigan or where, they would fill up the Eleventh Ohio, or the Fourteenth Pennsylvania, and they would come in under that head. So God arranged different tribes of Israel, and in His arrangement be determined upon one hundred and forty-four thousand, which would be as if were twelve thousand from each tribe. Now when he came to Israel to select there were not enough, and they were mostly out of one tribe. They nearly all came out of Judah. Our Lord sprang from Judah, and most of the others also, so far as we know. Paul was of the tribe of Benjamin, and we do not know what the others were of; there were a certain **[Page Q607]** number there received, but not enough to fill up the one hundred and forty-four thousand. We might suppose there were not more than ten or twelve thousand of those Israelites who ever became

members of the Body of Christ. Would the Lord break up that arrangement? No; the Lord says, These are the spiritual Israelites I had in mind; these natural tribes were merely the outward shell, as it were, and the real kernel of the matter from my standpoint was spiritual Israel. I will still preserve this method of speaking of them as the twelve tribes. Now we have some from each of these tribes, and I will fill them up from all nations, kindreds, and peoples, and tongues; and it has taken all of this Gospel Age to do this. I do not know to which tribe I am assigned, and I do not care; it is merely an outward figure, and what difference does it make? It is all one company. The same thought is also called to our attention in Romans 11 where the Apostle speaks of the covenant made with Abraham, and how many branches were broken off because of unbelief, and then he says we were grafted in and took the places of those branches. Those branches represented the one hundred and forty-four thousand, but they were broken off and their places made vacant, and you and I were grafted in. In this sense you and I belong to the original olive tree, and those that were natural branches are not in it at all. The only way they can come in is by being grafted in again.

RUSSELL, PASTOR—Re Membership in Nominal Churches.

Q607:1 QUESTION (1911)—l—Did you ever belong to the Adventist church? Some say you did, and some say you left for a reason. If so, please say what.

ANSWER—I never belonged to any church except the Lord's and the Congregationalists. I was a Congregationalist, and in my endeavor to be faithful I was trying to convert an infidel, and I did not convert him, but while trying to do so, I got enough new thoughts into my head to give me a lot of trouble; and finally, I became an infidel, and was about a year in that condition. I still worshiped God, but not recognizing the Bible, and not knowing if Christ were my redeemer. I still, nevertheless, continually went to God in prayer and asked for guidance and finally, in God's providence I came to see clearer light on the divine Word. I never was an Adventist—excepting that I believe in the advent of our Lord—very glad to believe our Lord is to come again to receive the church to himself. But I never believed that about the world being burned up, nor any other things of that kind that constitute special features of the Adventist belief.

From the back of the Question Book:

RACE—Were Both Adam and Jesus Representatives?

Q816:1 QUESTION—Were Adam and Jesus in any sense representatives of the race?

ANSWER—Adam, as the federal head of his family, was its representative in Eden. This is demonstrated by the fact that all of his posterity are involved in everything affecting him. Thus the sentence of death which directly passed upon Adam affected and impaired every one of his offspring. Jesus was not a representative in this sense; He was made a man, a "little lower than the angels, that He might, by the grace of God, taste death for every man." (Heb. 2:9) He becomes Adam's substitute, his Redeemer. He pays for Adam the penalty demanded by divine Justice. He gave His life "a ransom for all, to be testified in due time." (1 Tim. 2:6) Since Adam was the representative of the whole human family, therefore, all of the human race must share with him in the benefits to accrue through the redemption provided by Jesus, his substitute. Thus the death of Jesus is made efficacious to all who will accept the benefit thereof, by believing on the Lord Jesus Christ, as we read: "As in Adam all die, even so all in Christ shall be made alive." (1 Cor. 15:22)

REFORMS—What Does Religious Wave Indicate?

Q816:2 QUESTION—Does the religious wave over the country indicate anything, or is it a "flash in the pan?" (Reader)

ANSWER—We believe that it is indicative of much that is important to the welfare of the entire race of mankind. Not that we anticipate that it will result in converting the race to Christianity, or "save the world for Jesus," but that it indicates that mankind in general is longing after the higher and holier things. All honor to the noble men and women who are striving to better human conditions, and who are sacrificing much in their efforts! However, the Lord in His Word, the Bible, has pointed out a more excellent way than all of the religious and reformation movements combined. In the first place, the Scriptures foretell that the world will never be converted to Christianity until after the Lord Jesus' second coming. (See the following Scriptures and note carefully as they relate to the "last days," or "the time of the end." Mat. 24:37-39; 2 Tim. 3:1-5,13; Jam. 5:1-5) From these statements of the Sacred Writers, we see that the world will be far from being converted to Christ at His coming and will have very little regard for the teachings of the Master. Are not the facts in harmony with the Scripture prophecies? In spite of all the missionary efforts put forth, there are more than double the number of heathen in the world today than there were a century ago, according to the latest compiled missionary statistics! What are the conditions in Christendom so-called? There are far more bloodshed, wars, crimes, greed and graft than in all the heathen lands combined! Christians may well pray, "Thy Kingdom come," for that is the only hope for the world.

[Page Q817]

REINCARNATION—John As Elijah

Q817:1 QUESTION—What did Christ mean when He referred to John the Baptist as Elijah? (Mat. 17:11,12) Is this an evidence that He recognized reincarnation as a truth?

ANSWER—The theory of reincarnation is nowhere taught in the Scriptures. Our Lord Jesus and the Apostles never, in all their teachings, said a word about reincarnation. As to the meaning of the Savior's words referred to in the question, we recognize that He was calling to mind the prophecy of Mal. 4:5,6. John the Baptist was one of the greatest of the Prophets, and it was his mission to prepare the way of the Messiah, the Christ, by performing a reformation work in preaching repentance and baptism for the remission of sins and declaring the Kingdom of Heaven at hand. This message was to the Jews and to them only as they had been the Lord's chosen people for many centuries. But now a new dispensation was about to be ushered in. The Kingdom of Heaven was at hand! And it was John's mission to prepare the people for the new order of things. This he did in the power and spirit of Elijah. (Luke 1:16,17) We know positively that John was not Elijah for we have his own testimony on the subject: "And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that Prophet? And he answered, No." (John 1:21)

RESURRECTED—What Meant by "It" in 1 Corinthians 15:42-44?

Q817:2 QUESTION—Since the Apostle clearly explains in 1 Cor. 15:35-38, that the body will not be resurrected, what does he mean when he says: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption," etc. (1 Cor. 15:42-44) What is meant by the expression, "it"? What is resurrected?

ANSWER—We answer that "it" is the soul that is restored or resuscitated. What was it that died? The Scripture reply is: "The soul that sinneth, it shall die." The living, intelligent, sentient being is to be raised up by Divine power in the time of resurrection—"when all who are in their graves shall come forth." A phonograph with recording cylinder, furnishes an excellent illustration of the resurrection. The cylinder placed in the machine will have impressions formed upon it by sounds produced by the voice or by some other means. After the cylinder has received its full impression, it is laid away and preserved for some years while the phonograph is destroyed. By and by the cylinder is taken from its place and put into a new phonograph where the original sounds are reproduced. Thus it is with the individual. His character is formed by the impressions received in the daily experiences of life. His body corresponds to the machine.

In course of time he dies. The body is destroyed and the character or identity is preserved by the Lord—we know not how nor where. In the resurrection the character (wax cylinder) will be placed in a new body (machine) and the original thoughts, memory, etc., will be reproduced. A fine "record" will be placed in a high-class machine. A poor record (if not destroyed because of worthlessness) will be placed in a lower grade instrument.

[Page Q818]

RESURRECTION—Animals

Q818:1 QUESTION—Will faithful animals such as dogs and cats be resurrected?

ANSWER—The matter of exterminating dogs and cats is being agitated in some of the large cities as it is claimed that these animals transmit disease germs and more or less endanger the lives of the people in various other ways. Mr. A's dog may be highly thought of in the family circle and yet be a nuisance to Mr. B. And Mr. B's cat may be inclined to make night hideous for Mr. A. We cannot imagine a bull pup or a rat terrier trotting up and down the golden streets of the New Jerusalem; or some antiquated tom cat crawling around the glittering spires of the Holy City. Indeed, the Bible—after describing the City and mentioning those who will be privileged to enter it—says that "without are dogs." (Rev. 22:15) And St Peter tells of "the natural brute beasts made to be taken and destroyed." (2 Peter 2:12) There is nothing in the Bible indicating the resurrection of animals.

RESURRECTION—General and Universal

Q818:2 QUESTION—Can you show from the Scriptures that there is any such thing as a general resurrection of the dead? (S.J.R.)

ANSWER—The Bible is the only book in all the earth that does teach a general resurrection of the dead. In the first place, it sets forth that the dead are dead and not alive; and that because they are dead a resurrection is necessary to make them alive. If alive already, there could be no resurrection. The Scriptures teach that the entire race was condemned to death because of Adam's transgression. (1 Cor. 15:21,22; Rom. 5:12,18,19) In the following Scriptures it is declared in unmistakable terms that Jesus Christ, as the Savior of the world, died for "all," every man." (1 Tim. 2:5,6; Heb. 2:2,9; 1 John 2:2) This last citation shows, beyond all controversy, that Christ is the "propitiation"—satisfaction—not only for "our sins," the Church's sins, but also for the sins of the whole world. Because of the "ransom for all," the hour is coming in the which all who are in their graves shall come forth at the voice of the Son of man (John 5:28,29), the righteous to an immediate raising up to life, and the evil to a gradual raising up (resurrection) by judgment. The Apostle elsewhere affirms a general resurrection. (See Acts 24:15)

RESURRECTION—Of Mankind: To What Condition?

Q818:3 QUESTION—When the world of mankind are awakened from the tomb, to what conditions will the members of the race be awakened? (Cherub)

ANSWER—There are two resurrections mentioned in the Scriptures: the resurrection of the just and the unjust. (John 5:28,29; Acts 24:15.) The just or righteous—the Church of Christ gathered out from among the nations during this Christian Era—are to experience a special resurrection. This is referred to in the Scriptures as the "first" or chief resurrection: "Blessed and holy is he that hath part in the first resurrection ... these shall be kings and **[Page Q819]** priests of God and of Christ and shall reign with Him a thousand years." (Rev. 20:6.) These are to reign on the earth (Rev. 5:10) over the world of mankind, who will have been awakened from the tomb by the Lord at His second coming. The object of this reign is to resurrect, or raise up the fallen race of humanity by judgments to a condition of righteousness, perfection and life. When all the willing and obedient have attained to perfect life at the conclusion of the thousand years, they will continue to inhabit the earth throughout eternity, for the earth will have been restored to the Edenic conditions that prevailed when Adam was placed in the Garden. The earth will abide forever, as

God formed it to be inhabited, and He assures us that the place of His feet shall be made glorious. The Church will experience a resurrection to spiritual, heavenly conditions; the world, aside from the Church, is to be resurrected to human perfection and life.

RESURRECTION—Provision for Life's Necessities

Q819:1 QUESTION—Since the Bible teaches a general awakening of all who have died and since in all probability the majority of the race of mankind will be saved and inasmuch as they are to live upon the earth—how will it be possible to provide the necessities of life, food, etc., for the billions of humanity that will be on the earth when all are resurrected—particularly in view of the fact that with the present population of the earth—1,600,000,000—millions are on the verge of want and starvation? (Anxious)

ANSWER—A careful and liberal estimate of the number of all the people who have lived upon the earth from the time of the creation of the first man down to the present would be about 20,000,000,000. If three-fourths of these should attain eternal life (doubtless a liberal estimate), it would signify that 15,000,000,000 would have to be provided for. The area of the earth's surface included within the temperate zone is over 102,000,000 square miles. This would afford each individual more than four and one-half acres of surface in which to rove about. When it is reflected that the "desert is to bloom and blossom as the rose" and the "earth is to yield her increase," producing spontaneously the fruits and flowers instead of the thorns, briars and weeds and that in all probability the seas and oceans will be greatly diminished, thus increasing the land area, it can be readily seen that it would be a simple matter for the Creator to arrange for the bountiful provision of the necessities of life for all mankind. A great deal of the want and deprivation experienced by the race now is caused by selfishness as there is sufficient produced to supply the needs of all. In that time, selfishness will be eradicated from the human heart.

RESURRECTION—What is Celestial Body?

Q819:2 QUESTION—The Bible seems to infer that we will have celestial bodies. If so, are they these human bodies cleaned and made whole, revamped and made over? (C.T.)

ANSWER—The 15th Chapter of 1 Corinthians (1 Cor. 15) is an inspired treatise on the topic of the resurrection. In it the Apostle sets forth practically every phase and point relating **[Page Q820]** to this momentous subject. He begins by giving a synopsis of the Gospel in a few brief words: "How that Christ died for our sins ... and that He was buried, and that He rose again the third day." He then names the witnesses to attest the fact of Christ's resurrection. In the 11-17 verses, he affirms and emphasizes the fact of Christ's resurrection. The 18th verse contains a statement that nearly all Christian people have overlooked or misunderstood. If Christ was not put to death and resurrected, "Then they also which are fallen asleep in Christ are perished!" "Perished" means destroyed or annihilated. Let no one advance the absurd idea that the Apostle was referring to the bodies of those who had "fallen asleep," for the bodies of all perish and disintegrate into dust. But he had reference to the individual, the being, the soul. "The soul that sinneth it shall die." (Eze. 18:4) Because Christ died for all, all are coming forth from the tomb. What comes forth—the body? Let the Apostle answer: "O senseless man! that which thou sowest is not made alive except it die; and that which thou sowest, thou sowest not that body which shall be ... so also is the resurrection ... it is sown a natural body, it (the soul) is raised a spiritual body (or being). Flesh and blood cannot inherit the kingdom of God (therefore) we shall be changed ... at the last trump ... the dead shall be raised incorruptible and we shall be changed." (1 Cor. 15:35-53)

RICH MAN AND LAZARUS—Does Parable Teach Eternal Torment?

Q820:1 QUESTION—Does Christ's statement as to the "Rich Man" and "Lazarus" teach that the wicked go to eternal torment at death? (V.P.)

ANSWER—There is not a single word in this much discussed parable about the Rich Man being a

wicked man or the Poor Man being a good man. Therefore, in answer to the question, it could be positively stated that there is nothing said about the wicked going to eternal torment at death. To interpret the story literally just as it reads, as so many are prone to do who believe in the theory of eternal torment for nearly every one but themselves, involves one in a number of absurdities. It would signify that all who are clad in purple and fine linen and who fare sumptuously every day, are at death to be placed in a furnace of fire and tormented. It would also mean that unless we were poverty stricken beggars, the companion of dogs, full of sores, and fed on crumbs at some rich man's back gate, we would never be able to wing our flight to Abraham's bosom when we departed this life. Poor Abraham would experience considerable difficulty in clasping all of the poor to his expansive bosom! The parable, rightly understood, does not in the remotest degree teach the monstrous doctrine of eternal torment.

RICH MAN AND LAZARUS—Meaning of Parable Concealed from World

Q820:2 QUESTION—Conceding that "Dives and Lazarus" is a parable, representing the Jews' and the Gentiles' positions of favor and disfavor during this Christian Age, the question **[Page Q821]** arises concerning the figure itself: (a) Is it not a well-known fact that or Lord used everyday occurrences and things to make up the various figures and "dark sayings" (sheep, goats, seed, sower, harvest, reaper, stewards, etc.)? (b) Then why did Lazarus die to be carried to Abraham's bosom? Why must the "Rich Man" be alive in torment when he is DEAD? If "hell" is a place of "forgetfulness," why did the "Rich Man" remember his "five brothers?" Lastly, if the Lord knew of such a place, why did He picture Dives in the hell of Dante's Inferno—even for the sake of a figure? (T.E.)

ANSWER—The Scriptures were written and arranged in such a way by the Lord, through the inspired writers that they could not be understood excepting by those who would come into harmony with Him by faith and obedience. The Lord is pleased to enlighten His children by the operation of the holy spirit through His Divine purposes. It is related of our Lord Jesus, that in all of His teachings He addressed the multitudes in parables and dark sayings and then afterwards explained them to His disciples. (Mark 4:11,33,34) The parable of "The Rich Man and the Poor Man" is a remarkable prophecy of conditions relating to the Jews and the Gentiles and, we believe, could have been stated in no other way without disclosing the realities which was evidently intended by the Lord should remain disguised or concealed from the world in general and whose real significance would be known only by His devoted followers. The entire book of Revelation is composed of prophecies thus concealed in signs, symbols and figures.

RIGHTEOUS—Why more "Bad Luck" Than Selfish

Q821:1 QUESTION—I have noticed that people who try to live right and be Christians have more "bad luck" than those who are selfish and wicked. Does the Bible give any reason for this?

ANSWER—Yes, the Bible does give the reason. On the principle that a skiff rowed against the stream is twice as likely to be bumped into by logs and debris as if it were floating down stream, even so, the man who strives against selfishness and sin has a harder fight. The natural tendency of the world is downward. The Christian finds as the Redeemer said, that "Strait (difficult) is the gate and narrow is the way which leadeth to life, and few there be that find it." (Mat. 7:14.) The Lord permits the Christian to have adverse experiences that his character may be developed. Willingness to brave opposition indicates a character pleasing to the Lord. Weak Christians become discouraged with these experiences, but strong Christians grow stronger in the Lord and develop strong characters. It is to the faithful Christian that God has given the promise of joint-heirship with Jesus in His Kingdom. To such He says, "We might through much tribulation enter the Kingdom of God." (Acts 14:22)

RIGHTEOUSNESS—"Sun of": What Is Signified?

Q821:2 QUESTION—What is signified by the Scriptural expression, "The Sun of Righteousness shall arise with healing in its beams?" (Mal. 4:2) (X.X.X.)

[Page Q822]

ANSWER—In the prophetic language of the Scriptures, the condition of the race of mankind throughout its entire history in sin and ignorance, suffering and death, is likened to a dark night time. "Darkness covers the earth and gross darkness the people" is the Prophet's declaration. Truly it has been a fearful time of darkness in which mankind has been groping for the better things which instinctively all realize do not exist at this time but must come somehow, somewhere. And in this dreadful night time how many have dreamed fearful dreams, having the awful nightmare of eternal torment before their minds! But, thank God, the Scriptures represent that a day is approaching, "The Day of the Lord," in the dawning of which all the shadows of ignorance and prejudice shall roll away. The Psalmist, in poetic expressions, portrays the transition from the darkness of the night to the glorious radiance of the day. "Weeping may endure for a night; but joy cometh in the morning." Yes, it is to be a joyous time for the world when all shall be enlightened concerning the goodness of the Creator and when sorrow and sighing; suffering and death shall be no more. The "Sun of Righteousness" will be formed of the members of the Church of Christ, as the Lord Jesus declared, "The righteous shall shine as the sun in the Kingdom of their Father." (Mat. 13:43) It shall arise with "healing in its beams" in the sense that the Church together with her Lord will be manifested in power and great glory to all the world and will illuminate the whole earth with the knowledge of the glory of the Father which will result in the healing and blessing of all the families, kindred, and nations of the earth. It is no wonder that the "whole creation groans and travails in pain together until now, waiting for the manifestation of the Sons of God"—this glorious Sun of Righteousness. (Rom. 8:22,19)

RIGHTEOUSNESS—Vs. Regeneration

Q822:1 QUESTION—Is it proper to speak of those who have turned from sin to righteousness as being regenerated or having a regenerated heart?

ANSWER—The term "regenerated" is equivalent to the expression of "being born again." There are but two places in the Scriptures where the expression "regeneration" occurs. In Titus 3:5, it is used to represent the reforming and justifying influences of faith in the Redeemer, the Lord Jesus Christ; and again in Matthew 19:28, where it is used to represent that glorious moral, social, political, religious, and physical change which will be introduced by the Messiah who says, "Behold, I make all things new." (Rev. 21:5) The process of regeneration is now going on in the experiences of the members of the Church of Christ—the Christians. These have been begotten of the Spirit and must grow and develop as "new creatures," and will be born of the Spirit in the resurrection when as glorious spirit beings they will be invisible and powerful and can then go and come as the wind. (John 3:8) In the regeneration of the world, after the Church has experienced the new birth, the race will be restored to its primitive conditions of perfection and life as represented in Adam in the Garden of Eden—"The Times of Restitution of all things spoken by the mouth of all the holy Prophets." (Acts 3:19-21)

[Page Q823]

RIVER—Of Life, Actual or Symbolic?

Q823:1 QUESTION —What about the "River of the Water of Life, clear as crystal?" (Rev. 22:1,2) Is it an actual river? If so, how may one get a drink out of it?

ANSWER—If we were disposed to accept this as a literal statement, we might well do as the old Spanish explorer, Ponce De Leon, did—search for the Fountain of Perpetual Youth! And we might have the consoling thought that surely there would be enough water in this river of the water of life to put out all the fires of the "lake of fire and brimstone" mentioned in the eighth verse of the preceding chapter! Dispensing with absurdities, we recognize that a wonderful symbolical picture is here presented to our mental gaze—a gloriously beautiful city of vast proportions and all of gold and precious stones, reflecting the radiance of the marvelous light that glows within and which emanates from that great Being who is

the Supreme Ruler of the Universe, the Almighty God! And forth from the street of gold, there flows this lovely river whose waters are as clear as crystal and whose banks are adorned with trees "whose leaves shall be for the healing of the nations!" The city is "the Bride, the Lamb's Wife," the Church of Christ glorified. The river is the stream of truth and not the muddy waters of the traditions of men that shall flow from the Church when it is complete and highly exalted. The Lord had promised that whoever would drink of the water (the truth) that He should give, it would make of him "a well of water springing up into eternal life." (John 4:14) These wells or springs of water have been in course of development throughout this Christian Era and when they are all brought together—the 144,000 mentioned in the 7th and 14th chapters—there will be formed a mighty flow of truth, of which all the nations will be invited to partake. The Spirit and the Bride will then say, Come, and whosoever is athirst may come and partake of the Waters of Life freely. (Rev. 22:17)

S

SABBATH—Which Day?

Q607:2 QUESTION (1909)—2—Please give a few moments to explain why we keep the first day of the week instead of the seventh. I had always been taught to keep the first day. Within a short time I have been told that I was not right.

ANSWER—The best answer I could give would be to refer this dear sister to what I have written. God gave to Israel a command that one-seventh of their time belonged to Him. The seventh day of the week was set apart as holy to the Lord—a day of rest from all labor—they were not allowed to do any work on this day. You remember **[Page Q608]** the account of the man who was stoned to death for picking up sticks on the Sabbath. It required work in those days to build a fire. In our day we turn on the gas and rub a stick with a little sulphur on the end of it and we have a light. The Lord didn't make this arrangement of keeping the Sabbath with us. You will remember also that in our Lord's day they made objections because the disciples passed through a wheat field and gathered some of the wheat and blew away the chaff and ate the wheat. In that day it was lawful for any person in passing through anybody's vineyard or field to eat all they wished of the product. On what ground then did they find fault with the Apostles? On the ground of working on the Sabbath—of threshing the wheat—rubbing it in their hands. They said, "You have broken the Sabbath day." That was the absurd degree to which they went. That seventh day was given to the Jew in an appropriate sense because it was intended as a type of the great seventh day of a thousand years' duration in which the whole world will have rest from sin. The human family will be greatly blessed on that seventh day. The Jewish Sabbath prefigured this day. But *you* say, "What day did He give to the Church?" He gave us *all* the time. We rest according to the antitypical meaning. We are resting today—we rested yesterday and we will rest tomorrow. How? We rest with God through the finished work of Christ. We are resting from our own works and our attempts to justify ourselves. This is the antitypical rest—the rest of Monday, Tuesday, Wednesday, etc. I am resting the most when I am working the hardest. This is the rest God has given to us, the Church—not the typical rest, but the antitypical. The peace of God that passeth all understanding has come to us. There is still another rest—a rest that remains for the people of God. But, you say, "What about keeping the first day of the week? There is no Scriptural command to keep any day." We can keep Wednesday or Monday or Thursday, but I think we will do better to keep all the days. We want to rest every day, and He will give us the desire of our hearts,—our good intentions. But how about the first day of the week? It is kept by some because they imagine God said they must keep the first day. You remember after our Lord's crucifixion that He appeared to the disciples on the first day of the week—while they were in the room with closed doors He suddenly appeared in their midst. "Oh," they said, "this is very wonderful." On the first day of the next week they were again together and He appeared again to them. So they got to coming together every first day in the week, and called it the Lord's day. They had breaking of bread together on that day—but this was not the Lord's supper. You remember how He appeared to two of them on the way to Emmaus—this

was on the first day of the week. The first day of the week represents something now. In the Scriptures seven represents completion. During this Gospel Age it is very appropriate that we should celebrate the *new* beginning of *new things*. I shouldn't wonder if during the Millennial Age there would be some days set apart for the world to observe and it wouldn't surprise me if they kept the seventh day. He has suggested to us the specially appropriate day of the first.

[Page Q609]

SACRIFICE—Of Cain and Abel.

Q609:1 QUESTION (1909)—1—What led Cain and Abel to bring offerings to the Lord, and what was done with them?

ANSWER—I do not know whether the Lord told them that they should bring such offerings to the Lord or not. If God had not told them in so many words, we may reason that he told them in some other way. God's law was originally written in their hearts. They had at the top of their heads the organ of veneration which may have said to them, You ought to worship the great God who made the universe, you ought to bring something which would represent your desire to be in harmony with Him. This may have been the only thing, or He may have told them directly and definitely. But when they came with their offerings, and when they found that one was accepted and the other was not, Cain, finding that his was not acceptable, should have promptly withdrawn and gone and gotten one that was acceptable. He should have said, "Abel, I see that God has accepted your sacrifice and not mine, I will trade with you. Give me the finest animal you have and I will exchange for it all the fruit of the ground that I have." Then the Lord would have had respect for his offering. God wanted to teach that the only way in which divine justice would be propitiated would be by the sacrifice of life. God thus early began to give experimentally an observation lesson that a Savior would be at the cost of the life forfeited—the "Lamb of God that would take away the sin of the world." Cain's manner shows that he did not have the proper respect for God.

SACRIFICE—Gifts and Sacrifices for Sin.

Q609:2 QUESTION (1911-Z)—2—What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

ANSWER—From the Scriptures it is evident that during the Millennial Age the world of mankind will be privileged to offer themselves to God as *gifts*, but not as *sacrifices.* Hence, during the Millennial Age part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through His own merit and rights as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word *gifts* first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of His own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a Sin-Offering for others. Likewise, throughout this Gospel Age, the "brethren" are invited to present their bodies living sacrifices—to *give themselves* to God—Rom. 12:1,2.

When we thus make a present of ourselves to God, we are not making a *Sin-Offering* to God; for this we could not do. But the Divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same Divine arrangement, constitute the great Sin-Offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate *offering* of that gift as the Sin-Offering for the world.

Amongst those who served in the office of typical high **[Page Q610]** priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfil His priesthood. He presented Himself without spot unto God; and, by virtue of that presentation, He is a Sin-Offering unto God; and, through His merit, He makes the same true of His

Church, who voluntarily give themselves to God.

SACRIFICE—Why Must the Church Sacrifice?

Q610:1 QUESTION (1911-Z)—l—What is the object of having any sacrifices on the altar? Why is the Church on the altar with her Lord, as expressed by the Apostle Paul (Rom. 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world"?

ANSWER—It is that the Father invites us to come in and be partakers of the *sufferings* of Christ in order that we may also be sharers of His *glory;* for it is only "if we *suffer* with Him that we may *reign* with Him —if we be *dead with Him*, we shall *live with Him*."

As our Lord was called to sacrifice, so the Church is also called. If He would be found worthy, if He would have the Father's highest approval, He must leave the glory which He had with the Father and must do all the Father might require of Him. And only by so doing would He gain the reward offered. During the Gospel Age the Church is invited to enter into that covenant with Him. We who are by nature sinners, "children of wrath, even as others," are justified through His merit in order to permit us to have a share in His suffering, in His sacrifice.

What is the *use* of all this? Why should this be done? That is the only way that we could be with Him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those of the sacrificial class. Those not begotten from above will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the Bride of Christ are invited to join with Him in sacrifice. Our Lord sacrificed the earthly nature and its rights. All those who wish to belong to this Bride class must sacrifice the flesh, the earthly nature and its rights, etc., that they may be sharers with Him in the Heavenly, the divine nature.

SACRIFICE—Did Sacrifice of Church Cost Jesus?

Q610:2 QUESTION (1912)—2—Does the sacrifice of the Church cost Jesus anything? Is it in the sense of *GIVING UP* something that He is said to sacrifice it, or is it the *WORK* of sacrifice merely, as the High Priest *OFFERED* the sacrifices brought to Him?

ANSWER—It is not costing Jesus anything to receive us. His cost is all paid and the price fully laid down. There is no additional cost whatever. His one sacrifice is the basis for everything, and that is past long ago. As He receives us He takes us in the capacity of High Priest and we are the sacrifices. It costs Him something sympathetically, we might say, **[Page Q611]** but we are not able to appreciate the meaning of that. We cannot think of our Redeemer being grieved in any way. We have a merciful High Priest, able to be touched with a feeling of our infirmities. He is able to appreciate our infirmities and so to be long suffering towards us. We know that He knows what is the matter with us, because of His full sympathy. We have His full sympathy and thus we know that it is all right.

SACRIFICE—What We Sacrifice.

Q611:1 QUESTION (1912)—1—Do we sacrifice our restitution rights, or just forego them, or lay them aside?

ANSWER—"Language is a medium for the communication of thought," and one person might use certain language to give expression to a thought, and another use different language to express the same thought. To say that we forego our restitution rights, is proper. To say that we sacrifice our restitution rights is equally proper. I would just as soon use one today and the other tomorrow.

SACRIFICE—Not Desired by Jehovah.

Q611:2 QUESTION (1914)—2—"Sacrifice and offering thou didst not desire" (Psa. 40:6). Please explain.

ANSWER—In any translation from one language to another there is always danger of failing to express the original thought in its simplicity, and so in this case. "Sacrifice and offering thou didst not desire." What is the thought there? Why, it is this: that although God desired and intended the establishment of the law covenant, the law arrangement with the people of Israel, that was not the full completeness of God's intention or desire. What He meant was that that should be the typical sacrifice, foreshadowing the antitypical sacrifice. These that He ordained or authorized for the time being were not what He meant eventually, were not the end or completion of God's purpose or desire in respect to sacrifice for sin. They were merely typical of that great desire which would be fulfilled in Christ. Sacrifice and offering thou didst not desire, that is to say, was not all that God meant. He did accept this sacrifice and He did grant the Jews year by year a national forgiveness, and an opportunity to try again if they could meet the law; but these things were not the end of God's desire or intention. He had in mind the better sacrifices, the sacrifice of Christ, the great Redeemer, and then the better sacrifices of the church, the body of Christ, joined to His sacrifice. This is what God had as His great purpose, and that other was merely the typical, the foreshadowing of it.

SACRIFICE—How Far Shall We Sacrifice Legitimate Pleasures?

Q611:3 QUESTION (1915-Z)—3—What are the rights and privileges of the flesh—not sinful—which are to be sacrificed by the New Creature in Christ Jesus?

ANSWER—There are certain rights and privileges which belong to all human beings. There are tastes and desires that are not sinful. It is not sinful to eat and enjoy that which is wholesome and nutritious; not sinful to have *preferences* as to what one shall eat. It is not sinful for one to have strawberries in the winter when that fruit is expensive, if one has the money to buy them and if he obtained the money rightfully. It would not be sinful to pay fifty **[Page Q612]** cents or a dollar for a box of them. It is no crime to have a fine house, servants, a pleasure yacht, an automobile, etc. If there are entertainments, concerts, operas, and these are of good moral tone, one has a perfect right to engage a seat for the same at five dollars, and to employ a taxicab in going. One as a natural man has a perfect right, if he is able, to any of these things, which are not sinful in themselves. Things that are sinful should, of course, always be avoided.

But when one undertakes to become a follower of Christ he accepts instead of his own will the will of God. And as Christ pleased not Himself, but used His time, His influence, His life, for the good of others, so those who become His disciples will forego their rights and privileges, whenever these would conflict with their service to God. The Christian could not reason the same as he did before he made his consecration. He could not say, I will spend five dollars to go to the opera; but he will be obliged to say, My means are consecrated to the Lord. The same principle will control his judgment as to whether he shall have an automobile or not; whether he shall have a fine house or shall own any house; whether he shall have the finest food; whether he shall wear fine clothing, or plainer clothing, etc. It will control his judgment as to his use of consecrated time.

But no one is to judge another in regard to the use of money or time in his possession as the Lord's steward. It is for the individual himself to decide how he will use these. And it is the Lord who will decide whether he has been a faithful steward or an unfaithful one. The Lord will decide that those who, like Jesus, shall sacrifice the enjoyable earthly things, that thereby they may the better glorify God, shall have the more than compensating spiritual blessings, and shall receive the reward of the Kingdom and its positions of honor.

SACRIFICE—In the New Creature.

Q612:1 QUESTION (1916)—l—Kindly explain what is meant by the term sacrifice, and what constitutes

sacrifice in the New Creature.

ANSWER—The last part of this question has an important bearing upon the whole question—"in a New Creature." We are not to suppose that the New Creature does the sacrificing; for this is done before any of us become New Creatures. After we, as old creatures, reach the point where we desire to become God's people, we devote our lives to the Lord and ask that He accept us. Thus we bring ourselves to the great High Priest whom God has appointed, and offer ourselves to Him.

The Bible makes a limitation as to what constitutes sacrifice, and shows that only a priest can offer sacrifices lawfully. Since we come as sinners, not priests, we can only offer ourselves to the great High Priest, Jesus. He accepts us, justifies us through His own merit, and thus makes us acceptable to the Father. It is our *earthly* nature, our *human nature*, and all that pertains to it that is sacrificed. We simply offer it to the Lord; and He as our great High Priest imputes to it of His own merit and presents it to the Father, who accepts it and begets us by His Holy Spirit as New Creatures. This sacrifice of our human nature with all its rights and privileges is made once and forever. Thenceforth we are counted dead as human beings, but alive as New **[Page Q613]** Creatures. This New Creature is to grow in grace, in knowledge, in love. It is not to be sacrificed.

What, then, is to be sacrificed after we become New Creatures? We reply: The old creature is counted dead, both by God and by ourselves; but although *reckoned* dead, it is *actually* alive. Therefore it is the New Creature's business to keep the old nature on the altar, upon which the great High Priest has put it. In other words, the New Creature must keep the old nature dead, hold it in subjection. When our flesh is brought into contact with the fires of experience for its consumption, it is the old creature that weeps, not the New Creature. Let the goat weep if it will. The New Creature will rejoice in the Lord and in His providential care, as daily it grows in grace and in knowledge. When the old creature is knocked out, or brow-beaten, as the Apostle says (1 Cor. 9:27), it will groan; but the New Creature will be glad and rejoice in the Lord.

We recall with comfort and encouragement the case of St. Paul and Silas in prison at Philippi. While their flesh was lacerated with the whipping they had received, yet they rejoiced in spirit and were able to sing praises to God. (Acts 16:26.) Thus should it be with us as New Creatures. While the flesh suffers, the spirit should rejoice always, as saith the Word of God. (Philippians 4:4.) We rejoice because God's favor and blessing are with us as New Creatures.

We should endeavor to forget earthly things. To enable us to do this, we should not dwell too much upon them; for it is only the flesh that suffers, and the Apostle intimates that it must suffer until it dies. Therefore do not make too much of the sufferings of the flesh. Do not talk too much about your painful experiences and about the things of the present. "Forget the things that are behind." Think mostly about the blessings of the Heavenly Father and of the glorious hope which is held out for us in the future; and let the old nature with all its interests, die daily.

Of course, there are times in the Testimony Meetings when it would be proper to tell how the Lord has brought us out of our difficulties, trials and sufferings; but our effort should be to forget these sufferings of the flesh. If we dwell upon them and talk too much about them, we are in danger of developing spiritual pride. Speaking about his own sufferings on one occasion, the Apostle Paul said, "I speak as a fool." (2 Cor. 11:23.) But if he had not told us something about his sufferings, we would not know that he had the trials and difficulties which he enumerates. There is a right way to relate such things, and there is a wrong way. The Apostle was narrating his experiences for our benefit, not as a matter of boasting. We are to do likewise. We might be excusable in raking up some past experience and relating it, if thereby we might do good to someone. Otherwise we had better bury it, let it remain hidden from sight forever. "Ye are dead, and your lives are hid with Christ in God."—Col. 3:3.

SACRIFICE—What Is Sacrifice?

Q613:1 QUESTION (1916-Z)—1—What is sacrificed by one who is begotten of the Spirit to membership in the Body of Christ?

ANSWER—In one sense of the word, no one does any sacrificing except the great High Priest. What we do is **[Page Q614]** to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely *killing* an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and He has arranged that sacrificing must be done by a priest. The priest that sacrificed under the Jewish Law was the high priest, the others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifices. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat's being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts his consecration, imputes His own merit, and offers him to the Father, that the Father's acceptance is manifested through the Son, the great High Priest, by the begetting of the Holy Spirit. Thenceforth such an one is a member of the Body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

SAINTS—Their Sacrifices.

Q614:1 QUESTION (1910)—1—What is the sacrifice his saints have to offer in harmony with this afternoon's discourse?

ANSWER—The sacrifice we have to offer is as the Apostle expresses it in Rom. 12:1. Your sacrifice would not be holy and acceptable, but it is made holy and acceptable as such by the Advocate imputing of his merit to cover your sacrifice. Present your bodies. What does that include? It includes all you have, your thoughts, your words and your doings. Present the whole thing to God and henceforth you are to do the best of your ability, whether making shoes, washing dishes or clothes, sawing wood—whatever you may be doing, seek to do all things to the glory of God, that you may glorify him in spirit and mind which are his. In your mind you ought to be glorifying him by singing and making melody. In your body, serving him in some way, by doing whatever you do as unto the Lord. If your business is not glorifying the Lord, ask the Lord to help you, and look about to see what you can do to serve him. If your business is taking all of your time, you can look about and see what you can cut off, or burn up a lot of your bric-a-brac. I can see those nice things any day by walking down the street. I can see all I want in the show windows. As I go along the street I look at them, and enjoy them. They are kept all ready in the windows so I can see them, and it leaves me free to do something else. With the pen, write letters to your friends, sending them tracts, or engaging in volunteer work, or colporteur work, whatever it may be. Ask the Lord to permit you to be used in the service, telling him that you have made your consecration to that end; that it was not formality, and you want to carry it out. *Then keep your eyes open.* If you sit in a street car, have a tract with you, and judge to whom and which one you should give it. "A word in season, fitly spoken, how good it is." Put in the right **[Page Q615]** word at the right time. You can do ten times as much with a good word at the right time as you can with the right word at the wrong time. This is glorifying the Lord in your body; it is the least you can do. When we think of the fact that our great Lord and Redeemer, as well as our heavenly Father, has made this wonderful proposition, that he proposes to give us a share in the heavenly kingdom, and that he is now waiting to see if we have the right spirit in the matter, it is conditioned upon our manifesting his spirit, which is something that we did not have by nature. This is one of the things that belong to the fallen nature—me, my, ours, the somebody class. God bless me and my wife, and my son John and his wife; us four and no more. Not many pray that way. When we give ourselves we give our lives, our time, talent, money—everything goes. Now the Lord said, when you gave it to me you surrendered it. All Lord? Yes. I would not think of deceiving you. David said, Try and

prove me and see if there is anything wicked in me, and if there is, take it away, etc. So, then, that is properly our attitude of mind. Let us see. We say, Now, Lord, you are going to demand the things I gave you? No. How is that? I am going to make you steward. What do you mean? I am going to leave all my things in your care, all your time, influence, money, everything, I am going to prove you by leaving them in your hands. I am not going to take them from you, for I do not need them. Why, all the gold and silver, and the cattle upon a thousand hills, belong to me. I will see what you will do—that is what the parable represents. He spoke of a nobleman who went into a far country and the Lord used this nobleman to represent himself. Before going he called his servants and distributed his goods to everybody and gave them the pounds and talents. He said, now, look here, trade with these until I return. When he returned he did not call the whole world, but his servants, all to whom he gave anything. Well, you say, he did not give me anything. Yes he did. When you consecrated you gave whatever you had, one, two or five talents, and he put it into your hands and made you a steward. Now a steward is one who has full control, without any restrictions. Now, what have you done, are you one of my servants? Yes. Have you anything of mine? Yes, all that I have is yours. Render up an account. Here are the facts—he is looking for returns, he will see what you have done, and your reward will be according to your faithfulness, and according to your work, and now if you have been careful and tried to do your best, he will say, "Well done, good and faithful servant, you have been faithful over a few things, I will make you ruler over many, have dominion over two, five cities, etc."

You and I are now living in the very time he is about to establish the kingdom over the world, and he is present, investigating, examining, calling you and me to render up an account. I am glad there are a few days left; we want to trade with our capital a little more here, until our talent increases, etc. Only a little time, and we want to hear what the Master has to say.

SAINTS—Under Evil Influences.

Q615:1 QUESTION (1910)—l—Could a consecrated member of the Little Flock have an evil influence cast over him by someone **[Page Q616]** else, so he would not be responsible for his acts or his misunderstanding of doctrinal points?

ANSWER—I think so. I think of the case of Judas. He had an evil influence cast over him; as we read, "Satan entered into him and he went and sold the Master." But the question is, How could Satan enter into one who was consecrated? Because that consecrated one did not live his consecrated life. If Judas had maintained an attitude of consecration to the Master, Satan would never have had the opportunity; it was because he was at heart disloyal. In John's Gospel it reads as though he were a deliberate thief. He seems not to have had an interest in the Lord's work from the right standpoint. Six days before Jesus was crucified, when the Lord had been telling them that he would be crucified, Judas was thinking at the time about the money, so that when Mary poured out the ointment upon the Lord and anointed him, as the Scriptures say, for his burial, Judas thought to himself, Wrong, wrong, that money should have been put in my bag. There are the poor; I am the poor one. He was the one who wanted the money. He lost the spirit of discipleship, and he was ready to sell his Master for money. I believe it is possible for any consecrated one to let himself go on and allow wrong suggestions and motives to rule in his heart, and get further and further from the Lord, until he is ready for the Adversary to take possession. I do not think this is possible for anyone who is loyal to the Lord.

SAINTS—Re Sealed by October, 1911.

Q616:1 QUESTION (1910)—1—Will all the saints be sealed and waiting their change, and how long will it be after?

ANSWER—I could not say. I wish I knew. I don't know about that, but if it is God's will I would like to know, but if not I don't care to know.

Part 2:—Or will they be perfected as their Master, only waiting their change, and how long will it be

after?

ANSWER—We will have to ask God, and if he has given any answer in his Word I wish you would tell me, for I have not found it.

I might remark that there are a great many others who can tell you more about 1910, 1911, 1912,1913 and 1914 than I can. I am not to judge them for what they know. I merely tell you that I do not know, except what is already presented in the Watch Tower and Scripture Studies, viz.: that our understanding is that the harvest began in the autumn of 1874, that there an important point was marked; also by the spring of 1878; and another in the fall of 1881, and that there is no time mentioned that I know of in the Bible, from 1881 to October, 1914.

In the 3rd Volume of Scripture Studies, in connection with the Pyramid, we suggested a certain measurement into the upper step of the Grand Gallery, but we did not know that it meant anything, and do not today. It will not hurt you to be watching every day and every year, but I would advise you not to place any confidence in what anybody tells you is going to take place in between now and 1914. They may feel sure they know. I do not feel sure that they know. I do feel sure that I do not know.

[Page Q617]

SAINTS—Re Addressing Resurrected Saints.

Q617:1 QUESTION (1911)—1—Why not address the saints whom you believe to have been resurrected for some time?

ANSWER—We would not address the saints because there is no necessity for addressing them. To address the saints would be to cast indignity upon our Lord. God has provided that we shall have an Advocate, and to go aside from that Advocate and address somebody else would be to do dishonor to the Advocate, and to the one who appointed him as Advocate. Therefore I would not think of addressing them. They do not in any sense stand between my soul and the Lord Jesus; I do not need them at all. I want to go directly, as God said I may, to him in the name of Jesus, by using Jesus as my Advocate—"We have an Advocate with the Father, Jesus Christ the righteous." We have no other advocate, and anyone who goes in any other way is taking a sidetrack, and will never reach the destination, but is led off in another direction. We think our Catholic friends make a great mistake in addressing any others than the Advocate whom God appointed.

SAINTS—More Along the Same Line.

Q617:2 QUESTION (1915)—2—Will all of the saints be taken beyond the vail before the Time of Trouble is over?

ANSWER—I am not wise enough to answer. I think no one is. We had thought so. We had supposed that all the saints would be beyond the vail before the Times of the Gentiles ended. God did not say they would be, but we inferred so, and you know our inferences may prove wrong, and in this case did prove wrong. We were not taken. The Times of the Gentiles have ended and we are still here. So we do not know just when our time will come. To say that we will all be taken before the Time of Trouble is ended, would be to say what I believe. There is one thing I think we will all agree upon—that we believe we will all be taken before the "Armageddon" feature. You know the Bible gives us the symbols of the loosing of the "winds," which is this great war. Then comes the "earthquake," which is the great Revolution to follow. Then comes the "fire," the Anarchy—Armageddon experiences. I think the Church, the Bride class, will be gone before that Armageddon experience, but cannot be sure. We will leave the subject there.

SALOON KEEPER—Re Business After Conversion.

Q617:3 QUESTION (1909)—3—A saloon keeper coming into the Truth in a state where liquor selling is

a legal business, would you consider his license, lease and stock, property that he might sell, or should he simply abandon the business?

ANSWER—I think he should follow his own conscience, but I think my conscience would not permit me to sell liquor for intoxicating purposes. As for the license, I do not suppose he could sell it for anything. I think I would destroy it. As for the place of business, I would not risk setting it on fire, but I think I would try to dispose of the house and throw away or destroy the liquor. I would not be a party in the liquor business or anything else that would injure my neighbor, but the party must use his own conscience and judgment.

SALT—Uses for.

Q617:4 QUESTION (1910)—4—Please explain Mark 9:49,50, "For **[Page Q618]** every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness wherewith shall ye season it? Have salt in yourselves, and have peace one with another."

ANSWER—We have offered some suggestions as to what these verses mean, what the salt signifies, that it signifies a purifying quality, it gives flavor to whatever it is attached to, and seems to signify a preservative quality that is a detriment to corruption, and the Lord expresses it, saying, the Church is the salt of the earth, implying that if the earth were to lose the Church it would lose that which gives it flavor and puts zest into life and helps to keep things in a right condition. So if we should lose our saltness, it would seem to mean that if we lost the quality of being separate from the world and have the spirit of pride, we would lose our Christianity, and cease to be the Lord's representatives. If the saltness were once lost by us there would not be any way it could be restored by us. There is no way to restore saltness to salt when once it has gone. So if we lose the holy Spirit there is no way by which we could be renewed again.

SALUTATIONS—Re Special Instructions.

Q618:1 QUESTION (1916)—l—"And salute no man by the way." (Luke 10:4.) Why was this instruction given to the seventy sent out?

ANSWER—The saluting of people by the way is a very common custom in Palestine, even yet. People seldom pass one another without saluting and discussing the news of the day; a function now supplied by the telephones, telegraph and newspapers. Jesus was sending out his disciples with a special message, and he did not wish them to spend time on the way discussing ordinary matters. They were bearers of the divine message. We are not to suppose that they could not salute by a wave of the hand or a word of greeting; but they were not to stop to enter into the ordinary salutations and conversations. Their business was to go to the various cities and towns, and there tell the people that the kingdom of Heaven was at hand; that he of whom Moses wrote had come. The seventy went out with a special message and were to appreciate it. "This one thing I do"—preach the Gospel—wrote St. Paul in the same spirit. Oh, that we all as followers of Jesus could realize such a devotion to the interests of the kingdom! Less time would be spent in news reading and gossip.

SALUTATIONS—Greeting With Holy Kiss.

Q618:2 QUESTION (1916)—2—Please explain how to apply the words "Salute one another with a holy kiss" found in Romans 16:16, and also "Greet one another with a holy kiss" found in 1 Cor. 16:20, 2 Cor. 13:12, and also "Greet the brethren with a kiss of charity," 1 Pet. 5:14?

ANSWER—In European countries, especially in the east, it is frequently the custom for men to kiss one another. I have seen men over there frequently hug and kiss each other—Jews, Greeks, Syrians, Arabians, etc.—they would hug and kiss each other when they met, in a way that you would never see here or in most parts of Europe. I suppose this was the custom in the Apostles' day. There was no intimation that the brethren should kiss the sisters or the sisters kiss the brethren. The sex dividing line was very strict in **[Page Q619]** olden times so that there was no indiscriminate kissing among them, neither should there be

among the friends now. There would be nothing wrong in a kiss of love. My father once kissed me that way, so did a brother in the truth, and so also did one of the Pilgrim brethren one time. So, you see, I have had experience.

SALVATION—Common and Great.

Q619:1 QUESTION (1905)—1—Is not our "common salvation" the salvation of all from the Adamic death? Am I right in understanding that while it relates to both the heavenly and earthly phases it will also continue the common and only salvation of the world, while the church is to share the "great salvation"?

ANSWER—Well, I know that the apostle uses the words "our common salvation" and he also speaks of the "great salvation" when he says, "How shall we escape, if we neglect so great a salvation, which at the first began to be spoken by our Lord?" We can realize in our minds that there is a salvation by justification through faith, which is the common salvation, which will apply to all the world in due time. Then again, there is this wonderful blessing the privilege of being joint-heirs with God's Son. These statements can be taken in either way.

SALVATION—Work Out Your

Q619:2 QUESTION (1909)—2—Please explain the words of the Apostle, "Work out your own salvation, for it is God that worketh in you, both to will and to do his good pleasure." What is the force of the argument "for" in the passage?

ANSWER—I would understand it to be this: Work out your own salvation. That is to say, God has placed you in the school of Christ, and gives you certain knowledge and helps that are for the Church, and all these are for the edifying of the Saints and for building up in the most holy faith, until we all come to the full stature of Christ Jesus, the Head, and the Church the Body. Now, you have to do with this work of becoming a member of the Body of Christ. It depends upon how you receive of His spirit, and how you receive the truth into good and honest hearts, how you allow it to permeate and work in your character.

What has the "for" to do with it? "*For* it is God that worketh." If you thought of doing it from the standpoint of working it yourself, you would say, How helpless I am I have tried it and gone under at the same point over and over again. I get so discouraged and don't know what to do. Remember that it is God that is working with you. Is God working for you or against you? He is working *for* you, dear brother, with you, for you. What does He wish to do for you? He wishes to bring you off more than conqueror, a member of the Body of Christ, and therefore gives us His exceeding great and precious promises whereby we might become partakers of the Divine nature.

SALVATION—From What?

Q619:3 QUESTION (1911)—3—Did Christ die to save us from death, or from the power of death?

ANSWER—Whichever way you choose to express it. He does not save you from dying. The power of death is on us all now, and that power is gradually crushing us as the days go by, until it will have us down altogether. And **[Page Q620]** then the Lord will not only rescue those who are under the power or dominion of death, and who are going down towards the pit, down towards the grave, but will also rescue those who have gone down completely into death. They will all come forth. "All that are in their graves shall hear the voice of the Son of Man and come forth."

SALVATION—Saved by Grace vs. Being Lost.

Q620:1 QUESTION (1911)—1—If a man is saved by grace, can he be lost by anything that he can do?

ANSWER—We have funny kinds of brains, dear friends, and we have to have sympathy with each other, too. I am not laughing at our dear brother's question, and you are not, but it made me think how unsatisfactory our reasoning faculties are. The way in which God saves us by grace is not against our

wills. He makes the provision for our salvation. He is making provision for the salvation of every member of our race. Is not that grace? Is not that favor? Favor means grace and grace means favor. Is it not a great favor then that God has provided a way by which you and I may escape, and everybody else may escape the death penalty, and may come back to eternal life and divine favor? Is not that a great blessing? Yes, indeed. Now then, whoever will be saved at any time will be saved by grace; but will God ever save any person against that person's will, and co-operation? Never. Not one will ever be saved except as he accepts God's favor and co-operates with the divine favor and blessing. So that God's grace or favor provides a whole salvation, everything connected with it is provided, and then it is for you and me and each other person as he hears and comes to an understanding and opportunity, to avail himself of this, and if he does not avail himself of it, then he receives the grace of God in vain and will not profit by it whatever.

SANCTIFIED—But Once Sinners.

Q620:2 QUESTION (1910)—2—Please explain 1 Cor. 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

ANSWER—Well, we answer, that is very plain. You were sinners, but you have turned from your sins. If you have not, then Jesus would not have received you and acted as your Advocate. If the whole world would turn from sin and desire to walk in his steps, don't you suppose he would be willing to act as their Advocate also? Surely. But the whole world has not turned from their sin. They love sin. When you loved sin, if that ever was your experience, you were aliens from God and he had nothing to do with you. It was after you turned from sin that God could deal with you. You drew nigh to him and he drew nigh to you, and you were brought into the position of a son.

SATAN—Binding of.

Q620:3 QUESTION (1905)—3—Will Satan's binding be gradual and extend the full thousand years after 1914?

ANSWER—That is more than I know. I take it for granted, dear friends, that the word Satan, here in Rev. 20, is the one referred to and that the chain is a symbolic one, a power, a restraining power. "And he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him (with a chain Rev. 20:1) for a thousand years." **[Page Q621]** We might conjecture what influences are represented by the chain, etc. To my understanding these terms—devil, serpent, satan, etc.,—not only include Satan himself, but all the evil institutions as well. It means restraining the evil in general, probably by the institution of laws of righteousness. I would think it would be after 1914. "When the judgments of the Lord are abroad in the earth the inhabitants thereof will learn righteousness." As an illustration of how it may be, suppose a man tried to pick somebody's pocket; his hand might become paralyzed. After a while he might recover the use of his hand and then try it again, but with the same result. He would soon realize that he had better get into a different business. Also if a man were to try to burglarize a store and just as he was about to use the key he would go blind. He would soon find that the business did not pay as well as it used to before 1914. In that time they shall not judge by the hearing of the ear, or seeing of the eye; it will be known by the mind.

SATAN—Does He Understand the Plan of God?

Q621:1 QUESTION (1908)—l—Does Satan understand the Plan of God? If spiritual things are not discerned except by the spiritual minded, it looks as if Satan is not privileged to understand as much as is the begotten Church.

ANSWER—We answer, that is so. We have brought that to notice in the Dawns and Towers both, that Satan is not acquainted with the Divine Plan, except as he can find it out from the people of God. And I

should not wonder if some of his messengers were present now to see what we have on this subject. He is very well acquainted with certain features of the Plan, but he knows that he does not know the secret of the Lord, for "The secret of the Lord is with them that reverence him, and he will show them his covenant." We think that Satan is shrewd enough to have some general idea as to who those are that are in the secret of the Lord, and quite likely draws information sometimes from them; but we may be sure that he will not be able to get any information that will interfere with our great heavenly Father's plan. If the good man of the house—or bad man—had known of the hour the thief should come, he would have watched and not have suffered his house to be broken into, is our Lord's statement; and he is here evidently representing Satan as the good man, or master of the present institutions, of the present evil world, the prince of this world, and had he understood the divine plan, he would have tried to make it very difficult for the thing to come about in the divine way. But the Lord has such a mastery of the whole situation that all the wisdom of the worldly wise is foolishness, and also the wisdom of the great adversary is foolishness as respects His divine plan or any attempt to overthrow the same.

SATAN—Binding of Re Death.

Q621:2 QUESTION (1909)—2—If Satan is bound by 1914, will death end there, and will those that live then commence changing physically for the better?

ANSWER—I answer, no. The binding of Satan is not the giving of health. Satan here merely means that adverse influence, putting darkness for light and vice versa. That influence will be completely bound as the light of truth displaces the darkness.

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But, as for giving health and stopping disease and death, my understanding is that it will all be done under God's arrangement under the New Covenant, and that that New Covenant will be made with the nation of Israel, and that only those of a right heart amongst Israel will get blessings from it. As Israel will more and more get the blessings, the other nations will see their blessings and prosperity and they will say: "Let us go up to the mountain of the house of the Lord and we will walk in His paths." He is going to make all of His blessings go through this New Covenant and through Israel, so that all the nations may come in. The prophet said of those nations that would not come up to Jerusalem, that upon them should come no rain. Whether you use "rain" as literal rain or as blessings, we know that He is going to let it rain until all the earth is filled ocean deep. These blessings are to be with only those who are in harmony with Him, and with the New Covenant. Whoever ignores God's arrangement suffers for it, and he will not have God's blessing. When they see the prosperity of Israel they will all want to join with them, and every individual who wants God's blessings will come into this New Covenant with Israel, as we read: "I have constituted thee a father of many nations." Here the many nations will be the children of Abraham. All will have to join the natural stock of Israel, just as foreigners who come to this country become naturalized when they take out their papers of citizenship they are then known as Americans, or citizens of the United States. So it will be then, for it will be under Israel's New Covenant that all the world will be blessed. I remind you of the 16th chapter of Ezekiel, (Eze. 16:20) "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of the captives in the midst of them ... and I will give them unto thee for daughters, but not by thy covenant." Not by the Old Covenant, "I will make a New Covenant," and they will come in under this arrangement. Our Lord is there pointing out the restitution blessings.

SATAN—Imitating Holiness.

Q622:1 QUESTION (1910)—l—Does Satan's degradation in sin in any degree hinder him from affecting or imitating holiness?

ANSWER—I would understand that Satan has not deteriorated in any physical sense, but has the same power, and that all the fallen angels have the same power they always had; that there was no death

sentence upon them; that they have not degenerated as men have. Whatever change has come to them has been merely in their own attitude—at least they have developed a devilish spirit among them, and we suppose to suit their purposes they could simulate righteousness. As, for instance, there was a woman came to me here at the theater this afternoon and told me that perhaps I did not know it, but Christ had come the second time in her person, and she had the evidences and proofs of it in her own person; that she was possessed by Christ and he was acting through her. I tried to tell her she was probably under the deception of the Adversary, that he was misrepresenting it to be the power of Christ moving in her, but she would not hear that at all, she knew what she had. So I would think it quite possible for Satan to transform himself into a minister of righteousness. The Apostle used these words, they are not original with me. I do not have anything original. Mine is all copied, and is what I find the Apostles and Jesus said, I hope I never shall be original.

[Page Q623]

SATAN—Re Impersonating Former Self.

Q623:1 QUESTION (1910)—l—To what extent can Satan imitate the purity he once possessed as a holy angel?

ANSWER—When it best suits his purposes.

SATAN—Re Binding.

Q623:2 QUESTION (1911)—2—Is Satan now bound?

ANSWER—I do not know. There is a good deal of satanic power still exercised. If he is bound I am sure the others are loose. My thought is that there will be a still further letting loose of the powers of the air in the near future and that probably is what is signified in the Scriptures in the statement in Revelation that the four angels upon the four points of the compass will be commanded to let loose the winds just as soon as the number of elect have been sealed in their foreheads. And this will probably signify not merely a letting loose of many false doctrines, symbolically represented by winds, but also much of this satanic power, power of the demons represented by the power of the air of which Satan is the prince.

SATAN—Destruction of.

Q623:3 QUESTION (1911)—3—Will Satan be destroyed under that Adamic death as an enemy?

ANSWER—These that die the second death are not counted as enemies at all, Satan or anybody else; that is to say, their death. They are enemies but their death is not an enemy. Death reigning over them is not an enemy to righteousness, it is a friend to righteousness in that case. The first death is against us; it is an enemy.

SATAN—Binding of.

Q623:4 QUESTION (1911)—4—Should we understand that Satan was bound at the beginning of the seventh thousand-year period, namely, in 1874? or should we expect that he will be bound in 1915, the end of the Times of the Gentiles?

ANSWER—Well, if Satan personally is bound, there are a good many that have his spirit who are still loose—in Winnipeg, Brooklyn and other places. I think I would not lay too much stress on Satan's having been bound in 1874. If I should find out afterwards that he was bound then, I would say, "Well, I did not notice it very much." I think l would not worry myself any on that subject. We have plenty of evidence of the reign of sin going on, whether Satan has suffered any personal defeat or not; I doubt if anybody else knows.

SATAN—Can He Read Our Thoughts?

Q623:5 QUESTION (1913)—5—Can you give us any Scripture confirming or denying that Satan can

read the thoughts of the heart, or is that a power belonging only to God?

ANSWER—I can think of no Scriptures either confirming or denying that proposition. In my own judgment the indications of everything in the Scriptures I can think of would lead me to conclude that Satan is able to read our thoughts, but if he be able to read our thoughts we think there is a limitation, and he is not able to inject *his* thoughts. **[Page Q624]** We thank God for that. But we do think he is very ready to take advantage of any little slip that we may make, or opportunity we might give to intrude upon our minds. We do know some who have been God's people, who are God's people now, who are being intruded upon by evil spirits. They, at one time, had something to do with spiritism, and every now and again they are approached with further suggestions. One sister told me that she used to be a writing medium; the power would grip her hand, and if she would just yield it would guide her hand and thus write off the messages. Any time it indicated it had a message to write she would say, "I wonder what the spirits have to say." After she found what the spirits really are, that they are not the dead wishing to speak to the human beings, but evil spirits, fallen angels, she would not have anything to do with them. She has come into the Truth, and this is not an exceptional case. Another sister had been at one time misled into having a planchette and used it with her family, thinking that the writing was caused by some electrical power; she never thought evil spirits' power had any connection with the matter, but merely some electrical energy. She thus got more or less acquainted with these things and of late has had a second attack of these spirits, coming to her house. They will come in—she can hear them come in—and hear footsteps in the hall. This happens at a certain hour every day.

The only effective relief I know is to command them in the name of the Lord Jesus to depart. I know of certain cases where that has been successful and the friends have been relieved. In every case, however, the attack of the spirits was directed upon those who had been indiscreet enough to have something to do with them before. It seems that once having yielded to their power gives them liberty to intrude on future occasions. Some people are subject to hearing things which others cannot hear. The things they hear are sometimes terrible and profane, and at other times the voices will talk to them about very nice things. One man told me about how God spoke to him; he said I know it is God; He tells me thus and so, and how I should pray more. I said, God is not speaking to us now in these last days, but has spoken to us through His Son and the Apostles, and we have the words of Jesus and the Apostles; this is God's Word. Therefore, we should not give heed to these voices which are the voices of evil spirits. By and by he said, These things do look that way; I seem to hear two or three voices all speaking at the same time as on a telephone. I told him he should be careful, or he would become insane.

It will not at all surprise me if these evil spirits have much more power in the near future, but we need have no fear, for "greater is he that is for us than all that be against us."

In the case of the sister who mentioned hearing spirits come every night, she said, "My little boy will say, 'has the ghost come in yet?'" Are they not afraid, we asked? "No," she said, "they see I am not afraid. The Lord is able to take care of us, and the children see I am not afraid of it."

The world is in ignorance on the matter, and the whole **[Page Q625]** world is therefore in a condition to be led captive by Satan at his will.

SATAN—Is Satan a Mind-Reader?

Q625:1 QUESTION (1915)—l—Is there any Scripture telling us that Satan can read our thoughts?

ANSWER—We do not know of any Scripture which tells us this. We do not know that any such Scripture should be in the Bible. The Bible does not tell us everything of that kind, dear brethren. But we have good reason for thinking that Satan can read our thoughts. Your own experiences lead you to think that he has often read your thoughts (laughter), and we think it is just as well to imagine that he can, and then see that they are the kind of thoughts he wouldn't like (laughter).

SATAN—Re Binding.

Q625:2 QUESTION (1916)—2—Is Satan being bound now? If so, by what agencies? How is he to be loosed at the close of the Millennial Age?

ANSWER—I think that Satan is being bound. It would not look well to be too dogmatic on such a figurative expression; but as I look over the world, I see that those things mentioned in the Bible as emanating from Satan, the Adversary of God and Truth, are being bound every day. For instance, Satan's influence in the liquor traffic is being bound. I am glad to see this. Some take a different view, but I think that they are taking the wrong view. Some think that we are opposed to the temperance movement because we do not go into it; but we are in sympathy with everything that is good. The reason why I am not going into it is that I think the Lord has something more important for me to do. But this does not mean that I am opposed to that movement. We ought to have sympathy with everything in the way of reform in earth. Everything that will help others in any way we ought to be in sympathy with.

For myself, I feel like going right out and having a share in all these good works; but the Lord has given me plenty to do without them—so much so that I have no time for anything beyond the commission which He has given me for the Household of Faith, and not for the world. My commission keeps me busy. This present Age is the time which He has devoted to the Church. We ought to be in sympathy with every good work of men, and to forbid no good work, but to be glad that people are doing good. I may be sorry that they are not doing it in the right way; but still I am in sympathy with the motive, with the intention. We should not hinder any good work; but as the Scriptures say, "We ought to do good unto all men as we have opportunity, especially unto the Household of Faith."

Satan's influence, as I understand it, is being bound through this prohibition movement, through other similar movements and through everything which tends to enlighten the minds of men and give them a better understanding of conditions. I think that certain things will shortly be revealed in Europe concerning those governments which claim to be the Kingdoms of Christ, and, as the people's eyes become opened to the Truth on this and kindred subjects, the chains of ignorance and error will be broken. Satan's influence comes largely through error, and is maintained through various **[Page Q626]** instrumentalities. He is being bound in proportion as the Truth becomes known; for thus his liberties are restrained.

This binding process must go on to a considerable extent before the great Time of Trouble shall come. The Strong Man of the House must be bound before his goods can be spoiled. All the present institutions of the world are Satan's goods and arrangements. These will be spoiled in the great time of anarchy which will make ready for the establishment of the Kingdom of Messiah. Before anarchy comes Satan must be bound. How will it come then, if he be bound? The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding.

When will this be? Not right away. It is identified with the smiting of the river Jordan; but before the river will be smitten the war will come to an end. After the war, the church systems will have a great deal of prosperity for a while. The depleted kingdoms of the earth will feel the need of these denominational supports, and they will get it. The preachers are now working to get men to go to the front. In Great Britain and Australia, ministers of the Gospel of Christ, go out and do recruiting. They are doing what they can to encourage and aid the war. Sometimes they even preach in their pulpits with their uniforms on. The governments like this.

The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time of need. Then these nominal churches will become quite prominent, and churchianity will be given great power. At that time one who does not go in with them will be considered an anarchist. They will inquire, "Why do you not get into the ranks as others do?" and their

conclusion will be, "Oh, you are an anarchist!" Then they will be disposed to look with disfavor upon every one who will not go in with the general run, and will be inclined to regard him as an enemy. As the education of the people along the lines of Truth increases, the people will see the Truth more and more. Consequently, and eventually, there will come a division of the people and the fall of great Babylon. The people will come to see that it represents mere morality, not real Christianity. One can see this going on now in the world, to some extent.

Real Christianity is not being rightly appreciated except by a few. But through the spread of the Truth and the consequent division of the waters, churchianity will collapse. A little later on we may expect a separation of the two classes in the church. This will mean persecution. Then the Great Company, not willing to share the persecution, will, because of it, fall away; but the Little Flock Class will not be ashamed of persecution. After the Church has thus been separated by persecution, then the Little Flock will, by and by, be taken away entirely by the whirlwind. They will thus be taken into Heaven. It might be through anarchy about the time when Great Babylon will collapse. The division of the people will come first, followed by the persecution of the Church. Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall; for in the Book of **[Page Q627]** Revelation we read that the kings of the earth will stand afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against churchianity. At that time, no doubt, the people will be in such a humor they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world.—Rev. 18:1-20.

SATAN—Binding Of.

Q627:1 QUESTION (1916)—1—How will Satan be bound a thousand years?

ANSWER—Not with handcuffs. Just how, we do not know. The great and important thought is that he shall be bound. Whether this shall be accomplished by the Word or by some other power, let us not worry about that! The Word says that he will be bound for a thousand years. That is enough. If the Lord had cared to give us more information on this point He would have done so, and we are therefore content with what we have. I suppose as the light increases the prince of darkness will thus be restrained of his liberties. I do not give this out as an interpretation. The Bible does not tell us how this will be accomplished and therefore it is enough for us to know that it is written "Satan shall be bound for a thousand years."

SATAN'S EMPIRE AND VIALS OF WRATH—Re Now in Operation.

Q627:2 QUESTION (1916)—2—Are the vials of wrath of Rev. 16 now being poured out? And is Satan's Empire now in process of destruction?

ANSWER—There are two questions. We will take the last one first. I think Satan's Empire is in process of destruction. I think that every ray of light that shines out on any subject to that extent is Satan's empire every moment, being broken. I see in the great wave of prohibition a certain breaking of the power of Satan that I rejoice in. I see this also in the light of truth going forth from the Divine Plan that we are all engaged in, shining forth to all who have hearing ears. I believe that this is not only affecting God's people, but I think worldly people are beginning to see things, as well. Worldly people frequently meet me on the street and tell me that they understand a great deal. We do not expect them to understand the deep things because the natural mind receiveth not the things of the spirit of God, neither can he know them because they are spiritually discerned. But they can understand a great deal. They can see where they were in darkness and error before. In Duluth at the close of the public meeting one man came to me and said, "I have enjoyed this night very much," and that is a great deal for a Roman Catholic to say. He was beginning to see some light upon things which had been dark heretofore; and so also the Presbyterians or Methodists will sometimes say to me, "I am with you so far as the shackles of ignorance

and superstition are concerned." So Satan's empire is being shaken, but it has not gone yet. Satan is not by any means dead or bound, though.

About the vials of wrath: I have not yet read the seventh volume of Studies in the Scriptures, and therefore have nothing to say about that.

[Page Q628]

SAVED—Re 144,000.

Q628:1 QUESTION (1911)—1—"And I heard the number of them which were sealed, and there were sealed 144,000 of all the tribes of the children of Israel." Does this mean that that is all there will be saved?

ANSWER—No, there are some to be saved that are not sealed. To our understanding, that 144,000 exactly corresponds to this man we have just had in a previous question.* God is raising up the great man, this anti-type of Moses, or has been in the process of raising him up—or, in other words, this 144,000, the spiritual seed of Abraham, of whom the Apostle Paul says, "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise"—these are the seed of Abraham that will be as the stars of heaven in contrast with the earthly seed of Abraham which will be as the sand of the sea shore, and which eventually will include all nations, peoples, kindred's and tongues; as it is written of Abraham, "I have constituted thee a father of many nations"—not merely father of the Jewish nation, but father of many nations. So all the nations eventually to be saved will come in under Israel's New Covenant, and all become children of Abraham through faith and through obedience. But now in the mean time, and before that blessing comes to Israel in the flesh, and before it comes through Israel in the flesh to all the other nations, God is first gathering out this spiritual class, this 144,000. And so you will find in the book of Revelation, this 144,000 is said to have been gathered or sealed, out of the twelve tribes of Israel—12,000 out of each tribe sealed. That is to say, God planned the entire matter as though he would get the whole number of Abraham's spiritual seed out of the twelve tribes of Israel—he planned it on that basis. Then he proceed to get just as many of the children of Israel according to the flesh as were worthy of a place in that spiritual class, to bring to that sealed class, sealed of the Holy Spirit. We know, for instance, this much about the matter, that Jesus during his ministry, gathered some 500 brethren, as Saint Paul calls them. We know also on the day of Pentecost there were several thousand more that were indicated as being worthy, and that were sealed, and then later on several thousand more of Jews. And then we know that the work of the ministry was consigned to the Jewish nation exclusively for three and a half years after the death of Jesus. And then after that again they had the same opportunity with the Gentiles exactly, and a better opportunity than the Gentiles, as far as the conditions were concerned, for the remainder of the Jewish age, and up to the time that the city of Jerusalem was destroyed in the year 70. Now in all of that time then, God was finding literal Jews belonging to the twelve tribes, some of them belonging to Asher—those that were in Palestine represented the twelve tribes, though mostly they were of the tribe of Judah, and the tribe of Benjamin, and the tribe of Levi—those were the principal ones, but there were others of different tribes, as the Scriptures remark, and all the twelve tribes were represented there and some in the outlying districts in Asia Minor, and also in Greece and Rome, and to all of these, wherever **[Page Q629]** the apostles went, as, for instance, when they went first to Rome, Saint Paul first called for the Jews of the synagogue and explained to them the situation, and gave them still the first opportunity and said it was necessary, it was appropriate, that the Gospel should be first preached to you. That was God's program; He was going to get from amongst the Jews as many belonging to those various tribes as could be found—and then what? Suppose now we had twelve bushel measures here which would each hold twelve thousand peas; and here is one measure representing the tribe of Judah, another measure representing the tribe of Benjamin, and another the tribe of Issachar, Asher, Zebulon, etc., and some of them have more and some of them have less peas in them, but all of them have peas in them in varying amounts. Now when all of the Jews who were fit for this place of being the spiritual seed of Abraham

were gathered and sealed, then the Gospel message went to the Gentiles. What for? To fill up the measure of these twelve tribes. What tribe do I belong to? I suppose, I hope, I belong to one of those measures, and I hope you belong to another, or to the same; but whatever one it will be, it will be one needing more to fill it up. As, for instance, just the same as the United States government has certain troops in the Philippine Islands, and suppose there was the 97th Regiment of New York there, and certain other regiments from Missouri were there, and another regiment from Pennsylvania, and another from Maryland, and those different regiments had their regular names; but suppose for some reason, either by sickness or discharge or what not, these regiments were depleted in number, so they were not up to the normal standard of a thousand men, or whatever constitutes a regiment, and the government would say, "Fill up all those regiments." They might start a recruiting office here in St. Louis, and the men that would be recruited in St. Louis might go to fill up a New York regiment, or a Pennsylvania regiment, as the case might be. Now just so God is filling up this number. He started the whole thing on the basis of Israel first, and these various tribes of Israel were counted as having so many apportioned to each, and when they got as many as were fit and ready to be sealed in this way, then they were filled up from amongst Gentiles. So the Apostle Paul, in Rom. 11 says, you remember, that when the fullness of the Gentiles be come in, then the blindness shall be turned away from Israel. As soon as God shall have a sufficient number to fill up this 144,000 all the work of this Gospel age will terminate quickly. It will all be at an end, because the spiritual seed of Abraham will be complete and there will never be another one added to it; there will neither be one short nor one too many; and just as soon as that is accomplished, then would come, you see, the glorification of this 144,000 as the spiritual kingdom and then would come the blessing of natural Israel! as Saint Paul says, "All Israel shall be blessed, all Israel shall be saved, all Israel shall be brought back into divine favor, and harmony, and through Israel, then, the blessing shall extend to all the nations, for the due time for scattering the blessings of God amongst mankind will have come; the time will have come for the blessing of all the families of the earth through natural Israel," under this superior and spiritual Israel, the 144,000. **[Page Q630]** And that 144,000 are composed of those who have been Jews, English, Irish, Welsh, and all others. So then instead of this 144,000 being the end, or completion of the matter, dear friends, it is only the beginning of God's salvation. This is the special salvation, this is the elect class, this is the Messianic class of which Jesus is the head—and it merely means a beginning. Following that will go out a general salvation for mankind at large. But these are saved to the heavenly conditions while mankind at large are to have the offer and opportunity of salvation in the flesh, coming to human perfection and to everlasting life as human beings and to a full restored earthly dominion—all that was lost in Eden to be restored through that great Messiah.

*Question 1, page 531.

SAVIOR—Jesus a Complete Savior.

Q630:1 QUESTION (1911)—1—Could Christ be a full and complete Savior if anything was required of man in either the heavenly or the earthly salvation?

ANSWER—Why certainly he could be a complete Savior. Suppose now there were ten men here drowning in the water, and suppose I had life buoys with ropes on them, and threw them in and said, "See that? Catch hold of that and I will pull you up! Catch hold! Catch hold!" They were all there invited to catch hold and they would be pulled up. Now then if one rejects this means of salvation after he knows what it is, and has heard what was said, knows he is able to grasp the rope, and has hands to catch it with, has all the power to get hold of it and come up out of the water, if he rejects it, the person that has done this work has nevertheless been the Savior of all those persons. He has recovered them all, because if after they were thus saved in the sense of salvation or recovery being cast to them, they then willfully rejected it, it is just as though they had jumped in the water after they were on top again.

SCAPEGOAT—Representing a Spirit-Begotten Class.

Q630:2 QUESTION (1907)—2—Since the scapegoat was not accepted for sacrifice, and did not enter

the Holy, could it represent a spirit-begotten class?

ANSWER—The bullock did not go into the Holy or the Most Holy, nor did the Lord's goat; and similarly the scapegoat did not go into the Holy or the Most Holy. If the fact that the scapegoat did not go into the Holy and the Most Holy were to be considered a proof that the class represented by the scapegoat was not to be spirit-begotten, the same argument would hold against those who are of the Lord's goat class, and the same argument would hold against our Lord Himself, represented by the bullock. It was the blood that was to be taken in, and that was all. Those who are represented by the scapegoat are represented for the time being in the body of the High Priest, as for instance, Jesus the High Priest first of all, in His first offering of the blood of the bullock, as the High Priest represented himself in taking the blood in himself individually. You and I were not in that at all. He went into the Most Holy on our behalf, and made reconciliation for our sins. Then he came out and offered the goat of the sin-offering, the Lord's goat, and took of the blood of it. Now then, he was representing in that goat, you see, the members of his body, and he went in with the blood of that goat. But the goat itself was represented in the priest. The bullock was represented in the **[Page Q631]** priest and now similarly the goat is represented in the priest, and he makes the offering there. The scapegoat class are for the time being represented in the body of the High Priest. That is to say, when they made their consecration, they were counted as members of the Body of Christ, for the time being, and it was only after they failed to continue in His way, failed to go on and complete their sacrifice, that they were eliminated and no longer counted as members of the Body of Christ, but thereby becoming a secondary company, or a company not found worthy of places in the Body of Christ.

SCAPEGOAT—How Represent the Spirit-Begotten?

Q631:1 QUESTION (1912)—1—How can the Scapegoat, not having the light of the Golden Candlestick represent the Great Company, which is spirit-begotten?

ANSWER—The Scapegoat did not get the light, because it did not get into the Holy. Neither did the Lord's goat, nor the bullock.

It is not everybody, apparently, that can understand these types. If you are one of these, don't worry about it, for you have plenty that you can understand, and thank God for. The Lord's goat outside represented one class, and the Scapegoat represented another class, and the Bullock represented the Lord Jesus. In the Court condition, the Bullock represented Jesus, when He was in that condition; the Lord's Goat represented one class of His followers when they were in this Court condition, and the Scapegoat represented another class of the consecrated when they were in the Court condition— *not after they passed into the Holy*. No goat or bullock ever went into the Holy. All who enter the antitypical Holy become members of the High Priest. When the bullock was slain the change took place. Outside the curtain the High Priest was symbolized by the bullock; inside he was the High Priest.

Also with the Lord's goat—outside it represented the human nature of those accepted as members of Christ; but inside it represented the Body of Christ, spiritual, the Church. So it is the Priest inside the vail that sees the light from the golden candlestick, eats the shew bread—not the bullock nor the goat.

The question before the mind of the questioner, I presume, is this: Could those who have ever gone into the Holy get out again? And the answer is this: That so far as you and I are concerned, all that you and I know about the matter, is that every person who makes a consecration enters into the Holy and becomes a member of the Body of Christ, which, is the Church.

Suppose twelve hundred persons were here. Suppose all, had consecrated themselves to the Lord, and had been begotten by the Holy Spirit. Where would they be represented in this Tabernacle type? I answer, They would be represented inside, not outside the Holy. They went inside, for they were begotten in the one hope of their calling. Those in the Holy become two classes. They all see more or less of the light, eat more or less of the shew-bread, and more or less approach and appreciate the Golden Altar. But one class

approaches and eats in a way that the other class does not. One class appreciates the light and uses it more **[Page Q632]** thoroughly than the other. One class goes more particularly to the Altar of Incense.

Those who fail to avail themselves of these privileges will not go on into the Most Holy. Only the Christ Head and Body will constitute the Great Priest in glory beyond the Second Vail.

What will happen to those failing to make their calling and election sure? In the end of this age their portion will be assigned in the Court condition—but they are not in the Court condition now. The holy represents all those who have made acceptable consecration. All the worthy will eventually pass beyond, into the Most Holy. Those who fail to make their calling and election sure, though still spiritual, will be remanded to the Court condition, justified fully with God, but on a different plane from those fulfilling their covenant of sacrifice—followers in the footsteps of Jesus.

The Great Company, antitypically Levites will be the servants of the Royal Priesthood. Although on the Spirit plane and having no inheritance in the land—no part or lot with humanity—nevertheless, they will have to do with the earth in their spiritual service.

Whilst the work of restitution will be in progress for a thousand years and mankind will be gradually nearing perfection, these antitypical Levites will have an important service to render to men. In order that nothing may hurt, injure or destroy in all that holy Kingdom a great Company of spiritual guardians will be required. Their work will no doubt correspond to the service now rendered by the angels to the Elect Church. "Are they not all ministering spirits sent forth to minister unto them that shall be heirs of salvation?"

SCAPEGOAT—No Part of Sin Offering.

Q632:1 QUESTION (1915)—1—Does the scapegoat have any part in the Sin-offering?

ANSWER—The scapegoat has no part. The scapegoat was not offered at all. It failed to be offered. Two goats were presented as offerings, but the lot fell only on the Lord's goat, and that one was the sin-offering. So we have the bullock and the one goat for the sin-offering, and the other goat was not sacrificed at all. Hence it could not be a sin-offering (Lev. 16:7-10). But in God's economy this scapegoat class will have a secondary part in the expiation of sin by having their sufferings applied as atonement, or expiation, for certain willful sins of the world—not Adamic sin.

SCIENCE—Re Wild Statements.

Q632:2 QUESTION (1911)—2—Do you know that the science of geology and archaeology, prove absolutely and conclusively that this earth is not only six thousand years old, but millions of years old; that man's remains have been traced back even beyond the glacial period, which is not less than one hundred and fifty thousand years, and that animal life can be traced back through all periods of time?

ANSWER—I do not know anything of the kind, and I do not believe anything of the kind. I know that some gentlemen are in the habit of taking a little hammer, and knocking a corner off of a rock, and then spitting on the ground two or three times without saying anything, but looking wise, and guessing several large guesses. The one who guesses the **[Page Q633]** largest is the biggest professor. That is the science some people are following, and the apostle Paul speaks of such as "Science falsely so called." That is just what I think it is, too. Science has some basis, not mere guess work. One man might have better opportunities of guessing on a subject than another, yet at the same time a guess is not to be set down as scientific truth. We know, for instance, that we are able to make stone in a very few hours; we are making it every day in concrete work, it is being done all over the world. It was supposed at one time that stone could not be made except in a long period of time; that it would require millions of years. Now we can make it ourselves in a few hours. And those various theories respecting man and his period of time on the earth, I think are not well gauged.

We have set forth in the chapter I refer to in the sixth volume of *Scripture Studies,* our thought, which we believe to be the Scriptural one, that each of these ages of creation are periods of seven thousand years, and that the whole period of creation up to the time of man was six periods, or days, of seven thousand years each, or 42,000 years; and we have had six thousand years more of the seventh day period. Man was created in the beginning of the seventh day, and we have been in this period for six thousand years, and another thousand years remains to complete the seventh, and then we will have a complete cycle of seven times seven thousand years, forty-nine thousand years from the beginning of the creative work, and bringing us to the grand jubilee of fifty thousand years in the period of the world's history. In speaking of these creative days, let us remember that the Bible does not pretend to tell what condition the world was in when this creative period began. In Genesis we are not told when God began to make the earth; we are simply told that "the earth was," but we are not told how long it was, and we have no guess on the subject; but we are told that the earth was, and that it was without form, void, and darkness was on the face of the earth, and God began to order the earth or bring it into condition for man. Now, we are not to know any more than that. There was no man on the earth before that, and no beast before that, but there was a planet here; but how long it had been a planet we do not know.

SCIENCE—Re Moses and Pentateuch.

Q633:1 QUESTION (1911) 1 Do you not know as a historical fact that Moses lived in an age at least five hundred years before the Pentateuch was compiled, or that writing, except in Egyptian hieroglyphics, was unknown, and that it would have been a physical impossibility for him to have written it? Is it not a fact that Ezra, and perhaps Nehemiah, are responsible for all the writings attributed to Moses?

ANSWER—I think not. I do not know the writer of the question, but I prefer to take some better authority. Jesus said, "Moses wrote of me." I prefer to take Jesus. I have not had anything to disprove it to my mind yet. I am not ready to throw away my Bible; it is getting better to me every day.

SCRIPTURE STUDIES—Laws Prohibiting Sale of.

Q633:2 QUESTION (1909)—2—If laws are passed to prohibit the sale of Scripture Studies, shall we continue to sell them?

[Page Q634]

ANSWER—It is time to cross the bridge and worry when we get to it. Our Lord said, "Be careful for nothing, but in everything give thanks." Give thanks that you have an opportunity now and do not worry about tomorrow or next year. "Sufficient unto the day is the evil thereof." Sufficient also is the guidance of the Lord, and we are to wait and watch for it.

SCRIPTURE STUDIES—Why Is Author's Name Omitted?

Q634:1 QUESTION (1913) 1—We are sometimes asked why the author's name is not given in the Studies of the Scriptures. We are assured in our own mind that your reason is a good one, but we would like to have a definite personal answer from yourself to give to all enquirers.

ANSWER—Well, a number of reasons could be assigned and any one of them be true enough. I do not know of any particular reason why the name might not appear there; I do not know whether it would be to advantage or not. The "Studies in the Scriptures" are given forth not merely as representing something of a personal kind, but something as representing teaching, and the teaching is supposed to stand on its own basis by the reference to the Bible, rather than upon the authority, or word, or name of any individual. The book is really less sectarian, if we wish to use that expression, by reason of not having the name, but I could not have any particular objection, and if anyone would like the name, kindly write it in for them.

SEALING—With Holy Spirit.

Q634:2 QUESTION (1909)—2—When are we sealed with the Holy Spirit?

ANSWER—My thought is this, as expressed in the Dawn Scripture Studies, that at the time of our consecration, if that consecration be accepted of the Lord, we are begotten of the Holy Spirit, and this begetting work may progress more or less slowly, and that the sealing condition would come at the time when we would say we were quickened, and that the quickening condition would be at the time when we have come into harmony with the arrangements of the Lord, so as to see that the law of this new life is the law of love, and have come to the place where we have nothing in our hearts against God, the brethren, our neighbors, our enemies if we have had any, or against any one in the world, and we have come to love God with all our hearts and our neighbors as ourselves. From that time we are quickened and our life begins to manifest itself in what we say and do. To my understanding the sealing very considerably corresponds to the quickening, and is not an instantaneous work, but is a gradual or progressive work. When your heart has become tender toward the Lord, the Holy Spirit begins to impress upon you the character likeness of God, and that is the sealing of the Holy Spirit. It has fire, of course, and pressure, and becomes more and more effective, and continues all through your lifetime, and you are not to get rid of it, but obtain the full character likeness.

SECOND ADVENT—How Our Lord Knew About Raising the Church on Third Day?

Q634:3 QUESTION (1908)—3—If our Lord knew not of the time **[Page Q635]** of his second advent, how could he refer to raising the Church on the third day?

ANSWER—If the Apostles sometimes spoke by the spirit of prophecy, as well as the prophets of the Old Testament, I know of no reason why our Lord Jesus might not similarly have spoken by the spirit of prophecy. We have to take His own word for it. He says He will raise it up on the third day. We know that He did not raise up the Church, the Temple of His Body, on the third literal day, nor did He raise it upon any third day we know of, except the third day of this great dispensational period, in which the world's history is divided, six of which have already passed and in the seventh of which we are now living —the fifth in which He was speaking, and the seventh would be the third therefore from his standpoint of time—on the third day He would raise it up. That is the only interpretation we know how to apply to His word. How much of His words were prophetical I do not know, or to what extent He was speaking prophetically I do not know, but we do know He Himself said respecting the day and hour of His second coming that no man knoweth, neither the angels of heaven, neither the Son, but the Father only. We would be obliged to suppose that our Lord either spoke prophetically about the third day, or else he would know of it as the third day, the three thousand year period, but did not know what day and hour in that three thousand year period He would be present and the work begin.

SECOND ADVENT—How Related to Wedding Feast?

Q635:1 QUESTION (1908)—1—"And ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh they may open unto Him immediately." (Luke 12:36.) It seems evident from the text that our Lord is to return to the "little flock" from the wedding feast; so our Lord emphasizes that attitude on the part of the "little flock" when He returns from preparing the feast. "I go to prepare a place." So would this text indicate a return from an actual wedding to those who follow after,—the foolish virgins?

ANSWER—I answer, neither. To my understanding, the Lord merely meant this: My disciples, you are aware that in any well regulated household the servants are always expected to do their duty, but you well know that there is one time, one particular season, in which more is expected of them than at any other time, and such an occasion is when the master of the house has wedded, and is about to bring in the bride. You know that is the time when the servants, above all other times, are expected to be faithful and obedient, and be awake, ready, and attentive. Now, let that illustrate to you the attitude all of my disciples should be in—just like men who wait for their master with a bride returning from the nuptial feast, that they may open to him immediately. Now it does not mean that he will come to us from the nuptial feast, or that He will come to the great company from the nuptial feast, but we are to be in that prompt attitude

that the very first indication of the Lord's presence will be heard by us; that we will be on the alert, as it were. And so, you remember, the next verse of the parable says—proving that it belongs to us at the present time,—"Blessed are those servants whom the Lord when He**[Page Q636]** cometh shall find watching; verily I say unto you that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." We have had this fulfilled with us, dear friends. To such as were on the alert to hear the knock of the divine word, the testimony of God as to the presence of our Lord, and opened their hearts immediately, and were in the right attitude to receive the Lord, He did come, and He has been feeding us, and bringing forth things new and old, and causing us to rejoice greatly.

SECOND COMING—Re Wedding and Watchers.

Q636:1 QUESTION (1910)—1—"And ye yourselves, be ye like unto men who wait for their Lord when he returns from the wedding." Does not this seem to teach that when our Lord would return the wedding would already have taken place?

ANSWER—It might seem to teach that from some view point, but not from the proper viewpoint, which is this: A man who is an householder and has servants, would expect from them very special attention on the night of his marriage, when he was bringing home his wife. This night above all, then, they should be very much alert. This is, I think, the thought the Lord wanted to present. You know how alert they should be on such a night? Yes. Well, be ye so alert, so attentive, that when the knock is heard, there will be no delay, don't wait to wake up then, but *be awake.* That, I think, applies to us as the Church living in this particular time. We are expecting the Bridegroom to come and he is about to receive his Bride, and we are to be like those servants, to hear the first intimation that the Master has arrived.

SECOND COMING—Present or Future?

Q636:2 QUESTION (1911)—2—In the twenty-fourth chapter of Matthew, Christ tells his disciples of many signs of his second coming, and in the thirty-fourth verse, says, "This generation shall not pass till all these things be fulfilled." How is this statement reconciled with the belief that his second coming has not yet occurred?

ANSWER—A full answer of this will be found in the fourth volume of Scripture Studies. If my memory serves me right, there are about eighty pages on that one subject, and anyone interested would do well to read it very carefully. Briefly answering the question as it is here, we would say that Jesus in the narrative carries the mind of his hearers down from the day in which they were to the time when these things will happen, and when these will happen, and these, and so on, pointing clear down to the end of the age, and then indicating that the generation that would see these signs down in the end of the age would not have fully passed away before the consummation of this age. Not the generation he was talking to, surely, but the generation respecting which he was talking, the generation that would see these signs when they would be fulfilled—that generation would not pass away, it would not be a long enough time to be more than a generation from the time certain things would be seen until the full consummation of the age.

SECOND COMING OF CHRIST—"He Shall Come Forth and Bless the People."

Q636:3 QUESTION (1915-Z)—3—Unto them that look for him **[Page Q637]** shall He appear the second time." Who are these who will look for our Lord?

ANSWER—The Apostle is here (Heb. 9:28) tracing the work of Christ as the great High Priest. He represents our Lord as having offered the Sin-offering, on the Day of Atonement, in its two parts—the bullock and the goat—and as being now in the Most Holy. When He has accomplished His work, He will appear the second time—not to repeat any of the offerings of the Gospel Age, not as a Sin-offering—but He shall appear *unto salvation,* to all those who look for Him. We can see that His words might apply to the Church. *They* will know of His second appearance. They will have an appreciation of that fact before He will be revealed to the world. He will appear to them *that look for Him.*

But we are to remember that our Lord's going into the Most Holy at the close of the antitypical Day of Atonement with the blood of the Lord's goat class, would indicate the death of that goat. The under-priests will be with Him, as members of Himself. Then He shall come forth the second time, after this second presentation of the blood, not to offer a sacrifice—for the sacrificing will all be finished—but to *bless the people.*

Who then are these who look for Him and to whom He will appear the second time, unto salvation? We answer that in the Time of Trouble, and subsequently, the whole world will begin to look for the Deliverer. All nations will be desiring Him—not as a Sin-offering again, but for their salvation. As mankind will get their eyes open to their need of salvation, they will be looking for this deliverance by The Christ in glory. They will never see Him with their natural eyes. But they will look for Him in the same sense that we now see Jesus—they will see Him with the eye of faith.

THEY SHALL "FALL UPON THEIR FACES."

At that time many nations shall say, "Come, let us go up to the Mountain of the Lord's House. He will show us of His ways, and we will walk in His paths." (Isa. 2:3.) Another Scripture assures us that, when He shall appear, we also, the Bride class, shall appear with Him in glory. It is after the sacrificing is all finished and the Church glorified that He comes forth the second time unto salvation, saving and blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands and *blessed the people.* Then the glory of the Lord appeared unto all the people, and the people gave a great shout and fell upon their faces. (Lev. 9:23,24.) So the people of the world will prostrate themselves before the great Messiah. And this will be the work of Christ during the thousand years—uplifting mankind and giving them the benefit of the Atonement Sacrifice.

SECOND COMING—Bank of Fog.

Q637:1 QUESTION (1916)—1—If Christ came, where is He, and who is He?

ANSWER—That questioner had a bank of fog in his mind. It will take him about a month's reading to get even a glimpse of this subject. I could hardly hope to make an indenture now, and so will not try.

SECOND DEATH—Jesus' Failure to Sacrifice and the Second Death.

Q637:2 QUESTION (1905)—2—If Jesus had not presented his human **[Page Q638]** life would he have gone into second death?

ANSWER—It would depend upon what time this question would apply. If Jesus at thirty years of age had said to Himself, I will not sacrifice my life, I will live strictly in accordance with the divine law, I understand that he could have maintained his life. Nothing in God's law would have demanded his life. But at thirty years of age, he made a consecration and gave up everything earthly. After he made that covenant with God, for him then to have drawn back would have been sin and would have meant second death.

SECOND DEATH—What Constitutes Sin Unto?

Q638:1 QUESTION (1908)—l—What constitutes the sin unto death? Prior to the Millennial Kingdom is it possible for any except the spirit-begotten to commit the sin unto death?

ANSWER—We answer that sin unto death is a sin against light and knowledge. No man can sin the sin unto death unless he has knowledge. It is not a sin of ignorance; it is a wilful, intentional sin against light, and therefore is called sin against the Holy Spirit, sin against the Spirit of Truth. Now then, is it possible for any except the spirit-begotten to commit the sin unto death? I answer that only those who have been begotten of the Holy Spirit have a knowledge of the deep things of God, and therefore only these have the responsibility of that great knowledge; that the world in general, not having been begotten of the Holy Spirit, and not having a knowledge of the deep things of God, and not grasping the truth of God, clearly

are not responsible to that extent. The responsibilities are with you and me because we have tasted and know, therefore we are responsible and we could sin the sin unto death, whereas the world could not so sin. Well now, a question: How much knowledge is necessary before we could commit this sin unto death? I answer, to my understanding it would not require a great deal of knowledge. The Apostle says that if we sin wilfully after we have received a knowledge of the truth. What kind of truth did he mean? Did he mean knowledge that we had come to as to the end of chronology? Oh no, for then all of those who went before us would not have had knowledge enough to go into the second death, because they did not know much about chronology. Does it mean those who understand about the parallel dispensations? No, because plenty of people never knew anything about the parallel dispensations. Does it mean only those who know about the Jubilee? No, for plenty of Christians lived and died without knowing about the Jubilee,—as in our Apostles' day, for instance. What does it mean then, what kind of truth and how much truth must we have? I answer, dear friends, the truth is that even grander truth, which Christians have had all during the Gospel age; for instance, the great truth that, "God so loved the world that He gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life." That is the great truth, and people who have believed that great truth, and in whom it has exercised the proper power, have been turned from sin to righteousness, and from darkness to light. There is the truth that would sanctify. Now, then, if any has come to a clear knowledge of the truth of God's love, and of God's requirement of righteousness, and of our Lord Jesus Christ as his Savior, he has come to a responsible position. Has**[Page Q639]** not the world a knowledge of that? No. The world has heard hymns such as "The Ninety and Nine," etc., and they have heard about theology, but I do not think the world is responsible to this degree. They have not comprehended the Word of God; they have not comprehended the provision God has made for our sins, for our reconciliation with Him, therefore the world could not commit this sin unto death. But those who have been once enlightened, and tasted the good Word of God, and the powers of the age to come—the restitution powers;—we are partakers of these in that we are justified by faith, and justification by faith is the power of the world to come, and as we now enjoy it in advance of the world—and been made partaker of the Holy Spirit, these are the ones that might sin the sin unto death.

Then the second question here, "Please explain the case of Judas." I answer, Judas was one of those who accompanied with our Lord, who was a witness of His mighty works and was made partaker of the power of the age to come; he had justification through faith; he had accepted the Lord as the Messiah; he called him his Master, and he received the Holy Spirit in this special sense, that he was one of those commissioned, and on whom our Lord breathed and said, "Receive ye the Holy Spirit," and he was one of those whom the Lord sent out to exercise this holy power. He was one of those who cast out devils; he healed the sick and did many mighty and wonderful works in the name of our Lord. And he knew these were not frauds; he knew they were genuine; he had a share in the matter himself; he had so much light and so much knowledge, more than other people at that time, that our Lord could say of him, and did say of him, "It were better for that man that he had never been born." And that would not be true of any man who could pass through even a threshing machine experience in the present life if he had the glorious opportunities of the Millennial age. It would not be better for him if he had not been born.

SECOND DEATH—Will Many Go Into?

Q639:1 QUESTION (1908)—l—Do you infer from the parable of the sheep and goats that the number of those going into the second death will be as great as those saved?

ANSWER—I do not know what to think of that parable, my friends, if it was intended to bear at all on the question of numbers. I used to take a great deal of satisfaction with this thought, that where it speaks of the sheep and the goats, I would say to myself, Well the number of sheep is much greater than the number of the goats, and I am very glad this is so. But when I was in Palestine, to my surprise I found the flocks over there were about half and half. Now I do not know what to think; I am going to try to keep amongst

the sheep, and so will you, I trust.

SECOND DEATH—Re Fire and Brimstone.

Q639:2 QUESTION (1911)—2—"But the fearful, and unbelieving and abominable and the murderers ... shall have their part in the lake witch burneth with fire and brimstone; which is the second death." Please explain.

ANSWER—The question answers itself. It says, "Which is the second death." That is the way it reads. All of these things symbolize the second death.

[Page Q640]

SECOND DEATH—Prepared for the Devil and His Messengers.

Q640:1 QUESTION (1912-Z)—l—"For Tophet is ordained of old; yea, for the king it is prepared. He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. 30:33.) Who is the king for whom Tophet is prepared?

ANSWER—Tophet was a name given to the Valley of Hinnom, which is symbolically a representation of the Second Death, and the Lord is intimating that He has plenty of fire and fuel to accomplish all this destruction and that the Spirit of the Lord will set it afire and cause it to burn to the complete destruction. The king for whom it is prepared is the Devil, with his messengers. He is the instigator of evil, whose destruction is already ordained. First, however, in the Divine providence, before he shall be destroyed, the glorious reign of Messiah is arranged for, during which all of mankind shall be brought to a full knowledge of the Truth, and to a full opportunity of coming into harmony with God, and of demonstrating whether they have the disposition of God or the disposition of the Adversary, Satan. When the choice of each shall have been fully determined, the Second Death shall swallow up all for whom it has been prepared. Such as demonstrate their sympathy with evil will be counted as the messengers of Satan, and will have a share with him in the Second Death.

SECOND DEATH—Applies to the Begotten One.

Q640:2 QUESTION (1912-Z)—2—To whom do the words in Heb. 6:4-6 apply—"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world (Age) to come, if they shall fall away, to renew them again unto repentance?"

ANSWER—The conditions mentioned in the passage above quoted are all more or less intertwined. That is to say, the one who has been made partaker of the heavenly gift of justification is sanctified, begotten of the Holy Spirit; for only in that way can he get *God's evidence* respecting his justification. No one is justified by merely believing that Jesus lived or that Jesus died. In order to come to the point of *justification and have the merit of Christ imputed,* he must previously have presented his body a living sacrifice; and faith in the Lord Jesus must accompany this presentation.

Anyone having done all in his power—having turned from sin, having believed in Jesus as the Redeemer, and having presented his body a living sacrifice—must next receive the imputation of Jesus' merit to make up his shortcomings, to cover his blemishes, in order that the Heavenly Father may be able to accept the sacrifice: for *no imperfect thing can come upon the altar of the Lord.* It requires the merit of Christ to make good what is lacking in the one who presents himself in sacrifice; and only those who thus believe and present their bodies in sacrifice are the recipients of Christ's merit by imputation; and only such are begotten of the Holy Spirit. God's arrangement is that no one can be justified unless he has made a full consecration, after having already turned from sin. Christ would not impute **[Page Q641]** His merit to any except such as make this full consecration; and the Father would not accept by begetting with the Holy Spirit any others than those who have done so.

Those who have received justification have at the same time received the begetting of the Holy Spirit, which is "the power of the Age to come." The falling away of such, the Apostle says, would mean that they could never be renewed again. Why? Because they have had their share of the blessing of Christ. Christ's death was to bring a blessing—and only one—to every member of Adam's race—*one full blessing,* a *complete* blessing, such a blessing as will enable every member of the race—if he *will,* when he understands it-to come fully and completely into harmony with God and thus to have eternal life. But after he has received his full blessing and then has rejected it, there is *no hope* in his case. *He can never justify himself.* He *has had* the merit of Christ and has *repudiated* it. There is no hope of renewing such a one, says the Apostle. The fate of such would not, of course, be eternal torment, but *destruction*—the Second Death.

SECOND DEATH—Not for Irresponsibles.

Q641:1 QUESTION (1915)—1—Do you know with certainty whether there are any in this Age or will be in the next Age who will go into the Second Death because they do not help themselves, no matter how hard they tried, and God could do nothing for them? (Laughter).

ANSWER—God has provided every individual with a will. If there is anybody who has no will, he is not an individual, he is an idiot. (Laughter). We do not know much about idiots, but we know they are all redeemed as well as the remainder of the world, even though they may not now have any will. A part of the future work of the Church will be to bring such persons out of the idiotic condition. But as soon as such a one gets an intelligent will he will be required to exercise it. During Messiah's Kingdom Reign anybody who wills to will shall have the opportunity of raising up to absolute perfection, and will be given all necessary assistance. So then, to sum up, there is no individual of Adam's race but has or will have the fullest opportunity of attaining everlasting life; and whoever dies the Second Death, it will be because of his own will, because of intelligently refusing to accept God's wonderful and generous terms of salvation in Christ.

SECOND PRESENCE—Failure to Discern Re Second Death.

Q641:2 QUESTION (1911)—2—Those who discern the presence of the Lord, will they be eligible for the great company class, if they fall short of making their calling and election sure?

ANSWER—Our thought would be that discerning the presence of the Lord would not necessarily have anything to do with the matter. That is merely one element of knowledge, and it would be an evidence that that person had made a certain degree of progress in knowledge and therefore had progressed a considerable degree in the Lord's instruction. But whether it was there, or wherever he might fail to develop the spirit of obedience in laying down his life, zeal for the Lord, for the truth and for the brethren, it would mean that he would fail to get into the little flock class, and that **[Page Q642]** would mean that he would get a share in the great company class—unless he should deny the Lord, turning his back upon the whole proposition.

SEED—Which Is of the Law.

Q642:1 QUESTION (1911)—2—"Therefore it is by faith that it might be of grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but that also which is of the faith of Abraham." What is meant by the expression, "all the seed," and what law is referred to?

ANSWER—This text is from Rom. 4:16. We understand the apostle here refers to the fact that Abraham has two seeds, as God said to him, "Thy seed shall be as the stars of heaven, and as the sand of the seashore." Here, first of all, is the heavenly seed of Abraham, and subsequently the spiritual or natural seed of Abraham. God is first selecting the spiritual seed, and the apostle tells us that we are now privileged to be part of that spiritual seed. I will remind you of where he says, "If ye be Christ's, then are ye Abraham's seed, and heirs of the promise." Then in the eleventh chapter of Romans, after telling about

the development of this spiritual seed, the apostle uses these words, "I would not, brethren, that ye should be ignorant concerning this mystery, lest ye should be wise in your own conceits; how that blindness in part has happened unto Israel until the fullness of the Gentiles be come in." He means that blindness has happened to the natural seed of Abraham until the full number of the spiritual seed shall be gathered in to complete the number from amongst the Gentiles, and then all Israel will be saved—all natural Israel will have its blindness turned away, the light of knowledge of God's glory will fill the whole earth, and all blind eyes be opened—Israel first. The apostle then says, "Thus it is written, there shall come out of Zion a deliverer who shall turn away ungodliness from Jacob." This deliverer that comes from Zion is the Messiah, the Christ, Jesus, the head, and the church, his body. This is the great deliverer. It has taken over eighteen hundred years for Zion to travail and bring forth these First-born, but the spiritual seed of Abraham is about to be delivered, and just as soon as that is accomplished, then this great deliverer, Christ the head, and the church his body, shall turn away ungodliness from Jacob; for this is my covenant, says God, when I shall take away their sin. These, then, are the two seeds of Abraham, first spiritual, and afterwards the natural.

SEED—Of Abraham Vs. Of Woman.

Q642:2 QUESTION (1913)—1—What is the difference, if any, between the seed of the woman and the seed of Abraham?

ANSWER—The difference is that in the case of the Lord speaking to Father Adam and Mother Eve, and the serpent, when pronouncing the sentence upon them for sin, He said the seed of the woman would bruise the serpent's head. This represents a class of persons or personages who would become superior to the serpent, and therefore have power to crush out evil. I do not know whether this refers to a number of individuals. Presumably it refers to a number, because in the epistle to the Romans, I believe in the sixteenth chapter, we read, "The God of peace shall bruise Satan under your feet shortly." That shows who the seed of the **[Page Q643]** woman is. Of course it is not the church without the head. When we look at other statements about the seed of Abraham we find it to be the same class, because his seed is Christ. If you and I are Christ's we are members of His body. So the seed of the woman and the seed of Abraham are different ways of referring to Christ and the church.

SEEK—We Find What We Seek.

Q643:1 QUESTION (1912-Z)—1—Please give the meaning of the text, "Seek and ye shall find."—Mark 7:7.

ANSWER—The above text illustrates a principle to which we have frequently called attention. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message, will be guided of the Lord. As it is written, "Blessed are they which do hunger and thirst after righteousness (Truth), for they shall be filled."—Matt. 5:6.

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrated this principle; and compare their experiences and findings with the blessedness of those who feast upon the Bible as the Lord's bountifully spread table of good things—"Meat in due season" for "the household of faith."—Luke 12:42.

The same principle holds true with the Scripture Studies. As those who so desire can pick flaws with the Bible and turn and twist its statements into unreason, so the same class would surely be successful in similarly picking to pieces "The Divine Plan of the Ages."

SELF-CONTROL—Method of Gaining.

Q643:2 QUESTION (1916-Z)—2—What is the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct?

ANSWER—Every thought should be challenged; for if an evil thought or a selfish thought or a mean thought, a depraved thought, be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the comprehensive lines which the Apostle lays down in this lesson. What at first may require considerable time for decision will bye and bye be decided almost instantly:

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence.

(2) Is the thought suggested a pure one—not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity it should be immediately resented as a thought likely to do great harm—as would the entrance into our home of things infected with a plague.

(3) Is tile thought lovely Does it appertain to things that are lovable? Does it excite lovable influences, or is it identified more or less with hate, resentment, anger, malice? If lovely? it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing **[Page Q644]** well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the Divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the Kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

SERVANT—Who That Servant?

Q644:1 QUESTION (1909)—1—Who is that servant? Do you believe and acknowledge the statement as put forth by representatives of the "Watch Tower?"

ANSWER—As far as I know nearly all the talk about "that servant" has been by my enemies. I have nothing to say about this subject. What I would say would not change matters anyway. You have your right to your opinion and they have their right to theirs. In the sixth chapter of the sixth volume of "Millennial Dawn," this Scripture is brought to your attention. That is all that I have ever written on the subject.

SERVICE—Doing Good Unto All Men as Opportunity Permits.

Q644:2 QUESTION (1915)—2—What should be our attitude toward nominal church people? Must we differentiate between them and their doctrines?

ANSWER—The Bible says that we should "do good unto all men as we have opportunity, especially to the Household of Faith." (Gal. 6:10). Therefore we should do good to our Roman Catholic neighbors, our Methodist neighbors, and all other neighbors. We should be glad to do good to every one. But if we have

the choice of doing something for the saints or for a neighbor, then we should give the preference to the Lord's saints, whether they be Presbyterian saints or what not. That would include whoever is a son of God. We are the children of God, and we are glad to serve any other child of God, though we would be glad to see them all enjoying the liberty wherewith Christ makes free, not being entangled in any yoke of sectarian bondage. If the Son makes us free, then are we free indeed—Gal. 5:1.

SEVENTH DAY—Typical of Future Time.

Q644:3 QUESTION (1910)—3—Please explain why you are not **[Page Q645]** keeping the seventh day as the day of rest, but the first day, when the Scriptures say, Six days shalt thou labor and do all thy work, but the seventh day is the day of rest.? Is it typical?

ANSWER—Yes, my dear friends, it is typical, and in order to answer this question properly, it would take at least an hour of good hard talking, because the subject is so misunderstood. We will not therefore tax those who do understand the question, and will refer the questioner to a chapter of this subject which takes it up in full and deals with it in a very elaborate manner in the sixth volume of the Scripture Studies, to which we kindly refer the questioner as being for his own good as well as for the advantage of all. The answer there we feel sure will be satisfactory.

SEVENTH VOLUME—Re Number of Beast.

Q645:1 QUESTION (1909)—1—Rev. 13:18 "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six thousand three score and six." What does this mean?

ANSWER—See the seventh volume.

SEVENTH VOLUME—Is It the Photo Drama?

Q645:2 QUESTION (1914)—2—Is the Photo Drama of Creation any part of the Seventh Volume?

ANSWER—You will have to ask me something easier. I do not know, my dear friends, and I am not nearly as good a guesser as some of the rest of you. You can write that to some of the other friends and get an answer right off. I do not know. I do not think it is the Seventh Volume. The Photo Drama Scenario is a nice volume and tells the plan of the ages. I am waiting for the Seventh Volume also. Waiting until it gets off the press—but I will tell you privately, it is not on the press yet.

SEVENTH VOLUME—Re Time to Understand.

Q645:3 QUESTION (1916)—3—Since Revelation was discussed according to the program yesterday, are we to understand that the time has come for Revelation to be understood? If so, please explain Rev. 20:10: "And the Devil that deceived them was cast into the lake of fire and brimstone, where are the beast and the false prophet, and shall be tormented day and night forever and ever." Of what does the torment consist? Who does the tormenting?

ANSWER—The fact that we discussed certain features of Revelation yesterday does not imply that all the speakers understood everything written in the Book of Revelation. So far as these seven Churches are concerned, we have written about them in The Watch Tower in 1880 and 1882. The seven Churches were then mentioned, and those features were discussed from time to time. But there are certain things in Revelation which I do not understand, and for this reason I do not write the Seventh Volume. Therein I do not wish to give any guesses. Whenever I write the Seventh Volume on the Book of Revelation, I will have a satisfactory understanding of the teachings of that Book. Until then, I will not write it. With respect to my understanding of Rev. 20:10, I think you will find a satisfactory dissertation upon this text in the "Hell Tower." You all have the Hell Tower; and if you have not you can use the Fifth Volume, in which this text is treated quite fully. In this **[Page Q646]** way you will find a much better treatment of this text than I could give you at this time.

SEVENTH VOLUME—Re Smiting Jordan.

Q646:1 QUESTION (1916)—1—Will the Seventh Volume be written before or after the smiting of the waters of Jordan by the anti-typical Elijah?

ANSWER—There are certain things that we ought not to tell anyone; and amongst these are those things which we do not know.

SEVENTH VOLUME—Pastor Russell's Last Statement.

Q646:2 QUESTION (1916-Z)—2—(By Bro. Sturgeon a few days before Pastor Russell's death). What about the Seventh Volume?

ANSWER—Someone else can write that.

SEVENTH VOLUME—Statement At Milwaukee Convention.

Q646:3 QUESTION (1916)—3—Explain Rev. 12:12 about the Devil coming down to earth and having a short time.

ANSWER—We have no time to go into that. The seventh volume is not off the press yet, and I will just say, while it is not on the press yet—all that I will say, is, that this is all past now. This revelation is past. That part is past and gone. We had something to say in this connection in the June Watch Tower, and the comments have a little on it also. We will leave that until God shall give us some further light on the book of Revelation, and we will try then to explain the book as a whole. We think that the book of Revelation is important, and we would therefore love very much to write on it, but, because it is not yet clear as a whole, and I do not wish to put any speculation or guessing into it, therefore do not wish to write anything until the Lord shall make it all plain so far as the Bible is concerned and its interpretation. Therefore we are waiting—waiting on the Lord. In due time I believe He will give up the Key that will unlock the book. Until then we will rest. You will get it just as soon as He gives the explanation. If the Lord shall give it through somebody else alright but I will not give anything until I am sure.

SEXES—What Is Meant by "Neither Male Nor Female in Christ Jesus"?

Q646:4 QUESTION (1914)—4—Does not the scriptural statement that there is neither male nor female but that we are all one in Christ Jesus, indicate that those who have come into Christ, especially after they have developed to a considerable degree the mind of Christ, will be FREE to exercise more LIBERTY in their relations with those of the opposite sex than formerly would have ordinarily been considered expedient?

ANSWER—It is wonderful how much we can twist language. Now language should not be considered as cast iron of course. That would not be best at all. Nor should it be rubber that you can pull out of shape. And the language as used here is very plain so far as God is concerned and so far as our relationship to the Lord is concerned, there is neither black nor white, rich or poor, male or female or any differences among God's people. However, there are still rich and poor, black and white, male and female, but these qualities are not to be considered as making them inferior in God's sight. God, nevertheless, through the same Apostle, **[Page Q647]** has pointed out certain things that would not be proper for a sister to do, but would be more proper for the brethren. Jesus indicated this same thing in His teaching and by His actions. He did not choose His own mother, a disciple or any of the Mary's relatives whom He loved so much. God did make the difference between the male and female. This did not mean that the sisters were inferior, or ignorant, but so far as the *preaching* was concerned, it was given into the hands of the men, representing the Christ portion, and the women, the Church.

As to familiarity between the sexes, I believe my dear friends, that the Vow is one of the very best safeguards that you can set up, and that makes quite a *distinction* between male and female. Your spiritual interests and everybody's will be the better conserved by watching carefully, and those who know there

are weaknesses of the flesh strive to live purely one with another and with the Lord.

SICKNESS—Re Ceasing After 1914.

Q647:1 QUESTION (1909)—l—How long after 1914 do you think the present conditions of sickness, suffering, and the Adamic death will continue?

ANSWER—I have just answered this. I suppose the brother means 1915. Some things in the Scriptures imply that it might last for seven years, and others one year, but there is nothing definite. Adamic death, sickness, pain and suffering will last until the individual accepts Christ—there is no life outside of Christ. It shall be made known to every creature, and this knowledge and blessing and outpouring of the Holy Spirit shall go to Israel and gradually to the whole world, to all families, and they will recognize the Mediator and the Covenant and the channel of God's providences to Israel in the flesh, and see the earthly kingdom established, and as they come into harmony with this, sin and death will gradually fade away, and they will live. He that hath the Son hath life, but he that hath not the Son shall not see life, he shall still continue in death.

SIGNATURE—Method for Widows.

Q647:2 QUESTION (1911)—2—What would be the proper form for a widow to sign her name?

ANSWER—A widow, if she uses her own name, for instance, if she wants to say, "Mrs. Grace Smith," had better put the "Mrs." in parenthesis, but if she wished to write "Grace Smith," she has a perfect right to do so, her husband being dead; "Mrs. John Smith;" but I should think that all the sisters ought to determine what way they are going to write their names when they write to the Watch Tower. When they write one time as Mrs. Joseph Gordon, and another time as Jane Gordon, we do not know whether it is another Sister Gordon, or who it may be. You should use uniformity, so that we can always know who it is.

SINNERS—Imitating Holiness.

Q647:3 QUESTION (1910)—3—To what extent can fallen men, once sanctified, imitate holiness? Does their departure from God limit their power to imitate holiness of character?

ANSWER—I am not sure. It seems to me it is a little different with men from what it is with these fallen spirits. I should suppose they could, especially if they were used by the Adversary, simulate holiness and talk from that **[Page Q648]** standpoint to some extent. But my experience with people is that when once they leave the truth, the difference of character is so manifest you can very generally see what spirit they are of, that it is not the spirit of the Lord, the spirit of meekness, gentleness, patience, brotherly kindness, love, but is the spirit of anger, malice, hatred, strife, and envy. And that is generally the sign. I rather think they cannot help it that they do not really know to what extent they have changed. I think the Lord gives us ground for supposing that is so when he tells us, you remember, that we are not capable of reading the heart, but we may read the outward life. "By their fruits ye shall know them." If they have a wicked spirit, a malicious tongue, and take pleasure in doing unrighteousness, contrary to the Word of God, then it betokens a change of heart, a change of spirit; that they have not the holy Spirit governing them as they once had.

SINS—Presumptuous Sin.

Q648:1 QUESTION (1906)—1—What is meant by that passage which says, "Keep back thy servant from presumptuous sin?"

ANSWER—I would say that there might be various forms of presumptuous sin. It signifies the sin of presuming. Some presume to make themselves very great, and do not appreciate the necessity for the precious blood of Christ. It is presumptuous to think that we could appear in the presence of God in the filthy rags of our own unrighteousness. Then we might see a beginning of this presumptuous condition. It

begins with some, perhaps, in a small way; then they presume a little more, and presume over the brethren and lord it over them; it is a growing thing, and they finally get so presumptuous that they are in a condition where the Lord cannot deal with them or use them in any sense.

SIN—Wilful—Corrected, Forgiven, Set Aside.

Q648:2 QUESTION (1909)—2—Please explain what is meant by wilful sins, and how they can be corrected, or forgiven, or set aside?

ANSWER—We have suggested through the Watch Tower publications and Dawn Studies that sins that are common to the Lord's people are of two general kinds. There are certain sins that are committed through weakness or ignorance. You and I commit trespasses many times against the divine will that we are not aware of, and the Lord does not count those against us. But suppose you subsequently ascertain that those sins were wrong? Then go to the Lord, make your apologies, ask His forgiveness and realize His forgiveness.

Then there are other things along the line of the weaknesses of the flesh, when we know they are not satisfactory to ourselves, and not in harmony with the divine will, and yet they are things that we cannot help. Your will was not sufficiently strong. Because it had in it a measure of wilfulness and weakness, for that reason, and in that proportion, that sin is forgivable. Christ died for our sins, not only for the sins that are past, original sins, those that were yours before you knew the Lord, not only those, but additionally, the Lord provided for all those weaknesses and imperfections which would be yours, that you could not help or avoid, because of your nature, heredity or whatever it might be. He made provision for those, but He never made provision **[Page Q649]** for wilful sin, and there is nothing in the redemption of Christ that covers a fully wilful sin for anyone as a New Creature. When we speak of a mixed sin, we are speaking of what must represent the most serious sin that the New Creature could commit, for the Apostle explains that we cannot sin, because His seed remains in us. What does he mean by that? He means this, that, being begotten of the Heavenly Father by the Holy Spirit, we are New Creatures, and the flesh from this standpoint is counted out of the way, and the New Creature is the only one that God is dealing with. You are not in the flesh, but in the spirit, if so be the Spirit of Christ dwelleth in you. What do you mean by the New Creature sinning?

He cannot wilfully and deliberately sin; it would be a sign that the seed did not remain in him; it would be a sign that the seed, the holy Spirit had perished, and that you were not a New Creature, if you sinned wilfully, intelligently, with premeditation. The Holy Spirit would not be there, and you would not be a New Creature at all. The Apostle says that from this standpoint that wicked one toucheth us not. If it could sin wilfully, it would work death to the New Creature instantly. However, the New Creature has this mortal body as its agent, and it is not always able to control it, so the Apostle says that, "We (the New Creature) cannot do the things that we would do." It is because we have this treasure in earthen vessels, and sometimes it will influence our best endeavors and hinder us from doing that which we would like as New Creatures to do. Does the Lord count it as a sin of the New Creature? No. The New Creature is the one that is anxious and desires to serve the Lord with all its being, might and power, loving our neighbors, laying down life for the brethren, and loving our enemies. The New Creature finds that the old nature balks, and gives a lot of trouble, so that the Apostle said, "Keep your bodies under." It could not be a New Creature and not be alright. It is the old creature which is wrong, and it is the New Creature who restrains or holds control of the old, just as a driver would hold or control a horse which was running or plunging. If the driver drives over a precipice, then we know that the driver has gone insane. So if you drive the old creature over the precipice, it shows that the New Creature is dead. If the New Creature, as represented by the driver, should at any time manifest weakness in dealing with the horses, and should allow them to run away, he might be culpable because he failed to show good judgment, and he may receive discipline because of his carelessness. That is the way you have found yourself sometimes, you have let the lines down, and before you could get them again, you find that the old creature nearly got

away from you.

How can these sins be corrected? The proper course is to go to the One whose blood cleanses from all sin. It could not refer to the sins that are past, because they have been cleansed away. It is referring to sins that have been committed after we became Christians. In other words, they are the sins referred to in our Lord's prayer, where we are told to pray, "Forgive us our trespasses as we forgive those who trespass against us, etc." The only way that original sin can be cleansed is through faith in the work **[Page Q650]** that Christ did for us. What are these trespasses? They are the imperfections of which we have just spoken —they are the spots and wrinkles. When you get any of these, you should go immediately to the great Redeemer, whose precious blood is able to cleanse us from all sin. The proper course is to go every day, the middle of the day or any time, not wait until night, don't allow yourself to rest a moment. Otherwise you will get used to them, and when your attention is called to them, you will say, Oh, I know it, and I don't like them, but, you know, everybody has them, and as a result a great many accumulate, and it would take a lifetime to get rid of them. This represents an unfavorable condition of heart from the Lord's standpoint, a lack of zeal, and such will be obliged to go through the great time of trouble as the Great Company, and wash their robes and make them white in the blood of the Lamb, just as they should have done all the way down.

Another thought: To what extent are these sins forgivable when we do take them to the Lord in prayer; how does He forgive them, and if so, how does it cause so much chastisement to follow? I answer, the two things are quite in harmony. We might illustrate it this way: You might say to your child. You have done wrong and I must punish you, and the punishment will be that you shall have no dessert for dinner. If the child be of the right attitude of mind and be properly trained, as he should have been trained, the child will feel the disapproval of the parent more than the denial of the dessert. While the denial of the dessert is the real stipulation, the properly trained child will realize the frown of the parent more than the lack of the dessert. Therefore the child will say, Forgive me. The parent might answer, If I forgive you, you cannot have the dessert. Well, he might reply, I am not thinking of that, but I am thinking of how I have hurt you. In restoring the favor of your countenance you might say, Well, my dear, you are entirely forgiven, and you might give him the kiss of approval, but you can't have the dessert. Alright, he would reply. That is an illustration of how the Lord's people should be in their relation with the Heavenly Father.

SIN—Recognize, Forgiveness, Expect Chastisements.

Q650:1 QUESTION (1909)—1—If you did wrong and recognized it later, and asked forgiveness, should we expect chastisements?

ANSWER—I suppose the brother means that, if I did wrong, if I recognized it, and asked forgiveness, should I expect chastisements? Yes and no, according to circumstances. The degree of intelligence would determine. If there was knowledge of it, the Lord would exact certain penalties, even though you asked for forgiveness. Just as in the case of a child. You might say to it, "You shall have no dinner today if you do that." He may do it and then ask your forgiveness, saying that he is sorry. You would forgive him, but would say, "While I forgive you, I will have to do as I said and punish you; you must go without your dinner." So our Lord may bring us back into fellowship and we may have forgiveness, and at the same time, He may allow some chastisement to follow.

SIN—Body Of in Rom. 6:6.

Q650:2 QUESTION (1916)—2—In Rom. 6:6, "Our old man is crucified with Him, that the body of sin might **[Page Q651]** be destroyed." What is meant by the "Body of sin?"

ANSWER—The Apostle, of course, is using figurative language just as we do sometimes when we speak of the man of sin. It does not mean a single man, but a great institution, that which is contrary to the divine law; and so here, a different figure is used: he speaks of the body of sin in contrast with the body of righteousness. How large is the body of sin? Satan was the first sinner and he deceived and led astray our

first parents who were sold under sin, as we read, and they became enslaved to Satan and became his followers—not intentionally, but by reason of delusion, ignorance and weakness—they came under the slavery of sin and death. The body of sin represents all the sin in the world—all in whom sin is in the whole world. The body of sin represents all the sin in the race, all that came from Satan, all under condemnation. We who have heard of God's plan, we who have turned our hearts away from sin have heard that there is a way of enlisting under the banner of Jesus, that we might be soldiers of the cross and followers of the Lamb, we have enlisted under the banner of Jesus as the Captain of our salvation for a certain purpose, and that purpose is the same as His, viz., the destruction of the body of sin. This means the destruction of everything that is sinful. Is it so sweeping as that? you inquire. Yes; no sin is going to be allowed to remain. All must be destroyed. Every sinner is going to have an opportunity to make a change, but if he will not change and be begotten again, then he will lose the favor, miss life, because the determination of God is that all sin and all sinners will be wiped out. The body of sin will be destroyed root and branch—every part of it. It is not our business to seek to do this now. God's time has not yet come. We will judge the world in due time. "Know ye not that the saints shall judge the world?" This will continue for one thousand years to come, so as to give every member of the Adamic race an opportunity to decide whether he will be on the side of Satan, on the side of sin and wrong and error, or else on the other side, and if he decides for Satan, this will determine his future. If he decides for God, then all these Judges will be helping him back to the image of God, and if, on the other hand, he decides to take his stand with the Adversary and oppose that which is right, then the wrath of God will abide upon him, and his punishment will mean his destruction in the second death. But this is not the case now. "God has appointed a day"—a thousand-year day; that will be the time that we will have to do with them; not now, for we are admonished to "Judge nothing before the time." We are not at the present time to try to straighten out everything by force. This force will be operating during the time of crisis or decision in the Millennial Age. The special message of the gospel is now going out to the effect that every one who has a hearing ear may turn himself about and become a follower of Jesus and a soldier of the cross. But what will these soldiers of the cross fight against? The time for the destruction of all evil will be in the future, as we read in the 11th chapter of Revelation, "We give Thee thanks, O Lord God, the Almighty, which art and which wast; because Thou has taken Thy great power, and didst reign. And the nations **[Page Q652]** were wroth, and Thy wrath is come, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great (all the sheep class during the Millennium), and to destroy them which destroy the earth"—(everything that pertains to the body of sin). But now, many in this body of sin do not fully appreciate what righteousness is, and consequently the provision of the Millennial Age has been made that the knowledge of God and of His gracious arrangements shall become known to all, with which knowledge will come the responsibility that will determine which of our race belong to the body of sin to be destroyed, and which of them, under a favorable opportunity will join the body of righteousness and be granted everlasting life. What then, can we do now? Our chief work now is in ourselves. What are we doing there? We are fighting to overcome our weaknesses and to keep down the elements of sin and of unrighteousness intrenched in our mortal bodies. But are we not to rebuke, and rule, and harass the class? No! Harass and rule yourself. Fight yourself all you please, but do not fight the class. Mind your own business! There is more trouble awakened by busy-bodying in other people's affairs than in any other way. It takes some time to know just where your business comes in, where the class's business comes in, and where everybody's business comes in. So, we are to fight against the body of sin in ourselves. The only body of righteousness is the true church of Christ. All the rest of the world are a part of the body of sin. These saints have engaged to fight against the world, the flesh and the devil, and this great battle is waged in themselves. The more successful one may be in this combat, the more that one may be able to assist others needing his assistance. The more one cultivates the spirit of gentleness, kindness, patience, long-suffering, brotherly kindness and love in oneself, the more will that one be able to help others out of their wrong condition. These saints, then, are the only present members of the body of righteousness, and

by and by they are to be associated with Jesus in the coming Kingdom in destroying this entire body of sin.

SINS—Unpardonable.

Q652:1 QUESTION (1911)—l—Is there an unpardonable sin?

ANSWER—Yes, there are many unpardonable sins. The word "unpardonable" is used in more than one way in the Bible. I presume the questioner refers to the sin unto death. There is only one sin unto death, but there are many unpardonable sins. For instance, you may do something after you have become a Christian that is partly wilful, and partly through failure to exercise the proper self-control that you might have exercised. To that extent it was your will that sinned; to that degree it was a wilful sin; to that degree it was an unpardonable sin. And what would that mean? That would mean that you would need to receive some chastisement, or stripes, for that sin. It will not be pardoned. You cannot say, "Lord, take it all away, please." It is all very proper to go to the Lord and ask him to forgive the sin. That is, to take away the feature of it that would come between you and the Lord and hinder you from enjoying his favor, but you must still expect that even if he restores you to the light of his countenance that there would be some **[Page Q653]** stripes in proportion as there was any measure of wilfulness connected with the sin. In that degree, you see, it is unpardonable, but is one that might be expiated in that degree. Now when we speak of expiation of sin we do not mean the original sin; the original is entirely expiated, and you can do nothing to get rid of it, but after you have gotten rid of original sin, and after you have become God's child, after you become a new creature, then you are on trial, and then in proportion as you may have wilfulness, in that proportion you will have stripes; and so the Lord said, some will be beaten with many stripes, and some with fewer stripes, in proportion to their knowledge, etc.

But there is a sin that is unto death. No amount of stripes will come in. No amount of stripes will be satisfactory. The individual committing that sin will die the second death. As the apostle says, "There is a sin unto death; I do not say that you shall pray for it." There would be no use to pray for it. The sin that is unto death is a wilful sin, deliberate sin, intentional sin. The apostle describes this sin unto death in the sixth and tenth chapters of Hebrews, and describes those who fall away, who renounce the Lord. Saint Peter says, speaking of some of those, that they turned like the sow to wallowing in the mire, and like a dog to his vomit. Such a person, sinning wilfully against light and knowledge, there is no more sacrifice for his sins; he has had his share of Christ's sacrifice and has misused it, and there is none remaining for him. There is a share in the sacrifice for Adam and all his children, every one of them, and they must all get their share; but whoever gets his share and then misuses it, there is nothing remaining, and his wilfully turning away and counting the blood of the covenant wherewith he was sanctified a common thing, will mean his utter rejection by the Lord.

SIN—Positive or Negative.

Q653:1 QUESTION (1911)—1—Is sin positive and negative.

ANSWER—We asked for Bible questions. You see we have to judge as to what is meant by positive and negative. I do not believe half of this audience would know, even if I did.

SIN—Living Without Sin.

Q653:2 QUESTION (1912-Z)—2—When the Apostle wrote (1 John 2:1), "These things I write unto you that ye sin not," was it his thought that it is possible for us to live without sin?

ANSWER—In reading this text and many other Scriptures we need continually to keep in mind the fact that those who are accepted of God as His children, as members of the Body of Christ, begotten of the Holy Spirit, are all classed as New Creatures and not as men. The New Creature, therefore, in this text, would be the *ye*—"that *ye* sin not," as though the Apostle said, "The object of my writing is that you might realize the responsibility of abstaining from sin and continuing in God's love." Then he informs us

how this is to be accomplished. In this as in other respects he shows that the New Creature is responsible for the body. Anyone who would say that he was perfect and without flaw, would be deceiving himself. Nevertheless, these flaws are not of the New Creature, but chargeable to the flesh. If the New Creature should sin *wilfully* it would cease to be the New Creature because the New Creature is begotten of the Spirit, **[Page Q654]** has joined in the warfare against sin, and is facing in the very opposite direction from sin.

But if any man sin, let him not, cast away his confidence in God, but let him remember that the Father, foreknowing that the New Creature could not control every thought and word and act of the flesh, has made provision for these, and has provided for us an Advocate, Jesus Christ the Righteous. He has appeared on our behalf—appeared before the Father and made satisfaction *for us*.—Heb. 9:24.

Remembering this, if we find that through lack of faith, or weakness of the flesh, a step has been taken which is contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the step and in calling upon the Lord. We have an altar consecrated with the precious blood of Christ, far superior in every way to that altar which Abraham consecrated with the blood of typical animals, and the Apostle exhorts us, "Let us, therefore, come boldly [courageously—full of faith] onto the throne of grace, that we may obtain mercy, and find grace to help in every time of need. "—Heb. 4:16.

SIN—Can New Creature?

Q654:1 QUESTION (1913)—1—Is it permissible to say, from any standpoint whatever, that the New Creature can sin?

ANSWER—The New Creature certainly can sin, for if it could not it could not die the second death, but if the New Creature sins, it means the second death, the penalty is death. The New Creature represents the mind of the Lord that has been received after the consecration has been made and the Lord grants us His Spirit. That person, thus receiving the Spirit of the Lord, is counted a New Creature in Christ Jesus. That New Creature, as long as it remains a New Creature, will not sin. There may be imperfections, but these imperfections will not be disloyalty of the New Creature. How could we be holy, representing God's Spirit, and be imperfect willingly, intentionally? Impossible. But the New Creature is a treasure in an earthen vessel, as the Apostle expresses it, and the earthen vessel has its weakness and is liable to temptation; the earthly body may make slips and mistakes, it may be even entrapped into serious sin, but it is not necessarily the New Creature which has sinned; the New Creature may possibly very much bemoan the sin; it should not be the New Creature. Whatever the nature of sin in you or me, it should be the unintentional weakness of the flesh which comes upon us in an unguarded moment. But the Lord assures us that even with these His grace will be sufficient for us and in His strength we will be made perfect, and manifestly so, in our weakness. But if the New Creature sins it ceases to be a New Creature. We cannot say the New Creature is a sinner. As soon as you receive the mind of the Lord you became a New Creature and as soon as you willingly do something which would be unholy and contrary to that, that moment you cease to be a New Creature, and so the New Creature could not sin wilfully, for this is contrary to the new nature, and if we sin under these circumstances it would be under penalty of the second death. The New Creature sometimes becomes, as it were entrapped and, *in a measure*, co-operate with the flesh, the flesh perhaps entrapping the New Creature so that it cannot really escape. The New Creature is in a measure guilty of willingness, and if **[Page Q655]** that be so we may surely expect that the New Creature will receive some chastisement from the Lord for any measure of willfulness in the matter, and, indeed, we are held responsible for the weakness of the flesh even where the New Creature does not agree at all. We have undertaken the matter of controlling these mortal bodies, and the Lord has provided the necessary assistance. If we fail to manage these bodies it must be because of more or less carelessness. He holds us responsible but "He knoweth our frame, He knoweth we are dust," and has provided a way of escape; He has provided that if any man be overtaken in a fault He will reprove him and help him out of the difficulty, help him to see as a New Creature where he was wrong. Where it has

been wholly or nearly wholly a weakness of the flesh it will be forgiven, but we must go to the throne of Heavenly grace that we may obtain mercy and grace for every time of need. The Lord desires His people to come to the throne of grace for forgiveness of their sins; it keeps us humble and helps to show us how weak and little we are and how much we are dependent upon the great High Priest for the assistance necessary to become final overcomers.

SINS—Forgiveness vs. Expiation.

Q655:1 QUESTION (1914-Z)—1—In relation to sins partly wilful, are stripes given for the portion of wilfulness? And when the sin is expiated, is it then canceled?

ANSWER—Our Lord died for the sin of Adam—for just the one *original sin,* and all sins which grew out of that original sin. This sin of Adam affected the body, mind and morals of all the race. Therefore we each have not only our own inherited imperfections to contend with, but also the imperfections of all those around us

From the time that any one is begotten of the Holy Spirit all things become new. The members of the Little Flock class have no record whatever of condemnation against them; all that condemnation is completely eliminated. The imputation of Christ's merit to their flesh made them perfect in God's sight, and they were brought forth as New Creatures.

These New Creatures have entered into a Covenant with God to walk in the footsteps of Jesus. In the present time, as the Apostle says, we have this treasure of the new nature in an earthen vessel; that is, we have it under unfavorable conditions. We have also basements from those around us and from the Adversary to oppose us. All sins, then, that are the result of these adverse conditions, and to which our will does not consent, are coverable by the merit of Christ. If any of these New Creatures *unwittingly* do that which is contrary to the Divine will, they need not remain in a condemned condition. The Word instructs us that we should go immediately to the Throne of Heavenly Grace and obtain mercy and forgiveness, and help for every time of need.

But suppose that the sin is not merely one of temptation—suppose there is a measure of wilfulness or a measure of slackness, so that the child of God is thus far responsible, what then? We answer that he may still go to the Throne of Heavenly Grace, and the portion of his sin which was unwilling will be covered by the merit of Christ. Whatever portion of the sin is *wilful* is deserving of punishment, stripes; and these stripes *he will surely get.* The Father will not allow His children to wander away without help. The stripes **[Page Q656]** complete the expiation of that sin; and it will be canceled from the record. Justice has no longer any charge against him.

But the Scriptures clearly tell us that if any consecrated child of God should sin with *full wilfulness* there would be no forgiveness whatever for that sin, and it could not be expiated by stripes. The penalty would be death—the Second Death. If he sins with no wilfulness, in full ignorance, entirely without intention, the sin is entirely forgivable, by application for the merit of the precious blood. If he sins with partial ignorance and partial wilfulness, there is a portion that would be forgiven and a portion that must be expiated.

The Apostle Paul declares that if we would judge ourselves we should not be judged of the Lord; but that when we are judged of the Lord we are chastened, that we may not be condemned with the world. (1 Cor. 11:31,32.) And this chastening that comes upon us is the proper penalty for our degree of wilfulness. The object of the Lord in meting out this chastisement is that we shall learn the needed lesson, and be more watchful.

SINS—Forgiving vs. Cleansing.

Q656:1 QUESTION (1916—1—We read: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Is there a difference between forgiving our sins and

cleansing us from all unrighteousness?

ANSWER—Notice, first of all, that this text does not refer to original sin, Adamic sin, because it says, "us," and "our sins," referring to the Church. The Church's Adamic sin has already been put out of the way before we were accepted into the Body of Christ, by our great advocate. This text refers to trespasses, as mentioned in the Lord's prayer. A trespass is not necessarily a sin. You may trespass upon some person's rights unintentionally. For instance, you might step in the way of some person unintentionally, or bump into some one, and say, "Excuse me." This implies that there has been a trespass, and that there was occasion for asking to be excused; something was done not quite right. This matter of asking to be forgiven for a trespass means, to those who have come into God's family, that one has not done as well as he might have done. He is to go to the Lord and seek forgiveness, and to assure God of his intention to do better in the future. We must acknowledge the right and get the lesson that the failure would teach. The Lord desires us to notice every little thing we do that is wrong. He wishes us to acknowledge the wrong. It will do us good. If it has not been intentional He will freely forgive it. If we have been careless, chastisement as well as forgiveness may be necessary.

The matter of cleansing from all unrighteousness is not merely the setting aside of our sins and trespasses in a legal way. To cleanse us from unrighteousness means to purify us. The cleansing is a gradual process, accomplished often through tears and tribulations. Water out of the faucet does not cleanse us the moment it touches. We use soap and do special rubbing on the places most soiled. Being cleansed from all filthiness of the flesh and spirit is also a gradual work, going on through all of our lives, and it will doubtless continue to the end. The old creature is more or less unclean from the beginning, and we will never get the old creature clean. But we are not old creatures, we are **[Page Q657]** new creatures, "holy and acceptable to God." But so long as we tabernacle in the flesh the cleansing of the flesh will be in order. Our minds must be cleansed, because our wills are clean: "Blessed are the pure in heart, for they shall see God."

SIN—OFFERING—Does Church Add Thereto?

Q657:1 QUESTION (1911-Z)—1—"What does the Church add to the Sin-Offering if the Lord gave the necessary per cent of His merit to each to make his or her sacrifice possible?"

ANSWER—We answer that it depends upon what thought is *behind* the expression "*add* to the Sin Offering." The Sin-Offering needed no addition. The *sinner* was a *man*—Adam. Our Lord left His glory and became a *man* in order that He might redeem *man*. When a perfect man's life was given for the other perfect man who sinned, it constituted a sufficiency, or as the Scriptures express it, a *Ransom-Price.*

This word "*Ransom*" (1 Tim. 2:6), in the Greek (*antilutron*) signifies a price, as *an equivalent;* a *satisfactory* price. Consequently there is *no addition* needed to the Ransom which our Lord gave and *nothing could be added* to it, for *we cannot add* to that which is *already complete.* If the price of an article is $1 and you add $25 to it, you are not really adding anything to the *price,* for the price is *only $1,* and the other dollars added on neither *affect the price nor are necessary, in any sense of the word.*

There is another sense, however, in which the Church has a share with her Lord; namely, Not only was our Lord Himself the Ransom-Price for the world, but in order that He might be highly exalted and receive the reward of the divine nature, it was *necessary* that He should *die.* So, then, the death of Christ effected *two* things; first, it was the Ransom-Price for mankind; second, it was the condition upon which He would obtain his glorious reward—the divine nature. If He had not been obedient *even unto death,* then He would not have been highly exalted.

As the Apostle says, "And being found in fashion *as a man,* He *humbled Himself* and became obedient unto death, even the death of the cross. Wherefore [*On which account*] God also hath highly exalted Him and given Him a Name which is above every name." (Phil. 2:8,9.) *He could not,* therefore, *have been exalted to that high position except by obedience unto death*—obedience to his covenant. Had He failed to

carry out His covenant of sacrifice, *He would have failed* to gain his glorious reward, and also failed *to be satisfactory price for mankind.* But *He did not fail*. He attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's Plan that takes in the Church as well as Jesus; the Head of the Body, the head of the Church; and so the Apostle says that God *foreknew us* also by Jesus. (Rom. 8:28-30; Eph. 1:4,9-12.) Not that he foreknew you and me as *individuals*, necessarily, but that He foreknew a Church, a class; He had fore-intended the gathering of such a class, or Church, from the beginning. It is just as much a part of the Divine Plan that the Church, the Body of Christ, should be called to walk in His steps, to be dead *with Him,* to present their bodies living sacrifices, as it was a part of the Divine Plan from the beginning that Jesus should do these things. The difference between Jesus and the Church is that *He was perfect,* holy, harmless, undefiled, **[Page Q658]** separate from sinners; and therefore, His death could be in the nature of a *ransom-price*—all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have His merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

SIN OFFERING—Re the Church.

Q658:1 QUESTION (1911-Z)—1—Does the church share in the Sin-Offering?

ANSWER—The Merit of Christ consisted in His keeping of the Law and in His obedience to the Father in the laying down of His life. That life which He laid down was the price. It was placed in the hands of Justice when He died—"Father, into Thy hands I commit My Spirit." All passed into the hands of the Father and it remains in the hands of the Father—a Ransom-price. When God raised our Lord from the dead He did not raise Him a human being, but a being of the highest order.

As the Scriptures declare of the Church, so it is true of the Head of the Church, for we follow in His footsteps. Of the Church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1 Cor. 15:42-45.) Our Lord was raised a *quickening, a life-giving* spirit. (1 Cor. 15:45; 1 Pet. 3:18.) It was a *man* who forfeited his life; it was a *man* also who gave Himself a price in offset. (1 Cor. 15:21,22.) The sacrifice of our Lord's human nature *remained a sacrifice on behalf of the world*. Has He given it to the world yet? No. What has He done with it? Merely committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of Divine Justice. For what object? That it may be applied. How applied?

First of all, in an imputative sense, in this Gospel Age, it is applied to all those who come unto the Father through Him. He imputes it to these after they have turned to the Father in faith and have come to the point where they can say, "I present my body a living sacrifice;" "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imputes to them enough of His merit to make their sacrifice good. They, of themselves, have nothing to offer that God could accept; for, "There is *none* righteous; no, *not one*."—Rom. 3:10.

Here the great Advocate applies, or imputes, a sufficiency of His merit, already in the hands of Justice, to make these perfect in the sight of Justice. Divine Justice can then accept the sacrifice; and the acceptance of the sacrifice is manifested by the impartation of the Holy Spirit, the begetting of the Spirit; and that which is begotten of the Spirit will, in the resurrection, be born of the Spirit, unless in the meantime there be something to paralyze, or vitiate, the condition. If one thus begotten of the Spirit lose the spirit, become dead to spiritual things, then he is indeed "twice dead," as the Apostle says.—Jude 12.

But now, in the case of those who are thus accepted of Christ, what have they to do with the Sin-Offering? We answer that we should not know what they have to do if God did not show us; but God first makes a picture of the matter in the Old Testament. He made, with the Jews, a **[Page Q659]** typical Day of Atonement, which prefigured what will be done during this Gospel Age and during the period of Messiah's reign. What is this? It is the work of reconciliation between God and men. How did the type

show this? The Day of Atonement had various features. It began with the offering of a bullock; and that bullock represented the offering of the Lord Jesus Christ on behalf of the Church. The blood of the bullock was sprinkled upon the Mercy Seat for the household of faith.

These goats represented you and me and all of God's people who have offered their bodies living sacrifices, holy and acceptable. (Rom. 12:1,2; Heb. 13:11-13.) Only one of these goats became a follower of the bullock and had experiences exactly the same as the experiences of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus and who are partakers with Him of His sufferings at the present time and will have a share with him in the glory to follow.

The other goat represents the class which does not go voluntarily to sacrifice, but which, without turning to sin, fails to make a willing sacrifice. Therefore this class is treated as the "scapegoat" and dealt with accordingly, being driven into the wilderness condition for tribulation. The Apostle seems to refer to this class when he says that some are thus dealt with "that their spirits may be saved in the day of the Lord Jesus." (1 Cor. 5:5.) These are not the Bride class, but a servant class.

In the 45th Psalm we have the picture of the Heavenly Bridegroom and can see how He introduces His Bride to the Heavenly Father, the great King. Next follows the picture of the Bride, who is described as "all glorious within," and who is to be brought unto the Heavenly King in fine needlework and wrought gold. Then we have a third picture, "The virgins, her companions that follow her," and who also shall be brought unto the King. These represent the other class, the "scapegoat" class, who do not voluntarily go into death, into sacrifice, and who, consequently, cannot be counted in as members of the Bride.

Because the Scriptures show this Sin-Offering, therefore, we believe in the Sin-Offering: and because the Scriptures tell us that we are to be sharers in this matter, therefore we believe it. Where does the Apostle so state? We answer that he says to us, addressing us as the "Lord's goat" class, "Let us go forth unto Him without the camp, bearing the reproach with Him." He also says that the bodies of those beasts whose blood was brought into the Most Holy to make atonement for sin, were all burned outside the camp. (Heb. 13:11-13.) What beasts were those? *Only the two.* The bullock and the Lord's goat were the only ones. The Apostle urges that we were represented by this goat. "Let us, therefore, go forth unto Him without the camp." All that was done with the bullock was done with the goat. Let us, then, if we would walk in His steps, share with Him in His sacrifice—"Go to Him without the camp, bearing His reproach with Him;" for "If we suffer with Him we shall also reign with Him;" we shall be glorified together.—2 Tim. 2:11,12.

SIN-OFFERING—Beginning and End in Type.

Q659:1 QUESTION (1916-Z)—1—In the type, where did the sin-offering begin, and where did it end?

[Page Q660]

ANSWER—The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose; but it became the sin-offering the moment when the high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts—a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the Divine Purpose and arrangement, the great High Priest, Jesus, was to offer two sacrifices—the Lord's goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus Himself. In the type, therefore, the killing of the sin-offering was not ended until the *goat* of the sin-offering was slain. There it was that the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of these animals to Jehovah God, as shown by the high priest's taking first the blood of the bullock, and afterwards the blood of the Lord's goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

SIN-OFFERING—Beginning in Antitype.

Q660:1 QUESTION (1916-Z)—1—In the antitype, where did the Offering for sin begin?

ANSWER—In the antitype, the Offering for sin began when Jesus presented Himself at Jordan in compliance with the arrangement already entered into with the Father. There, according to the statement of the Apostle, our Lord gave Himself, surrendered Himself, made Himself an Offering for sin. He has continued the work during this Gospel Age, offering up those who accept His merit and who voluntarily become His footstep followers, surrendering their wills to him. He offers these as a part of *His own sacrifice.*

After Jesus had finished offering His own personal sacrifice, He ascended up on high, and there made a presentation of His sacrificial merit to the Heavenly Father on behalf of the Church class, as symbolized by the sprinkling of the blood of the bullock in the Most Holy of the Tabernacle, for the high priest and his house. He will ultimately finish the work of sacrifice when the last member of the Body of Christ shall have tasted death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter by offering the Sin-offering "for all the people," by presenting the merit of the "better sacrifices" to Jehovah God, the actual *merit* being in Jesus alone.

SISTERS—Taking Part in Prayer Meetings.

Q660:2 QUESTION (1905)—2—Do you advise that the sisters take part in prayer in our meetings?

ANSWER—What do the Scriptures say? The Apostle says that the sisters took part in prayer. "If the sisters pray with uncovered heads they dishonor the head." You will not find me taking away any power from the sisters that the Scriptures recognize.

SISTERS—Restrictions in Sixth Volume.

Q660:3 QUESTION (1910)—3—We should be glad to know if the restriction put upon the sisters in Volume Six has reference to **[Page Q661]** Bible studies, where brethren are present. Kindly tell us to which meetings these restrictions are applicable.

ANSWER—It is, of course, dear friends, rather conjectural just what the Apostle had in mind when he referred to these. What we believe to be a reasonable interpretation of the word, is that he refers to meetings of a public nature, not those of the character of the Scripture studies. Our thought is that he has reference particularly to public, rather than to private or semi-private meetings. At the same time, if I were a sister in a Bible class, if it were a small one, I should feel free to ask any question as any opportunity came, and if any question before the class was not thoroughly stated in my judgment, I would feel free to express myself upon the subject in an indirect manner by saying something like this: How would this answer, how would this thought agree with such and such a question? Thus I should think I would be doing just as much as if I made a whole discourse upon it, and thus throw it open to others by asking a question. I do not understand that the apostolic restrictions were to asking questions. If I were a sister I should feel free to ask questions and I should conserve my influence, and feel that I were using it to good advantage in putting it in such a form rather than in saying, I do not agree, I think it is so and so. I would ask the question, How does it agree with this and that? If not fairly stated, I would say, How does it agree with such and such? If people would allow me to ask questions, I could go into all the churches and soon have them upside down. To my understanding it is no special restriction, but it is really in some respects to the advantage of the sisters, in putting them into this ladylike position.

SISTERS—Teaching Without Usurping Authority.

Q661:1 QUESTION (1910)—1—I suffer not a woman to teach, nor to usurp authority over a man. Can this be meant to understand that a woman may teach if she does not usurp authority over a man?

ANSWER—Well, suppose I were a sister and moved into a neighborhood and desired to exercise my

influence in scattering pamphlets, etc., and suppose some of my neighbors got together and said, I wish you would tell us more of this, I would understand that it would be the Lord's will for me to tell all I knew, but as modestly as possible, which is appropriate for a brother also. I would try to bring out all the truth and facts that I was familiar with, and the fact that some of those in the neighborhood who had no knowledge of the truth were males, would not hinder me if they requested me to explain the matter. I would think it entirely proper.

SISTERS—Re Asking Blessing at Table.

Q661:2 QUESTION (1910)—2—Similarly, what shall we do at the home table in asking blessing upon the food? Perhaps the father would never think of asking a blessing. I, the wife, have been in the habit of asking the blessing. Should I continue to ask the blessing?

ANSWER—You should continue if he is in sympathy, if he is agreeable to it. So I would say to the husband, shall I ask the blessing, is it agreeable to you? If the husband is not a Christian I would still recognize him as the head of the family, and as such I believe that instead of saying, I will ask a blessing and you can't say anything about that, **[Page Q662]** I would think the other way would be better—Husband, have you any objection to it? Or if he said, I approve of it, then you have authority and you are not assuming authority in any sense of the word.

SISTERS—Re Taking Part in Bible Study.

Q662:1 QUESTION (1910)—1—Should sisters take part in Bible study in chapter and verse, as you advocate?

ANSWER—If you find anything in the Sixth Volume that covers this point, I know of no change in my mind as written there. I would suppose that the general sentiment behind the Apostle's instructions seems to be this, that in the Church the male represents the Head and therefore is a type of Christ, who is the Head of the Church. Now the Church is not to teach Christ, but Christ is to teach the Church, so in connection with the picture of the male and female, it would not be for the woman to teach the man. That seems to be what the Apostle suggests. It would be a mistake to go to the extreme, as some of the friends, who say this refers to teaching in schools, or what not. The Apostle is speaking of the Church and not of the family. It is right that the mother should instruct the family, and it should be maintained and nothing that the Apostle says, to my mind, bears any contradiction, but in the Church "let your women keep silent," the Apostle says. I am not saying it. Some of the friends think that I am saying it. I want you to know I am not. I think I would rather have been inclined to have gone to the extreme, to have given them too much liberty. I am not left to choose in the matter, neither are you, my brother or sister. If I were in the place of a sister, I would like to do his will and he would be pleased if I did his will. Therefore I think that in the more public meetings in the Church, that the sisters would do well to take a secondary place and be comparatively quiet. I would understand that in a small meeting where questions were being passed around it would not be wrong for a sister to ask a question. I think that if I were a sister and were allowed to ask a question, if I had any truth to bring out, I would not have much trouble in asking such questions as would bring it out. If our friends of the various denominations would allow you and me to go to some of their meetings and we were allowed to ask them some questions, we would get a lot of theology in very quickly.

SISTERS—Leading in Prayer.

Q662:2 QUESTION (1911)—2—Is it unscriptural that a sister should lead in prayer in a Prayer meeting?

ANSWER—The Scriptures do not give sisters the same prominence in public worship that they do the brethren. The woman represents the church, while the man represents Christ; as the Apostle says, "The head of the woman is man, the head of the man is Christ, and the head of Christ is God." In this order, therefore, the Scriptures teach that woman as representing the church should hear the Lord. In other

words, the least prominent place should be taken by the sisters in public service. This does not, to my understanding, mean that a sister should not engage in prayer. I would think that in a public meeting like this, it would be very improper for a sister to lead in prayer. If it were a cottage meeting, or a small meeting, a little circle, or a **[Page Q663]** family circle, and she were asked to lead in prayer, I would understand that it would be entirely proper; and if I were asked any question then as to whether she should have her head covered, I would say that the apostle says "yes"—that if she engages in prayer, she should wear a covering on her head—"not merely her hair," as the apostle says, but if she wears a covering of hair that she also wear an additional covering. This, he says, is to indicate that she recognizes she is not the head, and in this sense of the word she is representing the church, which does not pretend to speak, but rather to hear, the Lord.

SISTERS—Answering Questions Without Being Called Upon.

Q663:1 QUESTION (1912)—1—Is it scriptural for sisters to answer questions or give scriptural references unless specially called upon by an Elder?

ANSWER—My thought would be that this is not teaching. To answer a question in a Berean Study is not teaching. If any of the class in a school were to give an answer to the teacher, that scholar does not become the teacher, does he? It shows how very clearly he has understood his lessons. In this matter of the Berean Studies it would be entirely proper for every one of the friends present to take part. Some of the answers of the sisters are indeed very good. If we do some thinking on the lesson we will have an answer, and why keep it whether the one having the answer be a brother or a sister?

SIXTH VOLUME—Re Omitting First Chapter.

Q663:2 QUESTION (1910)—2—What do you think of the suggestion to omit the study of the first chapter in the sixth volume as not being so spiritualizing as the other part?

ANSWER—Well, I would think that each one in the class has a right to his judgment, and if the whole class by majority vote decided that way then I would have nothing to say; but before they took their vote on the matter I would say that I think the first chapter of the sixth volume is one of the best in the book. But I always submit to what the class says. I think that is a good spirit for every elder and deacon to have in mind—the class by its vote represents the Lord. The elder is the representative of the Lord through the class.

SLEEPING AND DRUNKEN—Classes Represented.

Q663:3 QUESTION (1911)—3—"Therefore let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night; and they that are drunk are drunken in the night." What class would represent those who sleep, and those who would be drunken?

ANSWER—The apostle is here using an illustration, and he informs us that much of the drunkenness of that time was in the night. We know that much of the sleeping is done at night, and he tells us that drunkenness was common in the night. And he tells us that we are children of the day, and that while this is night time, and we are obliged to walk in this night time, we are not to be asleep with the world; we are to be awake; we are the children of the morning, children of light—not children of darkness. Therefore, let us not be stupefied, let us not be intoxicated with the spirit of this world. You remember, in Revelation we read that the harlot woman who sat on the beast had in her hand a **[Page Q664]** cup, with which she had made drunk all the nations of the earth. Thus cup, we understand to be a cup of false doctrines, misrepresentations and misunderstandings of the divine teaching, and that the whole world has been intoxicated by these false doctrines.

SMITING JORDAN—Pastor Russell's Dying Statement.

Q664:1 QUESTION (1916)—1—What about Smiting Jordon?

ANSWER—Someone else will have to do that.

SON OF GOD—When Our Lord Became Such.

Q664:2 QUESTION (1911)—2—When did our Lord become the only begotten Son of God?

ANSWER—We answer that he was always the only begotten Son of God. And all things were made by him—God's power operating through him. He, therefore, is the one whom the Father begat, and the only one whom the Father begat; all the others were created by and through his power, he being the agent of divine power in all creation.

SONS—Adopted or Actual?

Q664:3 QUESTION (1910)—3—Are the consecrated adopted sons of God or real sons of God?

ANSWER—Well, I think we speak from both standpoints, dear friends. We speak of having been adopted into God's family. We can already speak in that way. Even our flesh is adopted by Him, because it belongs to us. Even our children are adopted in the sense of being brought under the supervision of His divine care. When God accepts us, he begets us of the Holy Spirit as New Creatures, and calls us sons of God, and we are thus really sons of God—real sons of God begotten of the Holy Spirit—under present conditions, when it has not yet been determined whether we shall make a failure of it; and he now speaks of us as being adopted into His family. We are adopted under certain conditions, with certain promises. So the thing is not settled with you whether you are going to be a son of God or whether you may die the second death; that depends on how you are going to do. But from the one standpoint it would be especially proper to speak of ourselves that we are adopted and that might include our flesh and all our earthly interests. God has adopted us, he has taken us just as we are—not for worthiness of our own, but because we have come in His appointed way, with a heart's desire of being in harmony with Him; but the New Creature which would be the real son of God is not yet fully developed. A child that is merely begotten is not a son in one sense of the word, you see, and so we will not be sons of God in the full sense of the word until our resurrection birth, as Jesus was the first that was born from the dead. So we also are to be born from the dead and have our resurrection birth, or change, or completion of our New Nature, as sons of God. In substance, then, condensing the matter, we are now said to be adopted into God's family, and conditionally treated as His sons just as though the whole matter were finished; but the reality of our sonship and the finishing of the matter will be when we shall have passed beyond the vail, having heard his "Well done."

SONS—Actually or Reckonedly.

Q664:4 QUESTION (1911-Z)—4—Are consecrated believers actually or reckonedly sons of God.?

[Page Q665]

ANSWER—Consecrated believers are *actually* sons of God. The Scriptures so state the matter. "*Now are we the sons of God,* and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John 3:2.) Old things have passed away and all things have become new. (2 Cor. 5:17.) Either you are a son of God or you are not a son of God. If you have made the proper consecration and God has begotten you of the Holy Spirit, you are a son of God. It is just as well, dear friends, that we have this matter clearly before our minds.

In England a business man said to us after one of the great Albert Hall Meetings, "I was out to hear you at Albert hall, and you discouraged me very much." At first we did not know what he meant. As he proceeded we found out. He said, "I had been thinking that I was a good Episcopalian, and that if God had anything good to give away I should be sure to get it if any one would. From the way you talk I see you think there is only a 'little flock' which gets these good things which the Father has. You have quite upset my faith."

When we came to understand what the gentleman meant we told him that we were very glad, for we wanted to *wake him up* before he should die with such a misunderstanding of God's terms. God is not calling people who say, "I would rather serve You than go to hell, but that is all the interest I have in you." God is calling those people who *love righteousness* and *hate iniquity*. Of that kind He is getting the number He wants for his special place—to be joint-heirs with His Son. He is not calling the remainder of mankind. *After this Gospel Age* will be the time for those on the earthly plane to receive their blessing, to reach human perfection.

But the only ones which will ever get the spiritual or high calling are those who are saints. How can we suppose that God will exalt to association with Jesus, as members of His Body, any who are not saints at heart, pure in their intentions, *especially pure*—loyal to God to the *very core?* Would you expect Him to take any others? You would not even respect the Government of God if you knew He would have all sorts of people in highly exalted places and give them the divine nature. If you believed such to be the case you must lose all respect for the Almighty's Government. But when He tells you that all those who will be highly exalted to association with Jesus will be copies of His Son, you will say, "That sounds right." It *is* right. The Lord's ways are just and righteous altogether. If we should never make our calling and election sure we would say, "True and righteous are Thy ways, Lord God Almighty."

But we could never count it right if anyone should be roasted through all eternity in Purgatory for a time. We could never agree to the righteousness of that. Such ways would be most *unjust.* There is no one who for his shortcomings could ever warrant the sentence of eternal torment, or even one hundred years of torment, or even *one year* of torment. It could not be right for poor, imperfect human beings to be held responsible for perfection and to be tormented because of coming short of it. But you know, and everybody knows, that to whatever extent you co-operate with **[Page Q666]** evil, to that extent you will bring upon yourself degradation mental, moral and physical; and every step you go downward must be retraced, if you attain to anything good in this life or in the life to come. There is a righteous recompense of reward as the Scriptures say, to the righteous as well as to the evildoers.

SONS OF PROPHETS—Their Antitypes.

Q666:1 QUESTION (1911)—l—We read in Second Kings, respecting the sons of the prophets. Whom do they typify?

ANSWER—I am not sure they typify anybody. It is unnecessary to think that everything is a type, you know. But if they are types at all, they would seem to be types of religious people who were living at that time, who would not be identified either with the Elijah class, the little flock class, or with the Elisha class, but others who would he outside, who would be more or less interested in everything that would be going on. There are today many people in the world who are very nice people, very much interested in religious things, but who do not belong to either the Elijah class or the Elisha class. As we understand it, these people will get a blessing, will have the favor of God in a certain sense, and yet not have either of these special favors represented in these two classes.

SONS OF PROPHETS—Who Are They?

Q666:2 QUESTION (1916)—2—Who are the sons of the prophets spoken of in the recent Towers?

ANSWER—I do not recall the connection. We have spoken of the sons of the prophets many times in the Watch Tower. I presume that the reference might be to that passage in second Kings in which we have described to us how Elijah and Elisha went from one place to another until they came to Jordan, and these sons of the prophets at different places said to Elisha, "Knowest thou that the Lord will take away thy master from thy head today?" and after the two prophets had crossed over Jordan, Elijah had been translated and Elisha returned and recrossed the Jordan, these sons of the prophets recognized Elisha as having his master's mantle, but wondered where the Lord had taken Elijah and afterwards sent messengers to hunt for him. Elijah represented the Little Flock and Elisha the great company who are also

the Lord's people, and to some extent associated with them but are not so zealous for the Truth as the Little Flock, and these sons of the prophets have more or less interest in both the others. This picture seems to indicate that, after the separation has taken place between the little flock and great company, there will be still another class of righteous people more or less connected with the Lord's people who are included neither in the one class or the other—neither the Elijah nor the Elisha class—but who are posted somewhat, and who will be saying thus and so.

SOUL—Bible Definition.

Q666:3 QUESTION (1913)—3—What is the soul, from the standpoint of the Bible? Is it immortal?

ANSWER—This is a large question for a question meeting. It would take an hour to discuss the soul properly. I will tell you what a Methodist bishop said, and perhaps that will be of great value to some. He was asked to give a definition and said, "A soul is without body, shape or parts; it has **[Page Q667]** neither interior nor exterior, and you could put a million of them in a nut-shell." He might equally as well have said a billion, or a thousand million, because the bishop merely described nothing. Without interior nor exterior—that is nothing. Without body, shape or parts—that is nothing. How can you fill a nut-shell full of all kinds of nothing?

According to the Bible the soul is a very different matter. We find that people, in discussing these matters, use soul and spirit interchangeably, sometimes one and sometimes another. But the Bible distinguishes, and we are not to mix these terms. You know what the body is, and what the spirit of life it *is*. The body of Adam was formed out of the dust of the ground. That was his form, his shape. God breathed into his nostrils the breath of lives (plural), the breath common to every living creature. The difference between Adam and the other creatures was not in the breath, or spirit of lives. Man had the same kind of spirit of life. The difference was that man had a finer organism. How do we know? Stand a man alongside of a dog. Look at their heads. The one slopes back; there is no place for the intellectual qualities at all, or at least a very small place for the thinking apparatus man has. He has more brain than the dog. If we could make a dog with the same head as a man, he would think the same as a man. But God did not endow the dog, or any other brute, with the same capacity as man. He was in God's likeness, because he gave him the superior mental powers. When the breath of life entered the organism man began to move his arms and hands, his brain began to work, he began to think. The Bible calls that the being, the individual; not the body, not the life, but the thing that results from these, the soul. The Bible always addresses the soul, not the body. You would never think of talking to my hand. You would think, "What does the hand know about it?" You do not address my brain, but my intellect. The brain is the centre of the intellectual power. It is that power you are addressing, not the matter of the brain. You are addressing me, a thinking personality.

As soon as the breath of life leaves, the body would be as before. The spark of life having gone there would be no soul. Where does the soul go? It would not go anywhere. We have a candle. You blow out the light (not out of the window), I mean you extinguish it. It does not go to some other place, but is simply extinguished. So with man. When the spark of life is extinguished the soul is dead. The Bible says the soul is asleep, using a very beautiful figure of speech. God has provided for a future life. We say in one breath that the man is dead and in another we say he is merely asleep, because God has promised that he shall be awakened. It is not the body that shall be awakened; it shall return to the dust, and the spirit shall return to the God who gave it. But how could the spirit return to God unless it wiggles off in some way? The spirit of life is the privilege or power of life. This privilege was granted to Father Adam under certain conditions. As soon as he violated the conditions he forfeited the privilege. He did not die that minute. God allowed him to hold on to the spark of life as long as he could and fight the thorns and thistles, but when he died it was his no longer. It was in God's hands, as you might give a man an option on something. Suppose I give you an option **[Page Q668]** on my coat until to-morrow morning. Then I would say, the option is out; the privilege is broken. So man was given the privilege of living if he would

continue in harmony with the Creator. That right which was given him passed to God when he died; it was no longer his right. When Adam's children were born they had only the spark of life which he had given them. When they died their right to life returned to the giver of life.

How can they ever get life? Another way has been provided, through the great love of God; and it is only by appreciating the very great love of God that anyone will ever have life again. He that hath the Son hath life, and he that hath not the Son shall not see life. The whole arrangement is bound up in Christ. When Christ shall come to establish His kingdom, and the time for the awakening of the dead shall come, all shall come forth from death. Not that the body will be awakened; its elements may be scattered over the earth. What the Bible says is that God shall restore that soul. "Thou wilt not leave my soul in sheol." God raised Jesus from the dead; He did not leave His soul in death. So every human soul shall be raised, but not the body.

An infidel propounded the question. A man died and was buried at the foot of a large tree. Years afterward they had occasion to dig down at the base of that tree, and they found that the roots had absorbed the body, and had taken the shape of the man's body. The tree had been used for various purposes; some had been shipped to different parts of the country, and how could that man get his body back? How could God resurrect that body? He was stumbling over thoughts which God never put in the Bible. The Scriptures inform us that God will give that man a body as it pleaseth Him. Those who are of the church will have spirit bodies, and the world will have human bodies. What the Lord guarantees is that the soul, the being, shall come back. God will see to it that the body produced will be a perfect counterpart of the one that went into the tomb.

SPIRIT—Re His Word.

Q668:1 QUESTION (1905)—1—How is God's word spirit?

ANSWER—God's word is spirit in the sense of its being a power or influence. You can have the power of the spirit. Spirit and influence are powers that are not visible, like wind. The thoughts in the Bible are God's word, not simply the ink marks. What goes into a man from God's word is nothing that can be seen. God's word is the spirit of truth—a power.

SPIRIT—Composition of Spirit Body.

Q668:2 QUESTION (1905)—2—What do you understand a spirit body to be?

ANSWER—The kind that our Heavenly Father has and the kind that our Lord Jesus now has, since he is a life-giving or quickening spirit. It does not yet appear what we shall be. We have a general knowledge that it is not a fleshly body, but we cannot say that it is thus and so. There are two kinds of bodies, and if we are faithful we will get the heavenly or spiritual one.

SPIRIT—Re Flesh and Bones.

Q668:3 QUESTION (1905)—3—Why did Jesus say, "A spirit hath not flesh and bones as you see me have?"

[Page Q669]

ANSWER—When our Lord used these words he was appearing in the flesh, otherwise, to have appeared as a spirit being would not have served his purpose as well. Paul fell down as dead when given a glimpse of our Lord's spiritual body. Suppose all the apostles had fallen down as dead? What proof would that have been that it was Jesus? Appearing as he did proved two things: first, that he was no longer dead, and second, that he was changed from what he was when they knew him before. They were not yet begotten of the Holy Spirit, and he needed to bring the matter down to their comprehension; also to show them that their ministry must be a different ministry.

SPIRIT—Body Not In Us.

Q669:1 QUESTION (1905)—1—How can a spiritual body dwell in us?

ANSWER—It does not dwell in us. What can dwell in us is the spirit of God. This is treated at length in the fifth volume of Millennial Dawn, which please read. The spirit of God may dwell in us richly in the sense of the mind of God dwelling in us.

SPIRIT—Receiving Holy Spirit After Quickening.

Q669:2 QUESTION (1909)—2—Does the child of God have after quickening any other means of receiving the Holy Spirit than through the Word?

ANSWER—Yes, I think so. We are quickened by the spirit and receive the spirit of the Truth through the Word. We see the Lord's directing influence in our affairs in his providential care over us and in our experiences of life in those things which others would say were accidental. We can receive the Holy Spirit through intercourse with the brethren, whether through the printed page of Bible or "Watch Tower," or hymn book. It is the Holy Spirit and influence of God and he has provided these various instruments. "When He ascended up on high He led captivity captive and gave gifts unto men." These the Apostle specifies: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers"—the holy spirit comes through these several ways to the building up of the Church in His most Holy faith, "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

SPIRIT—Begetting—Where Does It Take Place?

Q669:3 QUESTION (1912)—3—Where does spirit-begetting take place?

ANSWER—It takes place wherever you happen to be when you give yourself to the Lord and He accepts your consecration. If He accepts your consecration He will give His spirit, which marks the acceptance.

The questioner may have had some other question in mind; he may have meant, Where in the Tabernacle system does spirit-begetting take place?

If that be the thought, my answer would be that it is shown by his passing under the First Vail. The person who is spirit-begotten is the one living by faith whose human will died. Only such are accepted at all of God, and such are immediately inside the First Vail.

[Page Q670]

SPIRITS IN PRISON—Re Dead Knowing Nothing.

Q670:1 QUESTION (1911)—1—If, as you say, the Bible teaches that the dead know nothing, who are the spirits in prison? And how could the Lord preach to them?

ANSWER—There might be worse questions than that. That is a Scriptural question anyway. It is a very good question, and I am glad that it comes up. The spirits in prison St. Peter mentions, and he does not tell us that they are human spirits in prison; he does not say a word about their being human spirits; he says they were spirits that suffered in the days of Noah when the ark was preparing—these were the spirits to whom Jesus preached when he died and rose. What spirits are they? Those are some of the same spirits that the apostle Peter and the apostle Jude both mention. Those spirits who kept not their first estate. God cast down to *Tartarus* and restrained them in chains of darkness until the judgment day. They are mentioned in the fifth and sixth verses of Genesis, where we read, "God saw that the whole earth had become corrupt, and the sons of God saw that the daughters of men were fair, and took to themselves wives of such as they would." They were the angels before the flood. At that time the angels had the power of materialization as more recently the holy angels have been privileged to manifest themselves. For instance, the angel of the Lord appeared to the mother of Samson. They thought they were talking to a

man, but it was an angel, because he ascended in the flame of the altar, and disappeared. So again, we read, when Abraham was dwelling in the plains of Mamre he lifted up his eyes and beheld three men coming unto him, and he received them, he made them welcome, and prepared a dinner, and they ate and talked with Abraham. Paul mentioning them, said, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." He is referring exactly to what Abraham did when he entertained those angels unawares. They appeared as men, and they were men to all intents and purposes until they had performed their work, and then they dissolved and became spirit beings again. Of those who came to Abraham, we read that one was the Lord before he became a man at all. He was a spirit being at that time, and had power to appear as a man, or in any other way, just the same as an angel could, and the other two were angels who went down to Sodom, and delivered Lot and his family before the city was destroyed by fire. So, as the holy angels thus appeared to Abraham, and ate with him, and talked with him, and had all the functions of a man, just so with the angels prior to the flood. All the angels had this power, and not merely the good angels, for they were all originally good, but at that time, they had that privilege when they had the work before them of trying to help man out of his trouble and degradation. Instead of helping mankind back to perfection the sin amongst mankind drew some of these angels from their former estate, from their original love for the spiritual plane, and they preferred not only to take the human form to appear to man, but preferred to live as human beings; and they left their habitation, the heavenly or spiritual condition, and lived as men in the world, and they had wives, and raised families, and their children were men of renown; they were gigantic in size. God beheld that the whole earth **[Page Q671]** had become corrupt; the influence of those demons among men had a corrupting influence in the whole world, and the imagination of the human mind was evil, and only evil, and that continually; and God said: "I will destroy man from the face of the earth." And he brought the flood of water on the earth and destroyed these giants as well as mankind that were imperfect. Now, how long that was going on we are not told, but we have reason to believe that it was going on for at least one or two centuries. Why? Because at that time no one was counted a man until he was a hundred years of age. Adam's children were nearly always a hundred or more before they had any posterity of their own. They did not reach manhood's estate until they were about one hundred. And their posterity were men of renown, they were giants. That signifies to my mind that this condition of things had prevailed at least one hundred years previously. Now Noah was perfect in his generation; there was nothing impure, there was no corruption from the angels in Noah's stock, as indicated, nor in his family, and these were the only ones in the whole world. At least we do not know of any others. All the rest were drowned in the flood, and these only were carried over; and they were declared to be perfect in their generation—generated perfectly. Now these angels that fell at that time, the apostle Peter says, and also the apostle Jude, that God sentenced them, restrained them in chains—not literal chains, but chains of darkness, so that they could not materialize, so that they could not come out into the light. They were restrained until the judgment of the great day. There is rather an intimation there as we get nearer to the judgment of the great day. The Lord may permit these angels to break over those chains of darkness, and I believe that is the teaching of the Word, and we may expect these demons to give us a terrible time in the world, and that will be a part of the great time of trouble that is coming. That is my firm belief. There is more or less of speculation about that, but I wish to differentiate it from other things on which I do not speculate. You remember in our Lord's time he cast out these demons. They could not materialize, so the next best thing was to try to get possession of human bodies, and they would possess a human being. They would get into him, and so anxious were they to do so, that we read on one occasion there was a legion of them in one man. They said, "Our name is legion." God has given us a will whereby we can resist this intrusion, and I would warn everybody against these evil demons. They are still working at the present time. They represent themselves as being the dead, and all spirit mediums are really mediums of these spirit demons. The demons know about your dead friends, and they can answer all the questions about them.

So during all this time, some of these angels may long to be back in the fellowship with God. I always find, my dear friends, that if you put bad people together, they are unhappy, and I imagine that when all

of these demons were cut off from the fellowship with God they wanted to get mixed up with humanity to get a little comfort and variety. They did not know what God was going to do with them; they believed they were to be destroyed, and they understood that to be the end of everything out of harmony with God; but they were waiting in this uncertain way. Then came **[Page Q672]** the time when they beheld Jesus when he left the glory he had with the Father, that he had humbled himself and become a man, that he had died, the just for the unjust, then they saw that, in obedience to the Father he had died, and then that the Father had raised him from the dead, and it spoke a great sermon to these fallen angels; it was a wonderful sermon he was preaching, not by words, but by actions; he preached by obedience to the Father's will. Then again, when he was exalted above angels and principalities and powers, it was another lesson to them, for they saw that God had rewarded him for obedience, and realized that God had punished them for their disobedience—Now if God is doing all this for the redemption of mankind, it may be our great God will have some compassion upon us and perhaps he will do something for us. So, it became a sermon for them, and there is an intimation in the Bible that God may do something for them. That intimation is given by the apostle when he says that not only will the church judge mankind, but also, "Know ye not that the saints shall judge angels?" We are not going to judge the holy angels; they will not need any judging; the angels that will need judging will be the fallen angels. Just how we will do it I do not know, but the apostle's words are there, and I take it for granted they mean something; and I believe something in their lives demonstrates whether or not they might be granted some future opportunity to show that they had learned a great lesson from their sins. But we have no reason to think that many of them are in this condition of repentance; no reason to think that many of them received or accepted any message of grace, because all through this Gospel age these demons have been fighting hard, and the apostle charges up against them those doctrines of devils, doctrines of demons, that have so troubled you and me and the whole Christian world. You will find they have given all these devilish doctrines to the heathen. Go to any heathen nation and you will find that they all believe practically the same thing, that the devil told us, only he made it worse with us, and he got us more fooled than even the heathen have been with respect to the future. No heathen man believes as badly of his creator, of the great God, as we Protestant nations have believed.

SPOTS—Spotting Our Garments.

Q672:1 QUESTION (1906)—1—What sin, or sins, spot the robe?

ANSWER—I suppose the reference here is to the statement of the Scripture that we are to keep our garments unspotted from the world. We answer that the garment itself we must first see to be the robe of Christ's righteousness, our justification, granted to us or imputed to us as a covering for the blemishes of our flesh. What would be implied, then, in keeping the robe unspotted. What kind of spots might get on it? Well, it is a figure of speech, you see. Suppose a lady had on a white dress, and she was very careful of that dress. She would know that an ink spot, or a grease spot, or anything of that kind, would spoil it, and make it unsuitable for general wear. So she would be very careful. And that is the way the Lord would have us to do. He says, "There is your robe, clean linen, pure and white, representing the righteousness of the saints, the imputed righteousness **[Page Q673]** of Christ covering all your blemishes," Now, in what way could we blemish it? By saying or doing something that would be wrong. A sin would be a spot, or a sin would be a wrinkle is the thought. And the person that would be without spot, without blemish, and without wrinkle in his robe, would be one who was in full accord with the Lord and pleasing to him. Nobody can go into the wedding with a spotted robe, but the Lord has made a gracious provision that if a spot gets on your robe, you may apply the precious blood of Christ, by asking the Lord to remove the spot, that the robe may be in His sight spotless.

STEPHEN—Authority for Stoning.

Q673:1 QUESTION (1905)—1—Why could the Jews stone Stephen when they could not put our Lord to death?

ANSWER—I do not know. I have often wondered about that myself. If you find out let me know.

STEWARD—Duty Re Property.

Q673:2 QUESTION (1910)—2—Suppose that I own the equity in property amounting to $5,000. Does the Lord expect me, as wise steward, to turn this amount into the harvest work, when, in order to continue in my business, it would necessitate selling the property and paying rent?

ANSWER—Now the dear brother writing this question is the only person that has the right to decide it. It is not for me to decide what he should do, for I do not know all the circumstances; and even if I did know them all, it would not be for me to tell him what he must do. It must be his own voluntary act, whatever it is, and his own judgment must be used. I have already expressed what would be my judgment, that a man should look out for his wife and children and any others who are closely related to him and properly dependent on him for support, and he should not denude himself of property so that he would bring either himself or any of those dependent upon him into reasonable danger of requiring private charity. I do not know how to state the matter more clearly than that. You see you might imagine a case in answer to this question in which the brother would have nothing probably in the way of an encumbrance at all, and it might perhaps be a wise thing for him to sell his property, clear it off and rent a store. It does not always follow that it is to the best advantage to own property. Sometimes it is just as well to have rented property. He must decide the case.

STEWARD—Things Expected of.

Q673:3 QUESTION (1910)—3—In order to be a faithful steward and complete one's consecration, do you think the Lord expects one to sell the roof from over his head, or will the Lord show the faithful steward just how and when to proceed?

ANSWER—Well, it is pretty hard to answer this question just the way it is written, so I will not attempt to do that; but I will tell you what my thought is, in a general way, along this line. The Lord has given you certain talents and powers, and among these is so much money, and he expects you to use the money. You consecrated to him all of it when you gave yourself and all you had. It included every penny that you have, and now when he hands it back to you he says, I will make you a steward and I will see how you use this, and I will judge how much more I can entrust to you **[Page Q674]** for the future by the way in which you show your faithfulness in the using of this little amount which is now at your disposal. It would seem to me, then, that if I had only five dollars to my name—roof over my head or no roof over my head—I would consider the five dollars a stewardship; and if it were five thousand dollars I would still consider it a stewardship; and if it were five millions, I would still consider it a stewardship; and according to the amount of opportunity that I had, and the responsibilities that were upon me, I would want to use whatever I had in the way that I thought would be pleasing to the Lord. For instance, if I had a family and they were dependent upon me and there were young children, I would think that it would be God's will, and that I would be acting as a proper steward, if I would make a reasonable provision for these children—not that if I had five million dollars I would think that they must all he rich and have a million apiece. I would not understand anything of the kind, but would understand that they would probably do a great deal better for themselves and for the Lord's glory if they did not have very much. And yet, if I had $5,000,000 I would feel that I ought to give more to my sons and daughters than if I had only fifty dollars or if I had only $5,000. I would think it would be a reasonable consideration to be held in mind, and I think probably if I had five million, I would give them $50,000 apiece, I don't know. I think I should be about that generous. I don't think I would be any more generous than that. And if there were any of them I thought would be specially injured by giving them that much, I would cut it down. But in everything, your responsibility is the thing that is before you—how does God wish you to do? Do according to what you think would be pleasing to the Lord. It is your stewardship, not mine. But remember, that if you are thinking more of your children in respect to your stewardship than you are thinking respecting the Lord's children and the Lord's work, it shows that you have not the proper respect

for him and his work. You are, therefore, to take all of these things into consideration when you decide how you shall use whatever is in your hands. If I had a wife and family; I certainly would not think of selling the roof from over our heads, unless it would be a very fine roof to get a cheaper one, the fine one not being so necessary. But I would certainly think of keeping a roof for my family I would think it part of my duty as a father and husband to provide for necessities in that manner. I wish that all of God's people had roofs over their heads—not extravagant roofs, not very elaborate houses, necessarily, but that they all had some little place they could call home. It is true, Jesus did not have a home of his own, but it is also true that John, his disciple, did have a home, as we read of Jesus when dying commending Mary, his mother, to that disciple whom he loved. That disciple whom Jesus loved took Mary to his own house. He had a house.

STRENGTH—How Can We Tell When We Are Going in the Lord's Strength and Not Our Own?

Q674:1 QUESTION (1914)—1—How can we know when we are going in the Lord's strength and not in or our own? Does failure signify going in our own strength? Please answer.

ANSWER—It is pretty hard to know just what the **[Page Q675]** questioner had in his mind about going in his own strength—physical strength to work for the Lord, or what you mean I do not know surely. I will be obliged to answer at random—make a guess. I should say, however, that to go in one's own strength would be known to him by his discernment as he would criticize himself as to whether or not he is inclined to go about some matter and be doing it very busily and had forgotten perhaps to make it a subject of prayer and to think and study out whether it was the Lord's will or not. That would be a sign that you were neglecting to look to the Lord for strength and guidance. That would be a sign that you are in danger on that line and you should be more careful. Afterwards if you see it is the Lord's way according to His Word, make a prayer on the subject and act according to your best judgment, then you will be sure that you are walking in the strength of the Lord.

STRIKES—Belonging to Unions and Participating in Strikes.

Q675:1 QUESTION (1916)—1—I belong to the railroad union B. of R.T. and am also a consecrated child of God. In case of railroad strike what would you advise me to do?

ANSWER—I do not think I could say anything on such a subject different from what I have already said in regard to the matter in the 6th Volume of Studies in the Scriptures. I think a good many of the friends have not read the six volumes for quite a while, and I think they had better read them over again. I remind you of how it is possible to read the entire six volumes through in one year by reading twelve pages a day. And I believe those following that plan are getting a blessing, and have answers to questions they would not have if not following that plan, or that they could have in any other way. Because all our minds are leaky. I receive letters almost every day, I might say, and very frequently while giving a kind of answer by letter we will try to refer the friends to the volumes, because there these subjects are treated much more satisfactory than in a letter. We would not like to be discourteous and say, "See such a page." Therefore, we put in a partial answer, but the volume would be better.

Now, in this question we have suggested in the sixth volume that the Lord's people are in our judgment at liberty to join such an arrangement as a business matter. If it is a carpenters' union, a bricklayers' union, locomotive engineers' union, if it is necessary for the maintenance of their job or occupation, to join, we see nothing in the Word of God to contradict that thought. "But would you prefer that?" No. I would prefer to stand fast in full liberty. "But would you sacrifice liberty in Christ?" No. It would not have to be sacrificing liberty in Christ because I would still be at liberty, if they do anything criminal or illegal, I would say, "Brethren of the Bricklayers' Union, or Brethren of the Locomotive Engineers' Union, I am sorry to tell you I cannot agree with this course you are taking, and while trying to be loyal in every way, yet I am drawing the line because of this principle I think is involved." But I do not see why there might be very many things to find fault with. It seems to me if it were not for just such arrangements as these

unions have made that wages and conditions of labor would not be so good as they are. And if God has been pleased to allow these men **[Page Q676]** to make such arrangements as a power for their own uplift out of degradation, I say I am well pleased with what God has permitted. To whatever extent any of these unions may extend to anything illegal or do harm to some non-union man, to that extent you and I as followers of Jesus could not be in harmony with them, and if any union plotted to blow up buildings or destroy life or produce riots, you and I would be bound to say, "Brethren, we cannot stand with you. We stand for righteousness and truth. We must withdraw." And there is no need so far as I can see unless they do something of that kind. Merely for them to order all the locomotive engineers to go on strike would not mean they are going to do violence to the life of any man. Not at all. So far as I can see, however, this railroad strike is likely to be settled in an amicable way. I think it will be. I am not a prophet. It looks to me as though it would be.

SUFFERING—Church for World.

Q676:1 QUESTION (1909)—1—Col. 1:24: "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake." Did Paul and does the Church now suffer for the sins of the world?

ANSWER—A good deal depends upon the way a thought enters and proceeds through the mind. What does the questioner mean? What had the questioner in mind? Words are poor vehicles to express thoughts. This is what I understand to be the question, or at least I will answer it in this broad way, which I trust will cover it.

Paul recognized that he had been invited to become a joint sacrificer with Jesus and to fill up that which was behind of Christ's afflictions. What did Christ suffer for? Whatever Christ suffered for was what Paul wanted to share in; he was going to fill up that which remained behind. Now, what did Christ suffer for? "He suffered the just for the unjust." He died for our sins; He died as a sin offering. Did Paul, and do we die that way also? I answer, certainly. Is this shown in the Scriptures? It is most clearly shown—it could not be more clearly shown. Then why did the Apostle state, "for his body's sake, which is the Church?" I answer, that is the way Jesus laid down His life. Jesus did not suffer for the Gentiles and wicked people; He gave it all to the service of the Church. The way you spend your life, and the value of your sacrifice are two different things. He was to lay down His life sacrificially, no matter how; He was laying down His right to life, His earthly life rights; these became an asset, a valuable thing in His hands, to be applied for somebody else's benefit, and when He ascended up on High, He applied it for the Church. We see that it will pass through the Church to Israel, and through them to the world—all the families of the earth. But, *mark you,* while that was *the way* He was offering Himself in the Most Holy, *the value* of His offering was another thing. The thing to do while on earth was to lay down His life. Well, He could have laid it down in sawing wood or in a hundred ways. What did He choose to do? He chose to use it as wisely and profitably as He could. He laid it down for the poor and needy, the sick, the lame and the blind, giving them vitality from Himself, as He found opportunity. *But the way He used His strength has nothing to do with the value of the blood offered.* KEEP THE TWO THOUGHTS **[Page Q677]** IN MIND. The one is the sacrifice of earthly rights, which are to be applied for us; and the other the way in which He would die, use up His strength, etc. He might have spent all His time in antagonizing the Pharisees and they might have crucified Him just the same. But if so, He would not have done it in the wisest way. He laid down His life for the Church, the 500 He met after His resurrection were the ones He specially served.

So then with you and with me, so far as you and I are concerned, it is not enough for us to say, I consecrate my life to the temperance work, or to serving my family, or to serving one of the nominal churches—it is not for you to decide your course, how you will spend this day, tomorrow, etc. Give all to the Lord, and then He tells us here, through the Apostle, that it would be best to lay down our life for Jesus' sake, and He gives us an example of how He spent His life. You understand that His life was consecrated to the Lord and that He should serve the Church, and so with us. But the value of the sacrifice

is one part, and the way it will be applied is another matter altogether.

SIN-OFFERING: You remember the day of atonement which came to the Jewish nation once a year, about the 10th day of the seventh month, they were told to afflict their souls, etc. So all the Jews to this day, although they have no priest now, and cannot properly observe this atonement day, yet on the 10th day of the seventh month they afflict their souls in the sense that they fast and deny themselves. What they did originally was this: When this atonement day came, the High Priest first went out, took a young bullock which was for himself. He did not take it from the congregation; it was the High Priest's bullock, which represented himself, and after offering it, he took the blood into the Holy and Most Holy and sprinkled it upon the Mercy Seat to make an atonement, to make satisfaction for sin. You remember the Mercy Seat was the propitiatory, which signifies the place of propitiation, or place of satisfaction. Now whose sins was atonement made for by the blood of the bullock? For the sins of himself, his body and his household, the house of Levi—they were his house. He was the head of that tribe. What do they represent? The Body of Christ, which is the Church. When He, Jesus, made an atonement for Himself, He made atonement for us, His Body, who are His house, the house of Levi, the household of faith—all who believe in the Lord Jesus Christ and have turned from sin and are seeking to serve the Lord. Was that sufficient, or did they need any more? That was sufficient for them. Did it go out beyond them? No. Then what next? He went out and laid hold upon one of the goats at the door of the Tabernacle, and slew it, and offered it, *as He slew the bullock, for a sin offering.* (By the way, He did not provide the goat, but it was taken from the congregation of the people, representing the Church taken out of the world.) He slew the goat, and the goat represents those who are the members of His Body, and when He had slain it, the body was burned without the camp, and the blood was sprinkled just as he sprinkled the blood of the bullock, but not for the same people, but to make atonement for all the other tribes outside the tribe of Levi. Paul and you and I can have part in this secondary part, as the antitypical goat.**[Page Q678]** We offer ourselves at the door of the Tabernacle, then He makes us representatives of Himself, then our sufferings are the sufferings of Christ after that. Because God has accepted you through Christ, your sufferings are counted as a part of His sufferings; you are suffering with Him and for the same thing as He suffered, and thereafter you are no longer a goat. Did the goat go into the Most Holy? No, neither did the bullock; both perished outside the camp, representing the earthly or fleshly conditions. Neither of these went into the Most Holy. What goes into the Most Holy? Why our Lord Jesus Himself individually as a New Creature, begotten of the Holy Spirit, goes into the Holy, and you and I also when we are begotten of the Holy Spirit.

So, then, you see, Paul was a member of the Body of His sacrifice, but as a Royal Priest, he was a member of the Body of Christ. In one sense of the word you are earthly and are dying, and in another sense you are a New Creature, a Member of the Body of Christ, seated in the Holy, eating of the shew-bread, having the light of the golden candlestick, and offering incense upon the golden altar.

The Apostle speaks of this goat or Church class when he says: "Let us go to him without the camp, bearing his reproach." Remember, as the Apostle said, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." No other sacrifices were burned without the camp, only the sin-offering. "Let us go to him," or be a part of the sin-offering. THAT IS OUR PRIVILEGE, IF WE CAN SEE IT.

SUFFERING—Re New or Old Creature.

Q678:1 QUESTION (1909)—l—In connection with our sacrifice, who is it that suffers, the new creature or the old?

ANSWER—This is another of those questions which depend upon which standpoint you take when asking or answering the question. So far as the body of the new creature is concerned, it never suffers anything, for the reason that you have no body. So far as the mind of the old creature is concerned, it does not suffer, because if you are a new creature, you have no old mind. What have you? You have a new

mind in an earthen vessel, and both in the same service. The new mind has its own tribulations, and the old flesh has its tribulations, don't it?

SUFFERING—Can Jehovah?

Q678:2 QUESTION (1909)—2—Did Jehovah suffer because of the sacrifice made for the sins of the world? Is it possible for God to suffer?

ANSWER—Our different casts of mind, (for no two are alike), cause us to make use of different language and to give it different weight. Just what do we mean by suffering? The Scriptures certainly do speak of God as though He did suffer and as though He was sorry, yet you and I do find a difficulty in imaging how God could suffer in the ordinary way, to have pain. To have pain means to have something wrong with the organism. For instance, if you have your proper functions, and some one should pinch you, you have pain because there would be a certain amount of destruction because of the pinching. If you have sorrow of heart you have pain. For instance, you say: Oh, I am so sorry, I was so pained in the matter. From that standpoint we cannot understand **[Page Q679]** how God can suffer since God is immortal, unchangeable, and therefore cannot suffer in any degree. If He could have some derangement of His system then He could suffer. Why, then, does the Bible speak of His having sorrow? We answer, for two reasons. (1) He wishes us to know what is to His pleasing and what is not to His pleasing. (2) He is coming down to our comprehension so that we may understand, so that we may form some reasonable conception of what would be displeasing to Him.

The question seems to imply something respecting our Lord Jesus. Did the Father suffer a great deal when He gave His Son, as some say that the Father suffered more than the Son did? I do not think so, dear friends. Knowing the end from the beginning, I think the Father was pleased to do what He did, and He knew how every feature would result; I think the Father was pleased and happy over the sacrifice of His Son, and was willing, and had the full consent of His own will and judgment, otherwise He never would have done anything of the kind—He was not caught in a trap and had to do something, but known unto Him was the end from the beginning. Therefore, in our sense of suffering, of pain, disintegration of nerve and vital powers, our Heavenly Father has no such suffering, neither could He but in the sense of having sympathy for His Son and for us, for He wishes us to know that He is not cold like a stone, having no sympathy, but that He is sympathetic and in His heart of sympathy and love He sympathized with our Lord Jesus. We do not want to lose sight of the sympathy of the Father. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

SUFFERING—How the New Creature Suffers.

Q679:1 QUESTION (1915)—1—(Rom. 8:18:) "I reckon that sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." How do we suffer with Christ? And who suffers, the old creature or the new?

ANSWER—From the Bible viewpoint the old creature is dead from the time we come into God's family. That is the only condition upon which we are received into God's family. If any offer to God one-half, nine-tenths, or ninety-nine-one-hundredths, he would not be accepted. The only condition upon which we are accepted of the Lord is a full surrender of our wills. And this surrender of the will is reckoned as the death of the will—the old will. Since the will carries your pocketbook, etc. everything—then your own will is dead. And when you accept the Lord's will instead, the Bible very properly says, "Ye are dead, and your life is hid with Christ in God" (Col. 3:3).

Now it is this New Creature, this new being, that is to suffer with Jesus, to share in the sufferings of Christ. These New Creatures are members of the Body of Christ, which is the Church. And as members of the Body of Christ all are to suffer with the Head. When your finger suffers, it is a part of your body that suffers. So when you suffer, it is a part of the Body of Christ that suffers. Any sufferings that we have because of our membership in His Body are a part of the Sufferings of Christ. Whatever it has cost you,

therefore, to give up your own will, to keep your will submissive **[Page Q680]** to God, to be faithful to the principles for which Christ stands, all that is part of the sufferings of Christ.

It is the New Creature that does this suffering, because the New Creature has the personality. There is no longer a personality to the old creature. Yet the New Creature does not suffer as a New Creature, but through the flesh.

You ask, "Has the New Creature flesh?" Yes, the Apostle answers. While we were reckoned dead according to the flesh, yet our reckonedly dead flesh has been quickened through the power of God to serve Him; for we are risen with Christ to walk in newness of life (Rom. 6:11). But our flesh is now counted as the body of the New Creature, and the Lord deals with us only as New Creatures.

Why do we have this fleshly body? Because if we didn't have it we would not have any at all. The time for getting the new body is the time of our resurrection. We shall then have our "change" and receive spiritual bodies; but the only body we can have now is the present fleshly body. So then, this body is reckoned dead, and then reckoned as risen with Christ; and this flesh of ours that is suffering now belongs to the New Creature. The New Creature suffers through its earthly tabernacle, the flesh. So it was with Jesus. He gave up His earthly life; He was reckoned dead the moment He made the consecration at Jordan. Then for three and one-half years His flesh was suffering the actual death which was reckoned to Him at the beginning. The sufferings of Jesus, therefore, were sufferings in the flesh, for He had not yet received His new body.

The new body will not suffer, but so long as we are in the flesh we will have this suffering, because it is through the sufferings of the flesh that the new mind is tried and tested as to our loyalty to God; and at the cost of the flesh we are proving ourselves worthy of the High Calling with which we have been called. If any draw back from the sufferings, then he will also be drawing back from the crown of glory, and he shall not reign with Christ (Heb. 10:38).

SUFFERING—Christian's Sufferings Divinely Supervised.

Q680:1 QUESTION (1915)—1—Do the sufferings that we experienced before coming into Present Truth benefit us as Christians?

ANSWER—I do not know what the questioner has in mind. The question seems to imply that he refers to a class already Christians. If that is his thought, and he refers to the sufferings we have as Christians before we receive the light of Present Truth, I would say, "Yes." All the sufferings of a Christian are under Divine supervision, and many of us, I believe, before coming into Present Truth, had certain experiences of trials and difficulties that worked out for us a great blessing, and prepared us to receive the Truth. I have known many who have given me their experiences along this line. They were so engrossed in business that they would not have taken the time to study the Truth.

I knew a gentleman in the grocery business, for instance. He was a Christian, and had purchased the six volumes of the Studies in the Scriptures. But he could not take time to study them. He did not realize that the greatest business in the world is the Lord's business. The grocery business was his greatest business for the time being. The Lord very graciously let him break his leg. He had to remain quiet **[Page Q681]** until the bones were knit. He told me afterwards that his enforced vacation was the best time in his life; for he read the six volumes. Before that he never had time; after that he always had time.

It is the same with a certain sister. This sister said to me one day, "I wondered at one time very much why the Lord let my hands get all crippled up with rheumatism. I had always been very active up to that time, knitting or sewing or doing something else. Then my hands became all knotted up with rheumatism, as you see them. I could not sew or knit or do anything else; my hands were useless. Finally, I found that by trying, I could manage to turn over the leaves of a book; and I began to read. After reading awhile, the thought came to me, God let your hands twist up like that so you could read."

These are some of the ways in which various ones of the Lord's people were blessed and helped to come into Present Truth. God has a way of dealing with His children. If we are His, then the next thing is to be fully submissive to His will and to be glad to follow His providences.

SUFFERINGS—Christ's Re Sins of Mankind.

Q681:1 QUESTION (1916) 1—Did Christ's sufferings atone for the sins of mankind?

ANSWER—No, the death of Jesus was for the original sin. The original sin was the thing that came upon us through Father Adam, and all of their latter sins, many of them come from imperfections of the flesh which are inherited because of the original sin, and to whatever extent your weakness and mine are results of the original sin to that extent all such sins are included because they are a part of the original sin and not part of the sin on your own account. The sin of the world,—of that John the Baptist says "Behold the Lamb of God that taketh away the sin of the world." This sin of the world is the sin which came through Adam and which has been distributed among his children. All those sins which are from Adam's weakness, inherited through Adam, can be forgiven, but those willful on our part will have to receive stripes.

SUICIDES—Are Morally Responsible?

Q681:2 QUESTION (1913-Z)—2—Please give the correct idea as to the end of one who commits suicide. Will he be punished for it? Or is death his punishment?

ANSWER—The theory that suicides are hopelessly lost was formulated during the Dark Ages. The thought was that self-murder, being a sin committed as a *last act,* indicated a mind and heart out of accord with God's arrangement to the last moment of life. The thought that death ends all hope clinched the theory that eternal torment is the wages of suicide. This, we believe, is thoroughly wrong in every way. The proper view according to the Bible is this;

(1) Adam was disobedient, was sentenced to death. Thus his race was born under unfavorable conditions, mental, moral, and physical; in degeneracy, some more, some less; some in very poor physical health, some of very low moral status, some with very weak mental powers. A suicide often has all three of these inducing causes as provocations to such an act. Surely he was either mentally weak or uninformed, **[Page Q682]** ignorant; else he would not take his own life. His trouble, then, was weakness of mind and judgment caused by Adam's transgression. He was a sharer of Adam's penalty—the death penalty; and when he died—no matter how—he came fully under the effect of that penalty—*nothing more.* Eternal torment is not in any way intimated in the death penalty. "The soul that sinneth, it shall *die."*

(2) God had mercy upon Adam, not in the way of abrogating the decision of the Divine Court and clearing the guilty one, but in another way—by providing redemption through the death of Christ. Jesus' death, by Divine appointment, is to cover the sin of Adam—not only his original transgression and its penalty, but all the transgressions of his children, the world, which have resulted from his mental, moral and physical impairment.

(3) This provision of God includes not only mental sickness, but moral sickness and physical sickness. All mankind are redeemed by the precious blood of Christ.

(4) The redemption of the world implies its eventual release from the condemnation of death. The time Divinely appointed for the release of all is the thousand years of Christ's Reign—the Millennium. All mankind will then be liberated from the original condemnation, and will be granted a full opportunity for the recovery of all that was lost. The mentally sick, the morally sick, and the physically decrepit—all will have opportunity for a full return to human perfection.

(5) The only exceptions to this rule of restoration to Adam's original perfection will be those who during this Gospel Age—from the death of Christ to His Second Coming—are called out of the world, invited to

become New Creatures in Christ, and made associates with Jesus, sharers in His exaltation to the Divine nature and in His office. These are justified (reckoned perfect) by faith in Christ's redemptive sacrifice, and then given the opportunity to present themselves as living sacrifices.—Rom. 12:1.

(6) As Christians, during this Gospel Age, might sin wilfully and thus forfeit all relationship to God and die the Second Death, so in the coming Age, during the Millennium, the world in general, after having been brought to an accurate knowledge of the Truth, may by willful sin forfeit all relationship to God, and die the Second Death.

(7) In thus declaring that not only the sins of the Church class, but the sins of the whole world, are covered by God's arrangement through the sacrifice of Christ, we are not to be understood as meaning that the sinner is exempted from all punishment. On the contrary, each one has a responsibility for his own actions, even if he has but imperfect knowledge. His responsibility, as Jesus pointed out, is in proportion to his knowledge.

The Master declared that he that knows his Master's will, and does it not, shall be punished with many stripes—severe punishment; and he who knows less of his Master's will, and does it not, shall be punished with fewer stripes—less punishment. Sometimes those stripes, or punishments, come in the present life. With the Church class it is uniformly so. But often the punishments are not meted out in the present life; however, they will be administered justly in the life to come. So the Apostle declares, "Some men's **[Page Q683]** sins are open beforehand, going before to judgment; and some they follow after."—1 Tim. 5:24.

(8) Along the above lines, we would not be inclined to hope that any suicide could be a member of the glorified Church of Christ, but, at most, a part of the world—to have trial with the remainder of the world for life or death everlasting under the favorable conditions of Messiah's Kingdom. However, even upon this point we may not dogmatize, remembering that some, apparently saintly, have been permitted of the Lord to lose their reason to a greater extent than some of the world who have committed suicide.

SUNDAY SCHOOLS—Teaching in Nominal Church.

Q683:1 QUESTION (1909)—1—Volume 5, page 238, paragraph 1 (E238:1). Are we the consecrated to teach a Sunday School class in the nominal church, and if so, under what conditions?

ANSWER—I cannot remember what is written on the page mentioned, but I think it is all right there, and I think I will say the same now. I think we would be perfectly justified in presenting the truth to anybody anywhere, if the Lord gives us the opportunity, if we do it understandingly and above board. As, for instance, when the Apostle Paul was permitted to go into the synagogues and preach Christ; he preached fully and did not put his light under a bushel, but wherever he let his light shine, they put him out, and so it is now. If that is the best form of service you know how to render, and if the dear friends of that congregation are pleased to have you serve as a teacher, then by all means use the opportunity, but do not put your light under a measure, but *let your light shine,* that they may see your good work. If, bye and bye, they say, "We are tired of having you teach this class," you should say, "All right, I have no desire to remain if I cannot teach what the Lord has to say." But if the class should be of children of tender years and if I thought they could not receive any portion of the glad tidings, I would imagine that you could find better use for your time. God is not calling the children specially. We are glad, indeed, however, that some of tender years do hear the message. Aside from special things, I would not think it wise to spend the time teaching a Sunday School class when others could teach them and tell them that there is going to be a picnic, etc., etc. You have something better to spend your time on than to amuse a lot of children. You might think of Mrs. Smith, or Mrs. Brown, who seem to be grand characters, and you might make a call upon them and leave them a tract, etc. I believe you would be using your time to better advantage.

SUNDAY SCHOOLS—Re Debt of Gratitude.

Q683:2 QUESTION (1910)—2—I am a Sunday School superintendent of a class of children; they love me and I greatly love them, and although I am greatly interested in the truth, I do not feel called upon to give the work up. I owe a debt of gratitude to the Methodist church in shepherding me while young, and I wish to feed the lambs, as Christ did. Do the Scriptures teach otherwise?

ANSWER—Well, I would say that if I were in your place I would not so much feel a debt of gratitude to the Methodist church as I would feel a debt of gratitude to the Lord, from whom every good and perfect gift comes. Therefore if you **[Page Q684]** are a member of the Wesleyan Methodist church, or any other which gives you a measure of light and truth, be thankful for it, but let the chief gratitude go out to God. If you are thoroughly the Lord's you will belong to him, as we sing, "I Belong to Christ, My Lord." So I would give up any thought of special indebtedness, or of belonging to anybody. I do not think we want to belong to anybody except the Lord. We belong to him and we cannot have two masters, and we had better make up our mind which we are going to serve and settle that part first. Who is the master? I know a great many people who belong to the Presbyterian church, others to the Episcopal church, others that belong to the Methodist church, and they would of course not deny that they belong to the Lord, yet here is an acknowledgment of belonging to two masters. There is something wrong. The Methodist friends may have given you a great deal of light and truth, for many of them have not much left.

Now, as to the obligations of the Sunday School class. If your consecration was of the proper kind, it would mean the giving up of yourself to the Lord in the words of Jesus when he made his consecration, "Lo, I come, in the volume of the book it is written, to do thy will. I delight to do THY will." Not the Methodist, Presbyterian, or the will of any other church or system, but what you understand to be God's will. Now in the matter of this class, is it God's will that you should continue to teach this class of 125? Well, of course, I do not know who the person is; if it is a lady, I would think that there would be difference then. As a teacher of children I would think she had an opportunity of teaching the children some truth. But if she is bound so that she cannot teach the children the Truth, then I would think that she was doing them an injury instead of setting them at liberty. But if the church is not one that is very careful in such matters and they say, We wish to give the children some instruction and training; we know that you do not believe according to the Wesleyan Methodist church doctrines, but try to follow the Bible and you are living according to the light of your conscience, we are glad to have you stay and teach those children and tell them what you think is the Truth. Then I would think I would keep that class, unless it interfered with some of my home duties. If I were neglecting my own children or husband I would think there was something wrong. I would not neglect those in my own home to teach other people's children.

I think of one very fine Christian lady and she had quite a fine Bible class, but her own son was neglected and grew up to be an infidel. I thought many times afterward that she would have done a great deal better if she had looked after the care the Lord put in her own charge—her own children.

Then, on the other hand, if this were a man, I would think he could find a better opportunity. Since there are 125 in the class, there are probably some in the infant class. If it were a brother he might find some older children to teach the younger ones, to tell them stories and keep them interested and out of mischief.

[Page Q685]

SUNDAY SCHOOLS—Should Sisters Teach?

Q685:1 QUESTION (1911-Z)—1—Should sisters teach Sunday School classes?

ANSWER—Usually sisters are better teachers of the young than are brethren. Nothing in the Scriptures forbids their teaching such classes. The Apostle's words are: "I suffer not a woman to teach or to usurp authority over a man." His words apply specially to the Church.

As for the advisability of having Sunday Schools! We have not changed our judgment from what we have written in Scripture Studies, Vol. VI.

We still believe that God holds the Christian parents responsible for the spiritual education of their children, and that they get a special blessing in fulfilling his requirement. If Sunday Schools are *ever* advisable, we believe they would be only for orphans or worldlings, or for children already taught at home.

SUNDAY SCHOOLS—Are They Approved by God?

Q685:2 QUESTION (1912)—2—Do you consider the principle of the Sunday School can be justified under any pretext?

ANSWER—My thought is this, brethren: The Lord has not told me to fight against Sunday Schools. I was to preach the Gospel. However, I may state that Sunday Schools were not organized by the Lord Jesus or the Apostles. The first Sunday School was organized in London for ragged children and poor street waifs. These schools were for the teaching of sewing and knitting and writing and such like subjects as that. We have better schools now established for these subjects. The first of these schools were held on Sunday because the teachers had no other time free, but we have the same kind of schools every day now, and we have put them upon a better basis under the state and government. We have pointed out in the Scripture Studies that God has laid the responsibility on the parents to teach their children. I do not intend to give the Lord any pointer in the matter. I say again that there were no Sunday Schools organized by the Lord or by His Apostles. There may be reasons for having them which you may think good, but that is not my business. If you think that there are good reasons for having them, well then, all I would say is: Brother Russell is not to find any objections. God has a liberal way of dealing with us and we are free to choose—guided by God's word. There are principles in the Scriptures. Follow these loosely or closely, as you care. The Lord leaves that liberty, and who has a right to put bonds where they are not?

SUNDAY SCHOOL—Circumstances Vary.

Q685:3 QUESTION (1914)—3—Having our own eyes opened to the truth, is it right of us to let our children continue to attend Sunday School where they are in opposition to the truth?

ANSWER—Circumstances vary. Sometimes the husband will be in the truth and the wife may be equally in earnest and not have seen the truth, and the husband in such a case would like the children to be instructed in respect to the Divine Plan of the Ages and the wife would like them instructed along another line. In such a case I think the best way would be to compromise and do to your partner in the matter as you would have her do to you. For the **[Page Q686]** husband to assert his authority as the head of the family and to demand that the children might not go to Sunday School would be to ignore his wife entirely. Some might say it would be right. I am inclined to think it would not be wise. I think the wiser course would be to say, "My dear, since you think that is best I will agree to it that they go to Sunday School, but in order to fulfill my obligations to the children, I will have every Sunday a Sunday School class also and so the children will get a double chance at Sunday School, and we hope a double blessing. They will get all you would have them get and the best I can give them too." The wife would see that the husband was considerate, and that always has a good influence. There is a great difference, but in most cases the children would get no harm even if they got no good.

SYMBOLIC FIGURES—Re Christ's Reign.

Q686:1 QUESTION (1911)—1—We understand in symbolical language that a day means a year, a month thirty years, and a year 360 years. Since this same manner of figuring time is used in the book of Revelation, why is the period of Christ's reign for blessing all the families of the earth called one thousand years when by the same process of figuring it would be 360,000 years?

ANSWER—Well, any who prefer to count it 360,000 have my full consent. I think I cannot be more liberal than that. I would say, however, dear friends, to my understanding some of the numbers in Revelation are symbolical and some are not; and I am inclined to think, for instance, that the 144,000

sealed ones is a literal number, and so I understand this 1,000 of the book of Revelation repeated over and over, refers to a thousand years literally. I understand it is the same day of Christ that the Apostle speaks of. What kind of a day? Not a day for a year—a year day, but a thousand-year day, the seventh great day, the six days of evil of a thousand years each, six thousand years reign of sin and death, then comes the seventh, or Sabbath day. And so some of our Jewish friends are in the habit of counting this very same way. I found one recently inquired something along the subject of the time in which he expected the Messiah and the party said to him, "Do think it is soon?" He hesitated a little while, then looked cautiously around and whispered, "We are in Friday night." Friday night to the Jews would mean the end of the six days, because Saturday with them is the seventh day. So he meant that we are near the beginning of the thousand years in which the Messiah is to reign. This thousand years of Christ's reign agrees with the day of Adam, or Adam's day, a thousand year day, 930 years of which was accomplished in his own dying processes, and Christ's day, being a thousand years in which the world will be raised out of sin, and this to my mind seems a very reasonable, rational period of time to consider. It would seem very strange to my reasoning faculties if it were necessary for Christ to take 360,000 years to get mankind out of the sin and death that they got into during 6,000 years; and none of them ever lived out 1,000 years, except Enoch. The majority of us have only lived less than a century and how we could get an amount of sin loaded onto us in a century such that it would take 360,000 years for **[Page Q687]** the Lord to get wiped out, or eradicated, would not fit with anything in my head.

SYMPATHIZERS—At End of Age.

Q687:1 QUESTION (1910)—l—Will there be a class in sympathy with the saints at the last, a class not of the Great Company? If not, why are so many becoming interested in the truth now?

ANSWER—Well, I do not know, dear friends, that we need to go into any great particularity in a question like that—to decide it, I mean, or have any difference with anybody. In my judgment there were a great many who were really in sympathy with Jesus at the time of his offering himself to the Jews at the end of their age. You remember how, on various occasions, the multitude wished to take him by force, and make him a king, showing that his teachings were very popular amongst a certain class at that time. And so it might be here that some might become very deeply interested in the truth after that superficial manner, some interested in it in an outward way from the worldly standpoint. They would say, "I think that is reasonable, that is the most logical thing I ever heard," etc., and yet it would be with them, probably, just the same as with some of the similar class in our Lord's day. Those very ones who rejoiced and took palm branches and said, "Hail Jesus, son of David," kept very quiet when the Pharisees and Doctors of the Law put up some others to cry out "Crucify him, crucify him"—these kept very quiet; they said nothing about "Hail Jesus, son of David," etc. So I should not wonder that a great many worldly people, when everything is favorable, say "That looks very nice," and if somebody said "boo" they would say nothing, but get very quiet. They have not enough stamina in them, or they would want to make a full consecration of themselves; and that lack of stamina would likely manifest itself if any opposition would arise; it is only what we might expect.

From the back of the Question Book:

SABBATH—First or Seventh Day?

Q823:2 QUESTION—Which day should be observed as the Sabbath Day, the first day or the seventh day of the week? (I.B.S.A.)

ANSWER—It would depend upon the religious belief of the one who asks the question. To the Jew the seventh day (Saturday) is the one to be observed, as it was commanded in the Law that was given to the Israelites that they should keep the seventh day as a holy day. That Law is still binding upon the Jews. If a Seventh Day Adventist, then let him keep the seventh day, for he believes that he is under the Law, and

with that belief he certainly should keep the seventh day. To those who are members of some one of the various Protestant Churches, or of the Roman Catholic Church, let them observe the first day (Sunday) as the day of rest, as they believe that it is so commanded, and surely it would not be right for them to violate their conscience by doing otherwise. To the true Christian, the consecrated child of God, let these keep every day holy unto the Lord and not merely one day in seven. And let these enjoy a rest by faith in the Lord and in His sure promises. Let no one attempt to judge another in respect to this matter of **[Page Q824]** observing the sabbath or holy days. No one has the right to judge his fellowman in this regard; but let every man be fully persuaded in his own mind (Rom. 14:4,5). If any one presumes to judge another in these matters, he is violating a direct command of the Lord as expressed by one of His inspired Apostles (Col. 2:16). If any one should say that we are not saved and that we are lost because we do not observe some special day, ask him gently but firmly—"Who made thee a judge?"

SALVATION—Death Upon All, Life Provided for All.

Q824:1 QUESTION—Kindly explain 1 Tim. 2:4-6.

ANSWER—God will have all men to be saved (from the death conditions that came upon all because of father Adam's disobedience; just as the whole race is in a dying condition with the vast majority in the tomb, so the Lord will have "all," "every man," saved from this condition of death) and to come to the knowledge of the truth (in order to bring the race—all men—to the knowledge of the truth it would be necessary to resurrect them from the grave, for very few members of the race have come to the knowledge of the truth in this present life, as the Lord Jesus Himself stated on one occasion, "Strait is the gate and narrow is the way which leadeth unto life; and few there be that find it"), for there is one God (not three Gods nor many), and one Mediator (go-between), the Man Christ Jesus, who (will satisfy the claims of Divine Justice and bring about the atonement or reconciliation between God and men, because, by the grace of God, He) gave Himself a ransom for all ("every man," which truth; or fact is), to be testified (to all) in due time, when all have come forth from the tomb.

SALVATION—Father's Drawing Vs. Water of Life Freely.

Q824:2 QUESTION—Would you please explain what is meant by John's Gospel, sixth chapter and forty fourth verse; and does this harmonize with Rev. 22:17—"Whosoever will let him take of the water of life freely"? (H.B.M.)

ANSWER—Jesus' words, "No man can come to Me except the Father which sent Me draw him," have long perplexed Bible scholars and Christian people in general. The thought usually is that the Lord is desirous that all mankind should be saved in this present Christian Era. And if this be so, then why does the Father "draw" so few to Christ? Why does He not draw all men unto Him? The difficulty is that many have failed to note the Scripture teachings concerning the Divine purpose. All Bible scholars recognize that the doctrine of "election" is taught in the Scriptures. And nearly all are aware that "free grace" is likewise set forth. In attempting to apply both these Bible teachings to the present Era, confusion has resulted. God is now drawing to Christ such as He desires shall be members of His Church, the Bride of Christ. In other words, God is "calling" or inviting a few—"the elect"—to be joint-heirs with His Son in the glories of the Kingdom. When this election is completed, then God's free grace will be extended to all the world of mankind.

[Page Q825]

SALVATION—Three Ways.

Q825:1 QUESTION—Is it true that the "Highway of Holiness" is opened up now and that the way of salvation is so plain that a "wayfaring man though a fool shall not err therein" (Isa. 35:8-10)? If the way is so plain and clear and simple that a foolish person need make no mistake about it, then why is there so much confusion among the learned clergymen, Doctors of Divinity, etc., as to the proper methods of

salvation, some teaching one thing and some another?

As an honest skeptic and one seeking to know the way of salvation, can you direct me to this "Highway"?

ANSWER—We are not surprised that you have failed to find the "Highway." The Lord Jesus referring to the conditions of salvation during this present Gospel Age, declares that "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." As a matter of fact, the Scriptures point out three ways:—"The broad way, leading to destruction," "The narrow way to life," and the "Highway of Holiness." (Mat. 7:13,17; Isa. 35:9.) It is very evident from the conditions which you mention that the latter of these ways has not been in existence thus far, but as the Scriptures affirm, it will be opened up for the world at the time of our Lord's second coming. Then when Satan, that old "lion" (1 Pet. 5:8), is bound (Rev. 20:2) the Prophet's words shall be fulfilled. "No lion shall be there," and "the redeemed of the Lord (the world of mankind) shall go up thereon with everlasting joy and singing upon their heads, and sorrow and sighing shall flee away."

SANCTIFIED—Children and Unbeliever by Believing Spouse.

Q825:2 QUESTION—Can you explain the words of the Apostle Paul (1 Cor. 7:14), "For the unbelieving husband is sanctified by the (believing) wife and the unbelieving wife is sanctified by the (believing) husband; else were your children unclean (sinners under condemnation, unjustified, unrelated to God, aliens from His care and blessing), but now are they holy"?

ANSWER—As the disobedience and alienation of Adam and Eve from the Heavenly Father brought alienation to all their offspring, so the reconciliation of the Lord's people through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted as justified through their parents, and on account of their parents, up to such a time as the child shall have an intelligence and will of its own. The question is more complex, however, when one parent is the Lord's and the other is a stranger and an alien from Him; but the Apostle assures us that in such a case God counts the child as His, through whichever one of its parents is the Lord's disciple. The standing of the believing parent, is counted as offsetting and overruling the standing of the unconsecrated parent, so far as the child is concerned.

SATAN—Did God Create?

Q825:3 QUESTION—Did God create Satan? (C.F.T.)

ANSWER—According to the Bible, Satan, of his own **[Page Q826]** volition, became the adversary of God. Originally, as God created him, he was holy, pure, grand of character and of a high order of angelic nature, a "covering cherub" (Eze. 28:16). He transformed himself from the loyal, glorious servant of God, to a bitter enemy and opponent. The Scriptures tell us what constituted this transforming work—that it was an evil thought, a disloyal thought, an ambitious thought. The angel Lucifer—signifying "bright morning star"—said within himself, "I will ascend into heaven, I will exalt my throne above the stars of God (the other angels) ... I will be like the Most High (Isa. 14:12-14). As God is the Emperor of the entire Universe, I should like to be the Emperor of some quarter of it where I might reign supreme and work out my own schemes and plans." Lucifer's opportune moment came when our first parents were created. Perceiving that they had procreative powers, he seized upon the thought that by alienating them from God, he could wield an influence over them and eventually have an earthly dominion of his own. God has permitted him to carry out much of his scheme, while he was, at the same time, unconsciously working out a part of the Divine Program. It is not to be understood that Satan has in any sense thwarted the Divine Program; on the contrary it has been a part of God's great plan to permit evil to reign for 6,000 years and then to bind Satan and establish righteousness.

SATAN—"Prince of this World."

Q826:1 QUESTION—Kindly explain John 14:30—"Hereafter I will not talk much with you: for the

prince of this world cometh, and hath nothing in me." (A.W.W.)

ANSWER—The first part of the text relates to the time following the Lord's resurrection. Jesus had been put to death as a human being, a perfect man, and was raised a glorious spirit being of the highest order, of the Divine nature. In His highly exalted spiritual state, endowed with glory, honor and immortality, it was appropriate that the Lord should manifest a greater measure of dignity, in order to impress upon the minds of His followers the change that had taken place. He who had been the meek and lowly Nazarene, so poor that He had not where to lay His head, after His resurrection would be so no longer, but the all-powerful Divine Lord, next to the Heavenly Father in power and authority. During the forty days from the time of His resurrection to the time of His ascension into Heaven, he manifested Himself and talked very rarely with His disciples. The "prince of this world," Satan, was coming in the sense that he would triumph over the world of mankind and bring it into subjection to his own evil sway and dominion until the time for the Lord to set up His own Kingdom at His second coming.—2 Cor. 4:4.

SATAN—Ruler of Present Evil World.

Q826:2 QUESTION—Who is the "Prince of this world," mentioned in the following Scripture texts: John 16:11, and John 12:31? (Subscriber.)

ANSWER—There are three great ages or dispensations of time outlined in the Bible. The first of these is referred to as "the world that was," and the second as "the world **[Page Q827]** that now is," and the last as the "world to come wherein dwelleth righteousness." The "world that now is," or "this present evil world," is the one over which Satan is the "Prince" or ruler. The Apostle elsewhere refers to Satan as "the god of this world." (2 Cor. 4:4.) It is because Satan is the ruler over this present order of things during this dispensation that it is termed an "evil world." All will agree that evil is very much in evidence, and that the influences of the past and present are universally inclined towards sin and unrighteousness. How difficult it is to do right now; and how easy it is to take the downward way! Our Lord is not ruling over the nations now, and will not until the appointed time for Him to take unto Himself His great power and authority and establish His own Kingdom in the earth. Then, as the Scriptures declare, "the kingdoms of this world will become our Lord's and His Christ's and He shall reign for the Ages of the Ages." This agrees with the Savior's words when He said, "My Kingdom is not of this world."

SATAN—Will Have No Successor.

Q827:1 QUESTION—If Satan (the Devil) is the grand general supervisor over the lower regions, and he is to be destroyed, as we read in the Scriptures—(Heb. 2:14) who will be appointed to look after the interests of his department after his demise? (Q.E.D.)

ANSWER—Not only will Satan be destroyed, but we read also that "hell," the place of supposed fire and brimstone, is to deliver up all the dead that are there and then the place itself destroyed—(Rev. 21:13,14). The "lake of fire and brimstone," as all Bible scholars now know, is the symbolic expression denoting destruction, annihilation, or extinction of being. Death and hell being cast into this "lake," would, therefore, signify their destruction, or termination. Demonstrating the truth of this interpretation of the symbols, we find it stated in the 22nd chapter and the 4th verse that "there shall be no more death"—it having been destroyed in the "lake of fire and brimstone." Satan will have no successor, and the fire-proof demons will join the army of unemployed!

SATAN—Will He Be Destroyed Before Death?

Q827:2 QUESTION—Since Jesus is to reign until all enemies are put under His feet, and the last enemy to be destroyed is death (1 Cor. 15:25,26) would it not prove that Satan and his hosts would be destroyed before death is destroyed, and that both would be destroyed during the reign of Jesus?

ANSWER—The Apostle's argument is so clear and convincing in this fifteenth chapter of First Corinthians relative to the reign of our Lord Jesus and the object or purpose to be accomplished by that

reign, that there is but one answer to the question and that one in the affirmative. It is apparent to all thinking minds that Christ's reign has not yet begun, for the Scriptures declare that during the reign of the Lord, the great adversary of the race, Satan, will be bound, and that in the close of that reign he will be loosed for a little season. A single glance over the conditions **[Page Q828]** existing in the world will serve to convince anyone that Satan is still a very active personality. However, conditions in the next Age, the period of Christ's reign, will experience a radical change as gradually the evil, selfish elements are eliminated. The last of the evil things that have so long afflicted the race, death, "and him that had the power of death" shall be destroyed (Heb. 2:14; Rev. 21:4).

SCIENCE—Does Harmonize with Joshua's Request re Sun?

Q828:1 QUESTION—It is claimed by scientists that the earth's motion upon its axis has not varied a second for thousands of years. In view of this how shall we account for the statement of Joshua 10:13, "The sun and moon stood still and the sun hasted not to go down about a whole day." Does this record imply that the earth's motion upon its axis was stopped or its velocity lessened? (J.W.A.)

ANSWER—A critical examination of this passage in the Hebrew language in which the Old Testament was written, discloses the fact that Joshua never requested the Lord to cause the sun and moon to stand still. His request was that the sunlight and the moonlight might be restrained, or prevented from shining through the dark clouds of the storm mentioned in verse 11, in which great hailstones had been formed, and doubtless were accompanied by thunder and lightning, all of which would strike terror into the hearts of the Amorites. Had the dark clouds rolled away and the sun shone forth, the enemies of Israel, who were sun worshippers, would have plucked up courage and resisted the onslaughts of Joshua and his army. So the sunlight and the moonlight remained dim (Hebrew, *dum*) about a whole day, "until the people had avenged themselves upon their enemies." The scientists are right and in harmony with the Scriptures, for the earth did not cease to revolve upon its axis, but continued to pursue the even tenor of its way. The Bible rightly interpreted and understood is consistent with reason and with facts.

SCIENCE—Primitive State of Human Race.

Q828:2 QUESTION—Are there not remains of buried cities in Egypt containing evidence, pictorial drawings, hieroglyphics, etc., which antiquarians are in general agreed evidence a civilized, prosperous, and opulent people living about 7,000 years before the Christian era? And how many more thousands of years must it have taken for these to rise from conditions of barbarism—the universally conceded, primitive state of the entire human race? (R.J.S.)

ANSWER—It is passing strange that antiquarians which acknowledging the skill, ingenuity and wisdom of the ancients, evidencing a degree of civilization far in advance of any other prior to that of the present day, persist in calling the earlier peoples of the earth, "barbarous" and "primitive." The Egyptian ruins have been and are the marvels of modern times. Engineers and architects who have examined those mighty monuments of a former age, have declared that with all of our boasted civilization and enlightenment, it is doubtful if there is sufficient wisdom and knowledge in the world today to even duplicate those wondrous structures. **[Page Q829]** The oldest building in Egypt is conceded by all recognized authorities to be the Great Pyramid, and the date of this construction is well established, about 2170 B.C. It is still the wonder of the world as it was in ancient times, when placed by the Greeks at the head of the list of the "Seven Wonders of the World." The seven thousand years antiquity of the buried cities of Egypt, has long been recognized as being fictitious, as pictorial representations of the Pyramid have been discovered in all of those ruins showing that they were erected after the Great Pyramid had been built. Therefore, there is nothing in Egypt to disprove the Bible chronology, to the effect that the race had its origin 4128 B.C.

SCRIPTURES—Why Confusion About Teachings?

Q829:1 QUESTION—Why is there so much confusion existing in the world today as to the true

teachings of the Scriptures?

ANSWER—The study of the Scriptures, as with all other lines of investigation, must be conducted systematically, else confusion results. The Apostle Paul counsels us along this line saying, "Study to show thyself approved unto God (not unto men), rightly dividing the word of truth." Many have erred in failing to follow this rule. For instance, in reading Rev. 19:20, some have insisted that the lake of fire and literal brimstone is a real lake filled with brimstone and fire. A mere novice should recognize the passage as highly figurative, especially in view of the fact that it states that a beast and a false prophet are to be cast into it. No thoughtful person would conclude that a real beast and false prophet are meant. Many Bible students have entirely overlooked the importance of "rightly dividing the Word." The Apostle shows that the Divine arrangement, as thus far revealed, is divided into three great dispensations or ages, referred to in our Bibles as "Worlds" (See 2 Peter 3). The major portion of the prophecies relate to the world or age to come, and when we strive to make them fit present evil conditions, confusion results. To illustrate: If we apply the prophecy of Isa. 35:8-10, to the past or present, it is meaningless, whereas it is in exact harmony with the glorious reign of the Messiah, which we all know to be future. As corroborative of this manner of dividing the Word, we see that our Lord (Matt. 7:13,14) speaks of the present evil world as "a broad way leading to destruction" and the way to life through Christ as "a strait and narrow way," while in his great prophecy in Matt. 25:31-46, He confirms the prophetic statement of Isaiah.

SCRIPTURES—Wrested by Unlearned and Unstable.

Q829:2 QUESTION—Please explain 2 Pet. 3:16, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

ANSWER—From the reading of this chapter, it is evident that "these things," referred to by the Apostle, are the things relating to the three worlds and the three heavens of which he was writing. In 2 Cor. 12:1-4, **[Page Q830]** the Apostle Paul relates how that special visions and revelations had been given him by the Lord, and among these was a view of the "third heaven," and of "paradise." This was a glimpse of "the new heavens and the new earth" mentioned in the 13th verse of this chapter. St. Paul was not permitted to give the details of what had been revealed to him, nevertheless, these revelations influenced all of his writings and caused him to give such expressions as were hard to be understood, but which, in the light of subsequent events, are now being clearly revealed to the sincere and earnest student of the Scriptures. It is now seen that the "unlearned and unstable" have wrested many of the Apostle's statements from their true connection and significance, Scriptures that apply to "the new heavens and the new earth" have been variously warped and twisted from their true application and forcibly assigned to "the heavens that are now" and "this present evil world." As an illustration of this: the Apostle explains that "God has appointed a day (a thousand-year day—2 Pet. 3:8) in the which He will judge the world in righteousness" (Acts 17:31), yet many have misapplied this statement and have declared that the world is on trial (being judged) at present.

SECOND DEATH—Cast Into Lake of Fire.

Q830:1 QUESTION—Please explain this Scripture: "Death and hell were cast into the lake of fire, this is the second death?"

ANSWER—The first death came upon Adam because of sin, and death has been reigning in the earth since, and men have died because of inherited sin. Death is spoken of in the Scriptures as a great enemy. Under the reign of Christ the dead shall return from the land of the enemy, the tomb, the death condition. (Jer. 31:15-17; John 5:28,29). All those who have become Christ's in this life receive their trial now. Those who have had no opportunity to accept the Lord will be given a trial then, and if obedient will be rewarded with eternal life on the earth. The reign of Christ is for the purpose of restoring all that was lost in Adam (Acts 3:19-22) and as the Scriptures declare: "He must reign till He hath put all enemies under

His feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25,26). In the Scripture quoted in your question, "hell" is from the Greek word "Hades," meaning the tomb. Death means the result of the curse that came upon Adam. The words used by our Lord were figurative. The "lake of fire" is a symbol of complete destruction, here called the "second death," therefore the second death refers to that death from which there will be no resurrection.

SECOND DEATH—Meaning of.

Q830:2 QUESTION—What is meant by the "Second Death" mentioned in the book of Revelation?

ANSWER—The first death, the death which came upon the human family through the disobedience of Father Adam, extended to every member of the human race. But according to God's providence, foreknown and fully declared, Christ died for the sins of the whole world; and in due time every member of Adam's race is to be recovered from that sin and from its death penalty, which for six thousand **[Page Q831]** years has been upon the race. In other words, as Adam brought mankind under the first death penalty, so Christ will release all mankind from that death penalty and give every member of the race a full and fair opportunity to attain perfection and eternal life. Whoever refuses that favor and opportunity —whoever sins willfully and deliberately against that light, will come under the sentence of death again; and this time it will not be Adamic death, but Second Death. And the difference between the two deaths is that the latter will know no revocation—there will be no redemption from it and no resurrection.

SECOND DEATH—Tormented Forever Symbolic.

Q831:1 QUESTION—Please explain Rev. 20:10, particularly the last clause of the verse which reads: "and shall be tormented day and night for ever and ever." (E.W.D.)

ANSWER—All Bible students recognize that the expressions of this chapter and verse are highly figurative. Where it is stated that a "beast and false prophet" are to be cast into the "lake of fire and brimstone," no reasoning mind would say that literal beast, or a literal false prophet were meant; but that these were symbols, and represent false and beastly systems. And if not an actual beast is meant, so also with the "lake of fire and brimstone." This lake would fittingly symbolize absolute destruction, for whatever is cast into fire and brimstone, the two most destructive agencies known to mankind, is immediately destroyed and not preserved in any sense. As stated in the 14th verse, it is the "second death"—annihilation. To our understanding, the "devil" here mentioned is not Satan himself, but is an evil system—a devilish power. These evil systems—false civil and ecclesiastical powers—in the end of the Age are to be "tormented day and night," as long as they last, with financial, social, and religious difficulties and pains. "Forever and ever" is from the Greek *aionion* which signifies lasting. The "torment" will last until these Satanic systems are consumed.

SERPENT—Method Used To Tempt.

Q831:2 QUESTION—Who was the serpent? What was its form? In what way did he induce our first parents to disobey the Lord? (W.H.M.)

ANSWER—The Genesis account of the seduction of our first parents by Satan is very brief. There is just a sufficient amount of detail given to show how sin entered into the world and death by sin. The Bible is the only book in all the world that goes back to the beginning and logically and consistently sets forth the origin of sin and death. After concisely stating the facts, it does not ramble all around the point by bringing in a mass of unnecessary detail. It was not written to amuse, charm, or satisfy curiosity. In the first three chapters of the Bible the origin, fall and death of the race are described; and in the last three chapters of the Bible, the elimination of sin and death, and the uplifting and blessing of mankind are set forth. From the brief account given of the tragedy that occurred in the Garden of Eden, we might surmise that the serpent was merely one of the number that were in existence at that **[Page Q832]** time and that Satan, a powerful spirit being, controlled, or obsessed it and caused it to act and to speak in a manner such

as would deceive mother Eve. Inasmuch as the Bible does not furnish the particulars, it would be impossible for anyone to set forth all the facts.

SIN—David Numbering the People.

Q832:1 QUESTION—Why was it a sin for David to number the people (2 Sam. 24 and 1 Chron. 21)?

ANSWER—While it is not stated in the Scriptural account that the Lord did not wish the Israelites to be numbered, yet we are convinced from the reading of these chapters, particularly verses one and eight of 1st Chronicles, 21st chapter, that such was the case and that He had given instructions to that effect. In the third verse of this same chapter, we find Job, David's chief officer, protesting against this action of the King; saying that it would be "a cause of trespass to Israel." We may reason, too, that as David sat upon "the throne of the Lord" (1 Chron. 29:23) as the Lord's representative, he was acting without instructions and due authority in taking the census of the people and was therefore presumptuous in the matter, and deserving of punishment as a rebuke in not first ascertaining the Divine will of God, the true King of Israel. There is a valuable lesson here for all who profess to be God's people, and that is, to first seek the Lord's instruction and guidance in life's affairs and not to lean to their own understanding and natural preferences. The reasoning faculties of all are more or less unbalanced; no one has a perfectly balanced mind, and hence it would be the part of true wisdom to follow the instructions of the Lord.

SIN—Forgiveness for Sinful Life.

Q832:2 QUESTION—If a person has led a sinful life and has been instrumental in causing others to sin, would it be possible for such a one to be fully forgiven and all their past sins cancelled if they should repent and ask the Lord to forgive them?

ANSWER—There should be no question in the mind of any one on this point. The Scriptures abound with expressions in which the Divine love and compassion of God, the Heavenly Father, are set forth. The great Creator of the Universe sacrificed His well-beloved Son, the Lord Jesus Christ, to redeem the world and to reconcile it to Himself. Those, therefore, who will accept the Lord Jesus as their Savior, believing that He by the grace of God tasted death for every man—these are freely forgiven all their past iniquities. The Apostle Paul, before his conversion to Christianity, was bitterly opposed to the cause of Christ and went about persecuting the followers of the Master—putting them in prison and arranging that some should be put to death. We remember that he consented to the death of Stephen, the first martyr. Yet with all this, the Lord freely forgave him. Note the following Scriptures as evidencing the full and complete forgiveness of all those who are truly repentant and who desire to draw nigh to God through Christ (Isa. 1:18; Psa. 103:10-14; Acts 26:18; Eph. 1:7; Col. 1:14). **[Page Q833]**

SIN—Unpardonable.

Q833:1 QUESTION—What is the unpardonable sin?

ANSWER—The unpardonable sin is a sin which God declines to pardon or forgive—a sin, therefore, which must be punished, must be expiated by the sinner. There may be said to be different degrees of unpardonable sin, however. An unpardonable sin is one that is committed against light and knowledge. All sins of weakness and ignorance are pardonable, because God has made provision for the pardon of these in the death of Christ. Since all of our weakness and ignorance came to us through the fault of our Father Adam, and since Jesus redeemed the world from that transgression and all of its hereditary taint, therefore, every sin attributed to that fall alone is a pardonable sin.

There are, however, what might be termed mixed sins in which a measure of wilfulness, knowledge and intelligence combine with a certain measure of ignorance and weakness. For such sins there would be forgiveness to the extent of the weakness and ignorance, but punishment would be required to the extent of the knowledge and wilfulness. A wilful sin against full light and knowledge would be a sin against the holy spirit of God. Such, knowingly committed, would bring the sinner under the sentence of the sin

namely, the Second Death.

SINS—Some Men's Are Open Before Hand.

Q833:2 QUESTION—To my mind, the following text of Scripture is one of the most puzzling to be found in the Bible—"Some men's sins are open beforehand, going before to judgment; and some men they follow after."—1 Tim. 5:24. (C.M.)

ANSWER—The Scriptures point out two spiritual classes among the Lord's people, one class of which will be kings and priests unto God, and will be seated upon the throne of Divine authority and power. This is a comparatively small class, and is called the "Little Flock," the "very elect," "a chosen generation, a royal priesthood," etc. The other class is comparatively large, and is called the "great multitude which no man can number," and are represented as being before the throne, as servants and messengers. (Rev. 7:9-15.) These two classes are referred to in the parable of the "Wise and Foolish Virgins." The first class, "the very elect," have all their sins up for judgment beforehand, before the general judgment time for the world. They are on trial in this present time and have all their sins atoned for and expiated. The other class, "the great company," will have its sins up for judgment following after the judgment of the "Little Flock," having "come up through great tribulation, and washed their robes, and made them white in the blood of the Lamb." The Apostle's letter was addressed to Timothy, a child of God, and his instructions relate to the worldly ones outside of the Church of Christ. Indeed, the world's sins, both Adamic and willful, are all fully atoned for by the above two classes in association with the Lord Jesus Christ as the "sin-offerings" of this great Atonement Day.

SODOM—Lot's Wife Turning to Salt.

Q833:3 QUESTION—We read in the Bible that as Lot and his wife were fleeing from Sodom, his wife looked back at the **[Page Q834]** city and was instantly turned into a pillar of salt; can that be literally true?

ANSWER—We see no reason for thinking otherwise than that the statement with reference to Lot's wife is a literal one. We can conceive of no reason why the record should be otherwise than literal. The Great Master, Himself, referred to the incident and made no criticism of the narrative (Luke 17:32). Why then should we criticize it? The Scriptures show that the Angels of the Lord had warned Lot to take his wife and daughters and flee out of the City of Sodom, and they started in their flight, but instead of keeping steadily on after once starting, Lot's wife turned to look back—evidently desiring the things left behind—and she was turned into a pillar of salt. The Apostle shows us that these lessons or examples were for the benefit of others. In other words, types and shadows of greater things. Space does not here permit us to discuss the type and anti-type.

SOUL—Can It Die?

Q834:1 QUESTION—Can the soul die? I read in the Bible such expressions as these, "The soul that sinneth, it shall die" (Eze. 18:4), "Every soul that will not hear the voice of that Prophet shall be DESTROYED from amongst the people (Acts 3:23), etc., yet on every hand the doctrine of "The Immortality of the soul" is being taught and nearly every one believes that the soul cannot die, but is doomed to live on forever. I am much confused in regard to this matter.

ANSWER—Some years ago this question was discussed by theologians and others, and at that time, having the general thought or teaching in mind, which was supposed to be the truth, many were led to investigate along this line and were vastly surprised to find that the doctrine of the immortality of the soul is entirely of heathen origin and nowhere taught in the Bible. Under the glare of the increasing light of our day, many ministers have come to a recognition of this fact and are now engaged in preaching that which the Scriptures teach, viz., that it is the soul (the living, intelligent being) which enters into death. The soul is "asleep," "dead" and will remain in that condition of unconsciousness until resuscitated at the time of

the resurrection of the dead. Immortality is conditional. By examining the following Scriptures, it will he seen at once that immortality is a reward that will be conferred upon those who are faithful and obedient to the commands of the Lord and who prove their worthiness to receive this "Crown of Life" (Rom. 2:7; 1 Cor. 15:53,54). See also 1 Tim. 6:15,16.

SOUL—Does It Sleep When Body Dead?

Q834:2 QUESTION—Does the soul of man sleep when the body is dead? (J.H.L.)

ANSWER—Various have been the theories as to the condition of the soul after death. The Bible teaching regarding this much discussed question is very clear and simple, and there need be no confusion of mind at all if we are willing to accept what the Scriptures teach. In the case of **[Page Q835]** the first man who sinned, let us see what it was that sinned, and what it was that suffered the penalty for disobedience. The account of the creation of man mentions three things—body, soul, and spirit. The body was formed of the dust of the ground. God breathed into its nostrils "the breath (spirit) of life, and man became a living soul." Man did not receive a soul, but he became a soul." The union of the life or energizing principle, the breath with the body, produced the living intelligent being—the soul. What was it that sinned? Surely it was not so much dust, the body. Neither was it the "breath of life" that disobeyed, but it was the soul, the living being, Adam, that sinned against the Lord. Then what was it that died? Hear what the Scriptures declare—"The soul that sinneth, it shall die." (Eze. 18:4.) It is, therefore, according to the highest authority in all the Universe, the soul that sinks into unconsciousness at death is to awaken on the resurrection morning.

SOUL—Does Woman Have One?

Q835:1 QUESTION—Has woman a soul? We read that man "became a living soul," but nothing is said about the woman having a soul! Hence my question. (L.B.)

ANSWER—As the Scriptures are silent on this subject, and as much as the gentler and fairer sex is to be admired, to be in harmony with the Bible, and to answer the question therefrom (however painful it may be to state the fact) it is necessary to set forth the awful truth that women do not have souls! But what is still more painful to relate, according to the Bible, man does not possess a soul, either! Some good, well-meaning people who have read their Bibles, but not with careful thought, have been rather careless in the use of language when referring to Scriptural matters. No one has a soul; but every living, breathing creature is a soul. In the quotation above it is stated that "man became a living soul" and not that he was given a soul. The breath of life, the energizing principle imparted to the body alone is the soul. It was the union of the two, the life and the body, which produced the intelligent creature—the soul. Woman, therefore, is as much a soul as man.

SOUL—Is It a Part of Man?

Q835:2 QUESTION—In Gen. 2:7, we read that "man became a living soul"; and in Job 14:22, we read "his soul within him." Is the soul a part of man, or is the whole of man a living soul? (E.)

ANSWER—For Ages, one of the most momentous questions, and one most frequently propounded has been "What is the soul?" The Bible answers the question so directly and simply that students of the Scriptures are now marvelling that this question should ever have perplexed any in the past. The life-giving quality, the energizing principle, in union with the organism, or body, forms the living, intelligent being. This being, whether sheep, elephant, horse, man, angel, or devil, is the soul. For proof of this in the Scriptures, carefully note the following citations, the first two in the marginal readings of the Authorized Version. (Gen. 1:20,30; Gen. 2:7.) The word soul in this connection, **[Page Q836]** is from the Hebrew nephesh which means literally "a breathing creature." Man does not possess a soul, but he is a soul. The entire being is the soul. Job's expression must be understood in the poetic sense, and signifies that man would suffer and mourn from his inmost being, "from the bottom of his soul," as is sometimes said in the

vernacular. Statements have appeared in the public press from time to time, emanating from some reputed authorities, to the effect that the "soul" has been weighed and photographed. This can easily be accomplished by any amateur photographer equipped with a camera and a pair of freight scales!

SOUL—Meaning Of.

Q836:1 QUESTION—Will you please tell me what is the soul? (N.U.M.)

ANSWER—The Bible gives the correct definition to your question. We read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and the man became a living soul." (Gen. 2:7.) God did not give a soul to man, but He created man a soul or being. The word soul is translated from the Hebrew word "nephesh," which means "a breathing, sentient being." That is to say, God formed Adam of the dust of the ground, the body was not the soul; neither was the breath of life which God breathed, or blew into his nostrils the breath of life and the result was a living, breathing, animate being, then for the first time properly termed a soul. The word soul is not applied to man only. Animals are souls. In the first, second, and ninth chapters of Genesis, the words "living soul" are applied in the Hebrew language to the lower animals nine times. Man as a soul is different from the lower animals or souls by reason of his higher organism; he has superior mental endowments. He is the highest order of animal creation.

SOUL—What Becomes of it at Death?

Q836:2 QUESTION—What becomes of the soul at death? Is it put into the grave with the body, or does it fly away in a disembodied state, and go soaring around through space, waiting and longing for the time to come when it can get back into its body (put on its clothes again, so to speak) at the resurrection? (J.A.G.)

ANSWER—There is much confusion of thought regarding this matter. Many are disposed to express the matter wrongly by saying that they have a soul in place of saying that they are a soul. There is considerable difference in having a cow and being a cow! All living beings are souls from the Scriptural standpoint. (Gen. 1:20-30. Margin.) When father Adam disobeyed the Lord, it was not his body, the dust of the ground that sinned. Neither was it the energizing principle, the breath of life, that sinned. But it was Adam himself, the living intelligent being, the soul, that sinned. Therefore, it was the soul that died, as the Scriptures declare, "The soul that sinneth, it shall die." (Eze. 18:4). In the resurrection, it is the soul that is to be resuscitated. "Thou wilt not leave my soul in Hades—the tomb"—was spoken of our Lord Jesus.

[Page Q837]

SPIRIT—Is it same as Soul? 1 Thes. 5:23

Q837:1 QUESTION—St. Paul, in 1 Thes. 5:23, prays God ... "Your whole spirit and soul and body be preserved blameless," etc. If not, kindly enlighten fully (J.W.C.)

ANSWER—In his prayer, St. Paul evidently distinguishes between spirit, soul, and body. We should bear in mind that his letter was addressed to the Church collectively, and not so much to individuals. We can be quite sure that the Apostle did not refer to individuals, for whatever interpretation we may put upon "soul and spirit," we are in the singular, not the plural number. St. Paul expresses his earnest desire that until the Lord's return the Church might be preserved entire, without schism, in the unity of the spirit and the bond of peace. In Acts 4:32, we read that "The multitude of them that believed were of one heart and one soul," and in Eph. 4:4, the Apostle points out that there is one BODY AND ONE SPIRIT. As in the creation of Adam, with the entrance of the breath of life, man became a living soul, an intelligent, sentient being, so with the New Creation. Inspired with the Spirit of the Lord, the Holy Spirit, the members of the Church, which is His Body, should work in unity and harmony in doing the will of the Lord and witnessing to the truth of the Gospel.

SPIRIT—"Shall Return unto God Who Gave it."

Q837:2 QUESTION—Do you mean to say that the spirit of the Thief, who died upon the cross when the Lord Jesus was crucified, remained in the grave with his body? If so, do the spirits of our dear friends, who turned to Christ in this life, remain with their bodies in the grave until the Lord's return? (D.D.)

ANSWER—The inspired writers of the Bible tell us just what became of the spirit of the thief who died upon the cross. And they also tell us what becomes of the spirits of those who were devoted followers of Christ and were faithful even unto death. It would not do for us to say what became of these spirits. Too many so-called leaders of religious thought have theorized and speculated as to what became of the spirits of the departed dead and have set forth the results of their vain imaginings. Let us not add to the awful confusion by presenting ideas of our own, but let us hear what the Scriptures declare, recognizing that the Lord God is surely able to guide us into the knowledge of the Truth. We read, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Eccl. 12:7.) This text reminds us of the original sentence of death pronounced upon Adam for disobedience. He had been formed of the dust and therefore he should forfeit his life and return unto dust. He died. The breath of life (the spirit), the energizing of life principle, was removed from the body and returned to God, who is the source or fountain of all life. The living soul, the intelligent being, died. As the Bible says, "The soul that sinneth it shall die." (Eze. 18:4.) From these scriptures it is evident that the spirit of the thief and of all who die returns to God. This animating principle **[Page Q838]** (spirit), called life, is to be given to all of the faithful and obedient in the resurrection.

SPIRIT AND BRIDE—Meaning of Rev. 22:17

Q838:1 QUESTION—What is meant by these words, "The Spirit and the Bride say come?" (Rev. 22:17.)

ANSWER—The Spirit clearly refers to Jesus Christ, the Bridegroom. His Bride is to be the Church glorified. (See Rev. 21:9; Rev. 19:7-9.) The marriage, or union, referred to in the last Scripture, takes place at the second coming of Christ (John 14:3). The reign of Christ (Bride and Bridegroom) follows, and then the message will go forth to the world, inviting all to come and obey Christ and receive eternal life; and the obedient shall live. And the obedient will be privileged to repeat the invitation to others, that "whosoever will may come and take of the water of life freely." The Church of Christ in its present condition of development is referred to by the Apostle as "the chaste virgin, espoused to one Husband" (2 Cor. 11:2). She will not become the Bride of Christ until at the time of the Bridegroom's presence, when the marriage of the Lamb shall take place and the marriage supper shall follow (Rev. 19:9). Evidently, from the fore-going, it is manifest that the expression "whosoever will" does, not apply to all at this time, and will not be true until the wedding is consummated.

SPIRIT BEING—Explanation of.

Q838:2 QUESTION—What is a spirit being?

ANSWER—According to the Scriptures, it is a creature, or personality, inhabiting the spiritual plane of existence, a higher plane than that of the human or earthly creatures. Just as the Divine nature, the nature of God, is the highest order of the spiritual realm, so man is of the highest order of the animal or earthly existence. Angels are spirit beings (Psa. 104:4) and we read that man was created "a little lower than the angels." (Psa. 8:5.) A change of nature is promised to all of those who will be of the Church of Christ; those who "make their calling and election sure" and who eventually will be associated with their Lord and Savior in the glories of the Kingdom as His "joint-heirs." This "change" of nature is wonderfully described by the Apostle in the fifteenth chapter of 1 Cor. 15:42-52. Those who will experience this transformation of nature are said to be "born of the spirit" and this will take place in the resurrection. These then will be powerful, and invisible to mortal eye, just as the angels are all around and Jehovah's messengers in past ages, yet unseen. Jesus described this matter of the "wind" to picture the condition of those who shall be born of the spirit in the resurrection morning, John 3:6-8.

SPIRITISM—"Empty as Hollow Gourd."

Q838:3 QUESTION—Has Spiritism ever benefitted the members of the race of mankind in any way? If so, how? (Victim.)

ANSWER—The value of Spiritism to the world is summed up in the words of a well-known author as follows: "According to the theory of Spiritualists there are a hundred **[Page Q839]** times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications and thousands and thousands of anxious inquirers who have questioned them, and earnestly desired to obtain information from them. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many things which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritualism is as barren as Sahara, as empty as a hollow gourd."

SPIRITISM—Mediums Communicating With Dead.

Q839:1 QUESTION—Do Spiritualist Mediums really communicate with the spirits of the dead?

ANSWER—Spiritualism is a rapidly growing movement, numbering several millions of people, among which are some of the brightest minds of the day. There is no question as to many of the facts clearly established in the rites and ceremonies of Spiritism. Many of the phenomena produced, with the aid of spirit mediums, have been pronounced as beyond all controversy supernatural. The Bible tells us exactly to what these phenomena may be attributed. A clear account is given of the fall of some of the angels from Divine grace because of disobedience. These are restrained "in chains of darkness" (the darkness of the night—manifestations can take place only in the dark), until the judgment time. These demons or fallen angels have impersonated the dead and represented that they wished to communicate with their friends through the aid of mediums. Evidently it is displeasing to the Lord for any of His people to communicate with these demons. (See Isa. 8:19,20). The Superintendent of one of the largest insane asylums stated recently that fully one half of the insane patients were obsessed by evil spirits.

SPIRITISM—What is a Witch?

Q839:2 QUESTION—"Thou shalt not suffer a witch to live."—Exo. 22:18. From this expression would we not understand that the writers of the Scriptures believed in the existence of witches? What is a witch? (F.C.)

ANSWER—Throughout the world today there are thousands and millions of people who firmly believe in what is known as "Spiritism." Among those who thus believe are some of the brightest minds of the day—doctors, lawyers, judges, professors, etc., a class of people who would not be deceived by mere sleight-of-hand performances, or by hallucinations. These know that it is possible to communicate with beings of the spiritual realm, through the aid of **[Page Q840]** spirit mediums, clairaudients, clairvoyants, and the like—the modern wizards and witches. Few recognize that every one of these spirit beings who thus communicate with members of the race of mankind are of the demons, or fallen angels—evil spirits—whose sole aim and purpose is to deceive the members of the race by impersonating the dead, and representing that they are the spirits of the departed ones. The Sacred Writers certainly recognized the existence of the demons, and of the witches (spirit mediums) of their day.

SPIRITS—Familiar, and Wizards.

Q840:1 QUESTION—Please explain Isa. 8:19-22, where the Prophet speaks of "familiar spirits," and

"wizards" that work in the dark. (A.B.S.)

ANSWER—The "familiar spirits" are the demons that infest earth's atmosphere, and who are busily engaged in impersonating the dead, representing that they are the spirits of the departed ones, and thus confusing and deceiving many, who have not given heed to the instructions of the Scriptures to the effect that the dead are dead, and will not be alive or conscious until the awakening time in the resurrection. The "wizards" are the mediums who act as the agents of these and mutter and work mysteriously in the dark, in place of working out in the open where all may be clear and plain. The powers of righteousness do not have to labor in the dark and in an underhand way, as they have nothing to conceal. The "hungry" ones are those who have neglected "the law and the testimony"—God's Word—and are giving heed to the doctrines of demons. They are dissatisfied and suffer the pangs of regret and remorse, because there is nothing to satisfy their cravings in the direction in which they are seeking to be enlightened. Theirs is a deplorable condition of darkness and anguish of mind, as they have neglected the only real source of comfort and consolation—the Scriptures.

SPIRITS IN PRISON—Who Are They?

Q840:2 QUESTION—Who are "The spirits in prison?" (1 Pet. 3:19.) (Secretary).

ANSWER—The "spirits" or spirit beings, are the ones referred to by the Apostle in the following verse as having been disobedient during the antediluvian period of time, in the days of Noah. Turning back to the early records of the Scriptures, we find that in Gen. 6:1-4, it is narrated how and in what manner these spirit beings disobeyed, and why they were cast into prison. Note the contrast in the expression, "The sons of God (the angels—Job 2:1) saw the daughters of men." These spiritual sons of God left their habitation, the spiritual realm, and materializing as human beings, took unto them wives of the daughters of men. In this way the "men of renown," "the mighty men," the "giants in the earth," were brought into existence. This was contrary to the Lord's arrangements, and therefore we read that those angels were deprived of their liberties under certain limitations: "And the angels which kept not their first estate (their spiritual state) but left their own Habitation (the spiritual realm), He hath reserved in age-lasting **[Page Q841]** chains, under darkness (the darkness of the night, for they can operate only under the cover of the night or conditions of darkness), unto the judgment of the great day." (Jude 6.) The Apostle Peter also refers to them when he says, "God spared not the angels who sinned, but degraded them, and delivered them into chains of darkness."—Corrected Translation. (2 Pet. 2:4.) All history, both sacred and secular, is replete with instances of obsession, or demonizations, by these demons, or fallen angels. It was to these "spirits" that our Lord, by His death and resurrection, Preached a powerful sermon in pantomime.

SYMBOLIC FIGURES—"Heavens"—"Broken Cisterns"—"Water."

Q841:1 QUESTION—Please explain Jer. 2:12,13. What are the "heavens" referred to; and what do the "broken cisterns that can hold no water" represent? (B.S.A.)

ANSWER—Evidently the Prophet is using highly symbolic language to convey his thoughts. The larger portion of the prophecies of the Bible are put forth in figurative expressions and in parables and dark sayings, for they were not intended of the Lord to be understood until at the time of their fulfillment. The "heavens" would symbolize the powers of ecclesiasticism and the "fountains" would symbolize the truth, the Lord's word. The time would come, therefore, as foretold by the Prophet, when the Lord's professing "people," Christians, would forsake the Lord and His Word, and would "hew" out or fashion for themselves "cisterns" or receptacles to hold the muddy waters of the traditions of men. The creeds and religious systems are in a very dilapidated and broken state and wholly incapable of holding the waters of the truth. The old effete systems of the past are breaking up and are absolutely useless so far as holding the waters of the truth are concerned.

SYMBOLIC FIGURES—Sea and Waves Roaring.

Q841:2 QUESTION—What is the meaning of the words "the sea and the waves roaring?" (Luke 21:25.) (R.H.)

ANSWER—The murmuring of the rising wind is distinctly audible to the ear. The sea and the waves of the troubled masses of humanity are already beginning to heave and toss and foam. The increasing winds of strife are driving the great sea of mankind into a frenzied state of revolt against the present social order —"the world that now is"—wave on wave, mounting higher and higher and rolling in upon the rocks and cliffs. The sullen thunder and roar of the sea as it breaks in ever increasing fury upon the shore, jarring and shaking the mountains to their center, forecasts only too well the on-coming of the cataclysm that is foreordained to overwhelm the entire world. The "earth" (society) and the "mountains" (kingdoms and governments) will be removed and carried into the midst of the sea (the turbulent and raging masses of humanity). (Psa. 46:2,3.) The great "waves" (nihilism, communism, socialism, and anarchism) are sweeping with irresistible force against the bulwarks of present institutions.

[Page Q842]

SYMBOLIC FIGURES—No More Sea.

Q842:1 QUESTION—Is the Scriptural statement, "and there were no more sea," to be taken literally? See Rev. 21:1.

ANSWER—In the Scriptures the word "sea" is used, not merely as a name for a body of water, but also symbolically, as representing lawless, restless, dissatisfied, discontented humanity. In His great prophecy (Luke 21:5-36) our Lord tells us that in the time of trouble, with which the Millennial Age will be introduced, the sea and the waves will roar; and in Psa. 46:1-3, is pictured, that the symbolic mountains, or kingdoms, of earth will go down, overwhelmed by the symbolic sea, in an anarchistic storm. When once the Messiah's Kingdom shall have brought order out of the present confusion, after it shall have established the world's interests upon a proper basis of equity, there will be "no more sea," in the sense that there will no longer be a restless, dissatisfied element amongst the masses of mankind. But while many of the prophecies have had both a literal and a symbolic fulfillment, yet we are not wise enough to say whether or not this one will have a literal fulfillment. We feel sure, however, that it will have a symbolic fulfillment as already suggested. Even if the literal sea should continue, we know of no reason why the continents of earth might not be united by the raising of submerged lands to connect them. However, it is best for us not to indulge in speculation along this line, of which we have no absolute knowledge.

SYMBOLIC FIGURES—Woe Unto Them With Child.

Q842:2 QUESTION—Will you kindly explain the seemingly harsh Bible statement, the expression of the Savior, as given in the 24th chapter of Matthew, the 19th verse—"And woe be unto them that are with child, and to them that give suck in those days?" (J.G.D.)

ANSWER—This expression is a portion of our Lord's great prophecy relating to events and conditions that would develop in the last days of the Christian dispensation. As with all prophetic expressions it is in highly figurative language. The clue to the understanding of this prophecy is found elsewhere in the Scriptures. A woman is used as symbolical representation of the church. Thus the true Church of Christ is referred to as the "chaste virgin" and also in another picture as the "Bride the Lamb's wife" (2 Cor. 11:2; Rev. 21:9). The false churches are represented as corrupt and debauched women (Rev. 17:1-5), compare these five verses with Rev. 21:9-11. The "mother church" is represented as a lewd woman, and also as the great mystical city of Babylon. Her daughters, the ecclesiastical systems that are the offspring of the parent system, are likewise represented as being babes both embryonic and new-born. They have need of the milk of the Word as the Apostle says (Heb. 5:12-14) they are not sufficiently developed in knowledge and grace to assimilate the strong and important doctrines. It will be a special time of sorrow for the false religious systems in that day, "those who are with child," and also to those who are dispensing the milk—

in other words "giving suck."

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TABERNACLE—Re Outside Camp.

Q687:2 QUESTION (1909)—2—The camp represents the world. Our sufferings are caused by our actions while among those of the world. What is represented by the expression, "Outside the camp," if the camp represents the world? "And the flesh and hide he burned with fire outside the camp." (Lev. 9:11.) "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp bearing his reproach." (Heb. 13:12,13.)

ANSWER—We understand it signifies that Aaron and his sons, and the Levites who served with them in the Tabernacle service had a two-fold life; one while serving the Tabernacle, and the other living outside the Tabernacle, for they went home to their own families, etc., and only served in the Tabernacle at times, and they had their life in the camp with the rest of the world. So, you and I, according to the flesh, are still in the world, but we are not of the world. As new creatures we have our service toward God in connection with holy things, the spiritual things. So far as our flesh and earthly lives are concerned, we have our relations still. You live in the same time, and live next **[Page Q688]** door to a worldly neighbor, and you must bear the reproach of those living as a consecrated priest of the Lord. These things separate you from the world and lead you to do things in a sacrificial way, and sacrificing worldly interests cause you to suffer, and that is so much of the burning of the carcass outside the camp. You count yourself as dead, so that which happens to you happens to your dead body; as the Apostle said, "Let us go to him outside the camp."

Who is the High Priest of our profession? Christ Jesus our Lord. What did He suffer? He suffered all manner of contention and opposition from the world and from the nominal people of God against himself. He said, If they call the Master of the house Beelzebub, what shall they call the servants. If they crucified him, do you expect that they would receive you very favorably? He tells us that the servant shall not be above His Lord, but that he should be as His Lord. They cast out His name as evil, and called Him the prince of devils; said He had a devil, was mad, that He was a deceiver and was deceiving the people. If they say such things of you today you need not be surprised.

Outside the camp means rejected of the people. Why outside the camp, why not inside? Because there is a great stench of the burning flesh. Get a lot of flesh, hair and hones and burn it in your back yard and notice how much stench there is from it. Thus your sacrifice and mine are not appreciated by those who are in the camp and not of the Church; they do not appreciate the laying down of your lives in sacrifice, and if you should spend your time and gain in the service of the truth, they would speak evil of you and consider you foolish, and for the same reason that they did Him. It is the reproaches that fell upon Him that fall upon us, *in like manner and for similar reasons.*

TABERNACLE—Re Beginners for Study.

Q688:1 QUESTION (1910)—1—Do you think Tabernacle Shadows study would be too deep for a class just coming in? And do you count the first volume study as being a Berean study?

ANSWER—I would not think a Tabernacle Shadow study would be too deep for a beginner. That is to say, my thought is that anybody coming to a Scripture study and likely to be interested at all would be a person who had some knowledge of God and some knowledge of his Word generally; and in taking up Tabernacle Shadows as a study I would think they were getting into a good place for anybody that was spiritually minded. And if they be not begotten of the spirit, then I suppose they would not be profited and would not understand; but neither would they understand very far in some of the other studies.

And so far as the first volume is concerned, I would certainly understand that to be a Berean study. They

are all Berean studies. The term Berean studies comes from the fact that in olden times we read that Paul went down to Berea and preached to the people there, and that the Bereans were more noble than those of Thessalonica in that they searched the Scriptures daily to see whether or not these things were true. So then a Berean study is a study by those who have the Berean spirit to search to know the truth of the matter that is before them, those who want to investigate with an honest heart; and I think that will apply **[Page Q689]** to all we have to present, because these are the only terms on which we present anything. Come and try, come and see, come and investigate to see whether or not it agrees with God's word or not. If you find it in disagreement, do not believe it. If you find it in agreement, receive it and be blessed with us.

I wished to say a moment ago, but forgot that feature, that there is another slight bit of Berean study, you remember, in the back part of our new Watch Tower Bible; there are certain Berean helps, and in those there are certain topics taken up. Some of the Lord's people, in some of their studies, would like to study a topic, and there are a number there, if you feel disposed to take up a variety of topics. If you will take up any one of them it will make a fine Berean study. The reference to the Towers and to the Studies is good, and also the Scripture reference, so that you have the whole matter there concisely stated, and might have a splendid Berean study, topically. All of these are Berean studies. We have nothing special to urge, except we think they are all good, and perhaps where there are a variety of meetings it might be well to take one style of Berean study for one meeting, and another style for another meeting; as, for instance, for one meeting we might take up the studies as they are appearing in the Watch Tower, and then for another meeting we might take up the studies as outlined in the back part of the new Bible, and perhaps for another one we might take up the first volume of Scripture Studies, or the fifth volume, or Tabernacle Shadows. You know we now have the questions on the fifth volume in pamphlet form. Also the questions on Tabernacle Shadows in pamphlet form. And it is our thought, by and by, to get questions out on all the volumes, because that seems to be so helpful a manner of study, and so many of the dear friends are being blessed by it.

TABERNACLE—Re Anointing Under-priests.

Q689:1 QUESTION (1905)—1—What about the statement on page 37 of Tabernacle Shadows that the under-priests were not anointed when it states in Ex. 40:16 that they were?

ANSWER—Well, it seems to be stated that way. The thought is this: there was only one high priest at a time. Christ is now the high priest and we are the under-priests, yet we have no standing with God, except as we are in Christ. In Ex. 40:16 it speaks of anointing them as they anointed Aaron; it means that when the time comes for another to take Aaron's place they shall deal with him as they did with Aaron.

TABERNACLE—Reconciling Tabernacle, Altar, Etc.

Q689:2 QUESTION (1910)—2—Lev. 16:20. After speaking of the sacrifice of the bullock and the goat, we read "And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, shall he bring the live goat." What does this typify?

ANSWER—The holy place here represents the Court, and the tabernacle of the congregation represents the tabernacle proper, the Holy and Most Holy. After the priest with the blood of the bullock and of the goat had made reconciliation, atonement, satisfaction, for the Court and for the Tabernacle; it does not mean for those places, but for those **[Page Q690]** people who are in those conditions. As, for instance, all whom we call the household of faith belong in the court condition, the holy place; and all who belong to the Royal Priesthood are in the Tabernacle condition, the Holy or in the Most Holy. Our Lord himself, and some of his brethren have already passed into the Most Holy, and some others are in the Holy, or first of these apartments. It would seem to be after the satisfaction of justice, in respect to all of these, the full offering of the Lord's merit, and the full acceptance of the whole matter, that then the sealing would take place with the live goat. The teaching of the type would seem to be that the tribulation that will come

upon the Great Company will not come upon them in this official manner until after this dealing with the Little Flock has been completed. While the Great Company may be sharing in the tribulation of the past, yet this special dealing at the end of this age would seem to be after the Church had gone beyond the vail. Yet we must say this, dear friends, that every feature of type and prophecy belong to the future and is more or less uncertain until it is fulfilled. In other words, God did not give prophecy and type in advance for us to speculate upon, but so that when due we might know it. Just as our Lord said of himself at the first advent, that when they would see certain things fulfilled then they would know they were the fulfillment of the things written. So as we come down to the beginning of the time of trouble those who would then be living and witness the dealings of the Lord with the Great Company class would see something in that which would be helpful to them—perhaps more than you and I see now. The sacrificing of the Lord's goat has not yet been finished, and this dealing with the Great Company is something that takes place after the killing of the Lord's goat and the sprinkling of its blood.

TABERNACLE—Re Blood of Bullock Sprinkled on Goat.

Q690:1 QUESTION (1910)—1—If the Lord's goat of Leviticus 16 represents the church being sacrificed for the world, why was not the blood of the bullock sprinkled on the goat?

ANSWER—I will have to ask the Lord why he did not do it your way.

Paul the Apostle says, "Who hath known the mind of the Lord and who hath been his counselor?" Well, he did not ask counsel of you or me, dear friends. That is the reason.

Q690:2 QUESTION (1910)—2—This would have shown a little better the typical significance.

ANSWER—Well, perhaps the next time the Lord will ask you.

TABERNACLE—Interpretation Regarding Animals Sacrificed.

Q690:3 QUESTION (1910)—3—In regard to the 16th chapter of Leviticus, please say what is your basis of interpretation regarding animals sacrificed on this day as sin-offerings and burnt-offerings? For instance, why do you say the bullock is a type of Christ Jesus?

ANSWER—Because I see it to be so. Why do I say that this is a gas lamp? Because I see that it is a gas lamp. **[Page Q691]** There are plenty of people who do not know that this is a gas lamp.

Why do you say the Lord's goat is a type of the Church? Because I see it is.

Why that the scape-goat is a type of the Great Company?

The same reason.

Can you give me the Scriptural usage for your interpretation?

Well, then, if all these things were explained in the Scriptures you would not need the pamphlet "Tabernacle Shadows," and God would not have given it to you. They are not all explained in the Bible. There came a due time for God to make clear the meaning of these types and he has made them clear to those who have an eye to see and an ear to hear. By this, we do not mean any unkindness to those who do not see. They have the majority on their side, all the Methodists, Presbyterians, Episcopalians, Lutherans, etc., etc.; all these friends are on the side which do not see these things—we are quite in the minority.

TABERNACLE—Re The Ram Representing a Class.

Q691:1 QUESTION (1910)—1—According to your interpretation of the bullock representing a class, and the Lord's goat a class, should we not expect that the ram would also represent a class?

ANSWER—We have explained what we think the ram typifies, in Tabernacle Shadows. I might say that the Lord in his providence guided us to see that the bullock represented Christ; the goat meant the Church; we saw this from the Scriptures, not through any special voice or any other marvelous thing that

happened. We have already explained it. The Apostle, you remember, speaking of this day of atonement, tells us about the bulls and goats which constituted the sin-offering, and whose blood was brought into the Most Holy to make an atonement for sin. Now there is only the one offering whose blood was brought into the Holy to make atonement. That offering was on the day of atonement and was in two parts; first, the bullock to make atonement for the high-priest's house; second, the Lord's goat to make atonement for the sins of all the remainder of the people. They were the only ones that could be meant. In that same condition, after telling about the matter, the Apostle says that the bodies of those beasts whose blood was taken into the Most Holy to make atonement for sin were burned outside the camp, and they were the only two who had this experience, whose blood was sprinkled to make atonement and whose bodies were burned outside the camp. When I saw this, I was sure I had the right thought. Then the Apostle said, Let us go to him outside the camp, and I saw that that represented the Lord's goat that went to the bullock outside the camp. Let us not have any quarrel with any who cannot see; that is to their disadvantage.

TABERNACLE—Re Begetting and Quickening.

Q691:2 QUESTION (1911)—2—At what point is the begetting and quickening typified in the tabernacle?

ANSWER—The same difficulty again. We must not mix these different thoughts, any more than you would mix different parables. Take any two of the parables and if you mix them together you have confusion. And so here. To think**[Page Q692]** about the quickening and begetting, etc., in the tabernacle is not the correct thought. There was no quickening done in the tabernacle, there was no begetting done in the tabernacle. It is altogether a different thought. In harmony with the previous question the answer would be, then, that at the moment of passing into the Holy the person must be a Spirit-begotten one. There is nothing in the tabernacle to indicate anything about the quickening.

TABERNACLE—Re Levites Looking Into Holy.

Q692:1 QUESTION (1911)—1—In the tabernacle services, the Priest only entered the Holy; there was a penalty of death against the Levite, typical of justified believers, looking into the Holy. What was typified by this death penalty?

ANSWER—I do not know that anything was typified by it, merely that no one was permitted to look in. All I see indicated there is, the death penalty was put there as indicating that nobody should look in.

TABERNACLE—Re "Basketful."

Q692:2 QUESTION (1911)—2—What is the significance of the word "basketful" in the text which speaks of the three cakes taken from the basketful which were laid on the hands of the priest by Moses?

ANSWER—I presume that basketful means basketful; I do not know of any other meaning.

TABERNACLE—Two Altars Contrasted.

Q692:3 QUESTION (1911-Z)—3—"We have an altar whereof they have no right to eat which serve the Tabernacle." (Heb. 13:10.) What is meant by this passage?

ANSWER—In this passage the Apostle is contrasting the Levitical priesthood, their services in the Tabernacle, and the table in the Holy at which they ate the shew bread, with the antitypical Tabernacle and its better table. In this connection he points out that, so far as the priesthood of Aaron was concerned, not only could the Church not be priests, but our Lord Jesus could not be; for this priesthood sprang from Levi, and Jesus was from another tribe, Judah. Therefore, if Jesus was on earth he could not be a priest. But now God had intended another order of Priests, namely, the Melchizedek Order, saying to David, "The Lord hath sworn and will not repent: Thou art a priest forever after the Order of Melchizedek." (Psa. 110:4; Heb. 5:6:) It is evident, then, that if Christ was to be a priest after the Order of Melchizedek, He would not be a priest after the order of Aaron.

When the Apostle has proved that we, as priests, have no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this antitypical Holy, which we enter. If they become members of the Royal Priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two priesthoods, the Aaronic and the Melchizedek. We have the "better sacrifices"; we have the better services. We have, on the higher plane, everything that they had, typically, on the lower plane.

TABERNACLE—Incense in the Most Holy.

Q692:4 QUESTION (1911-Z)—4—Was it necessary that the incense should precede the high priest into the Most Holy when he went in to offer the blood of the goat?

[Page Q693]

ANSWER—The offering of the incense originally on the Day of Atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Therefore, there was no need of his offering any other sacrifice than this. All the work of Atonement was divided into two parts. If the type had shown the under-priests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering.

We are represented, not individually, but as members of the Body of Christ. So it would not be necessary for the incense to be offered more than the one time. It would seem, however, that the incense *abode* in the Holy and Most Holy. The sacrifice is still appreciated by the Heavenly Father, and always will be.

TABERNACLE—Blood and Incense—Both Had to Do with Justice.

Q693:1 QUESTION (1911-Z)—1—In the type, was the incense that which satisfied Divine Justice? If not, how is the satisfaction of Justice accomplished, and why was incense burned?

ANSWER—Both the incense and the blood had to do with the satisfaction of Justice. We read that the incense must cover the Mercy-Seat. (Lev. 16:13.) In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up His human life satisfactorily He would have forfeited His right to life. In consecration He had agreed to this and had surrendered His earthly life-rights. If He proved faithful to His engagement, He would receive a higher life beyond the vail. So the satisfaction of Justice, represented in type by the incense preceding the high priest beyond the vail, would be a satisfaction for *Himself* and would testify that He had faithfully fulfilled the required conditions.

But as for the satisfaction of the sins of the Church and of the world, this is accomplished subsequently, not by the incense, but by the blood.

TABERNACLE—Levites Typical.

Q693:2 QUESTION (1911-Z)—2—Who were typified by the Levites?

ANSWER—The Levites typified the "Church of the First-born, whose names are written in heaven." This statement—their "names are written in heaven"—implies that they are recognized as a spiritual class—have come into Divine favor.

We are given the history of the Levites as a typical tribe specially representing the first-born; and this history of the first-born refers us back to the time when the first-born of the tribe of Israel were spared on the night of the passover. That night symbolizes this Gospel Age, the time of darkness on the earth, when the Lord is taking out His Jewel class. This "Church of the First-born" have passed from death unto life—all of these first-born, representing the entire "Church of the First-born," are represented in the tribe of Levi. Out from amongst these Levites were selected the priestly few, typifying our Lord and those who

are faithfully walking in His steps. So the entire "Church of the First-born" will include a great multitude—more than the Body of Christ. The virgins who follow her (Psa. 45:14), all belong to this "Church of the First-born, whose names are written in heaven." The work of the Levites in **[Page Q694]** connection with the Tabernacle service is, undoubtedly, a symbolical one.

The high priest "went alone once every year" on the Day of Atonement—into the Most Holy. Apparently the under-priests did not go into the Most Holy on this day (Heb. 9:6,7), but into the first Holy, where were the candlestick and the table of shewbread and the golden altar of incense. They, doubtless, typified those who are seated with Christ in the heavenly (Eph. 2:6), and are thus much in advance of the general household of faith. The under-priests were the sons of Aaron, and, being of the priestly family, or household, occupied a higher position and had greater rights and privileges than were enjoyed by the remainder of the Levites. The picture of the under-priests going into the Holy seems to correspond to our experiences of the present time and not to our experiences of the future, when we expect to enter into the Most Holy through the rent vail.

The experiences of the antitypical Levites at the present time are different from what they will be in the future. At the present time they are in the Court condition, because only the members of the Body are privileged to go into the Holy and to know "the deep things of God." But when the articles of the Holy had been wrapped up, the typical Levites bore the precious things—were allowed to carry them. They could feel that they had a right to touch them in a general way, but not in the same way as the priests. This would seem to imply that none except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the Divine Plan. Others might understand these things in a comparative degree, but not in their fulness.

We are to consider, then, that as the Levites performed a service in connection with the Atonement Day sacrifices, so they will have a special service after the Day of Atonement. On the Day of Atonement, when the people were waiting for the priest to come out and bless them, was not the particular time for the Levites in general to teach the people or for them to learn their important lesson; but, after this Day of Atonement, the Levites were the general teachers of all the people, explaining the Law to them. And so we see that this will be a part of the work of the antitypical Levites in the future. They will have no inheritance in the land and its blessings. They will be associated in the Kingdom work and in the instruction of the people. But just how this will be done we may not now definitely know.

We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God and who are making progress toward complete justification. They are in a justified attitude from the moment they turn from sin and come into the Court. This implies faith and obedience. And so all who are in harmony with God in any sense of the word are, tentatively, Levites; but as to whether they will become actual Levites depends on whether they make entire consecration. If they do not make this consecration they will not receive the special blessings which would entitle them to the spirit plane. We all *were* in this sense of the word Levites—in the sense of approaching justification, desiring justification, desiring harmony with God and seeking it, putting away the filth of the flesh, etc.—but we did not reach that justification until **[Page Q695]** we presented our bodies living sacrifices and were begotten of the Holy Spirit and the new life was begun by which we passed from death unto life, by which we became the "Church of the First-born" and had our names written in heaven. Any who turn back before presenting their bodies living sacrifices fail to reach the fulness of justification, fail to have the justification to life—they fail in degree of faithfulness to right principle and in degree of harmony with God.

While the Court condition seems to represent at the present time *all* those who are approaching God and loving righteousness and desiring harmony with Him, it appears as though, with the closing of this Age, there will be an adjustment of matters by which all those who have not come to the point of full consecration and to the point of Spirit-begetting, who would not belong to the household of faith and to

the "Church of the First-born," in the absolute sense, will go out and cease to be recognized as in the Court. Meantime, the class who have already made consecration, "presented their bodies living sacrifices," and received the begetting of the Spirit and enjoyed for a time the privileges of being members of the Body of Christ—these, failing to maintain their standing, are represented as separate from the "little flock" class, at the end of this Age. Their condition apparently is represented by the Court condition thereafter.

TABERNACLE—Significance of the Bullock's Blood.

Q695:1 QUESTION (1911-Z)—l—What did the blood of the bullock represent?

ANSWER—The blood presented in the Most Holy *represented* the life, or life-rights of the one sacrificed; but the blood *itself* was a symbol of death. When blood is in the veins it is a symbol of life. The blood of the bullock, and, subsequently, the blood of the goat, in the hands of the priest, symbolically said, This animal is dead, and here is a proof of it. So the presentation of the blood meant the presentation of this sacrificed life with all the rights appertaining thereto.

Our Lord had certain life-rights when He died. The expression *life-rights* may properly be used also in connection with an individual who does not have life in the full sense, but who has made a full consecration and has been accepted by the Lord. Such a one is *reckoned* as having passed from death unto life. In the moment of his having righteousness imputed to him, he passes from death unto life. The Advocate has imputed to that one a sufficiency of His merit to compensate for any deficiency: He is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest's Body. Christ imputes to him a sufficiency of *merit* to compensate for his *demerit;* and having been made acceptable to the Father by this imputation, he becomes a member of the Body of the great High Priest.

There is a difference between *offering* our sacrifice and *presenting* ourselves. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of His Body, He imputes to that one a sufficiency of **[Page Q696]** His merit to give him life-rights. By virtue of being reckoned perfect one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when He died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a New Creature, when "He, through the eternal Spirit, offered up Himself without spot to God." But it was not as a New Creature that He offered up Himself, but as the *man* Christ Jesus. His spotless humanity was what He there offered. This He did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy. *Then* He was acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only Order of Priesthood, therefore, to which He belonged was a spiritual Order, the one mentioned in the Scripture which says: "Thou art a Priest forever after the Order of Melchizedek." (Psa. 110:4.) He was not a Priest according to the flesh, but as a New Creature.

The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When He came to John at Jordan, He made a surrender of Himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment.

TABERNACLE—All in the Court in Favor with God.

Q696:1 QUESTION (1911-Z)—1—Could any one be in the Court condition without being in God's favor?

ANSWER—The Court of the Tabernacle represented a condition of Divine favor. But the Tabernacle represented Divine favor in a still higher sense and degree. In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to Him and His service. Such are in favor with God because of their spirit of loyalty to Him, which leads them to go on step by step to know and to do His perfect will. God's perfect will respecting all those called in this Age is that they shall present their bodies living sacrifices, holy and acceptable to Him through the imputed merit of their Advocate—their Redeemer. But if, after full opportunity to know and to do His will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less Divine favor, until they will be back again in the world. But even then God's purposes for them are generous, for they may share with mankind in general the gracious provisions of the New Covenant for the thousand years of Messiah's reign.

Those who make the covenant of sacrifice and thereby **[Page Q697]** pass from the Court into the Holy enter into the highest favor with God, as children of God and joint-heirs with Jesus. But if, later, they fearfully hold back and neglect to complete their sacrifice, they may not remain in so close a fellowship, but will eventually be expelled into, the Court. There they will, indeed, be in God's favor as the Great Company class, unless they entirely draw back, in which event their portion will be the Second Death.

TABERNACLE—Nothing Specific About Urim and Thummim.

Q697:1 QUESTION (1912-Z)—l—Is there any revelation as to what the Urim and Thummim consisted of, or how the priests were answered?

ANSWER—There is nothing specific known on this subject. In some manner or other, it is supposed, the breastplate that was worn by the High Priest was used as the Urim and Thummim—that is, to give definite answer, Yes or No, to the questions that were propounded. For instance, if the question were asked, Shall Israel go out to war with this nation? or, Shall Israel enter into alliance with that nation? the Lord's answer was indicated by the breastplate. How these questions were answered, we are not informed. Nothing in the Scripture tells us, and we have no tradition even that gives any very clear answer. We know that they had the Urim and Thummim and that the answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows.

TABERNACLE—Great, Company and Second Death.

Q697:2 QUESTION (1912)—2—Does the Tabernacle show that there is a place in the Holy, beyond which one cannot pass as priest, and fall back into the Great Company, but if such fail as priests, is there nothing for them but Second Death?

ANSWER—Only those who pass the Second Vail into the Most Holy, by the power of the First Resurrection, will be secured to the Royal Priesthood beyond the danger of failure. The Lord will decide whether we will be priests or Levites. I have seen some who apparently took great interest, and then for a time became inert, did not become great sacrificers, and then years afterwards became very fervent and sacrificed their very lives. One such was St. Paul. He was not only a persecutor of the Church at first, but after that he was three years in Arabia, then went to see St. Peter. Thirteen years later Barnabas hunted him up, found him at home in Tarsus Cilicia and got him started in preaching at Antioch, where they chose him one of the Elders. (Gal. 1:17; Gal. 2:1 and Acts 11:25-30.) If Paul had stayed in Arabia all the rest of his life merely studying and nursing his sore eyes, doubtless he would have been of the Second Company class. Barnabas said, Brother Paul, don't you want to be actively engaged in the Lord's service? Barnabas did much to encourage St. Paul and to start his activities, and once started there was no keeping him back. He was the greatest of all the Apostles in sacrifice—next to His Lord.

Suppose St. Paul had died during those years of inertia, what evidence have we that he would have made his calling and election sure? None. Was he meantime thrust out into the Court? No, he was still enjoying priestly privileges in the Holy. We do not know how much studying he did in **[Page Q698]** Arabia, nor do we see that he did much sacrificing during those years.

Now, if God could give him those years to determine what he would do, then He might do the same with anybody else, so far as we may know. The fact that one might be in an inert condition for a while does not mean that God had rejected him from the Holy condition. The decision of the Lord is at the end of our course. But now, perhaps, in the end of this age, conditions may be different. The Lord could not give us fourteen years, because all the sacrificing, so far as we know, will be accomplished in a very short time. And not only so, if we have not the spirit and disposition of sacrificing, He may set us aside sooner than that, because He wishes to complete the whole elect class before that time. Therefore it is a little different now.

TABERNACLE—Are Spirit Begotten in Court?

Q698:1 QUESTION (1912)—1—Is everyone who enters the Court condition during this Gospel Age spirit begotten?

ANSWER—No. Nobody is spirit begotten when he enters the Court condition, as it is not a condition of spirit begetting. We have no quarrel with those who have a different opinion. Our opinion is given in Tabernacle Shadows, to the effect that the Court represents the condition of justification, and that those who are in that are in a so-called justified condition.

Justification means to be actually or tentatively justified. What is the difference? Actual justification would be the bonafide or real thing; as, for instance, Jesus was actually perfect, approved of God, as being perfect. Not because of anything done to Him, nor because of anything reckoned to Him. He was actually perfect, just, or right in God's sight, because in Him was no sin. But none of us, His followers, are in that condition, because we are all "children of wrath, even as others" therefore, we cannot speak of ourselves as being in this condition.

We look back to Abraham and read that Abraham was justified through faith. Was this an actual justification of Abraham? Could he become actually right with God, by exercising faith? Then we remember the other Scriptures that, No one could be justified by works of the law, and that the only justification that could come to any would be by faith in Christ. Therefore, Abraham was not actually justified.

What way, then, was Abraham justified, and to what?

He was justified to receive God's favor, and justified to be treated as God's friend, and to be told secrets that God would tell to a friend and not to an enemy. Abraham believed God and he was counted as being a friend and as nearly right as possible, considering the fact that Christ had not died for the sins of the world.

Now, coming down to ourselves: Take somebody who has been a sinner, worldly, living after sin, and that person says, I would draw near to God, I have a hungering after God. I learn that eternal life is possible and that God is willing to give it to some. I am weary and heavy-laden with sin, and imperfect; I want to get to God. Such a desire would be the first step toward justification.

I remember a German sister who said, Brother Russell, when I went to school in Germany I was thrown with people **[Page Q699]** who were not at all religious, and I lost my God, and I would like very much to find Him. I am not happy and I see other people who are happy, and feel themselves as children of God. I would like to feel myself a child of God and that God so considered me. What steps shall I take?

(Have in mind the Tabernacle construction, with its Holy and Most Holy, the Court, curtains, etc. In the

front of the Tabernacle was a brazen laver, filled with water. Still in front of that the brazen altar, upon which the fat was burning, near the front, by the gate).

Now suppose this young German woman in the Camp of Israel, saying, God is represented in that Tabernacle and I would like to draw near to God; He is represented there by the Shekinah glory, and I am living here. Will He allow me to draw near?

I said to her, "Draw near to God and He will draw near to you." From the time she began to take her first step toward God she began to *come into a justified condition.* She took her first step. Jesus spoke of the two men who went up to the Temple to pray—one a Publican and one a Pharisee. He said that the Publican went down to his house *justified rather than the Pharisee.* What does that mean? Why, he was more nearly in a justified condition than the Pharisee. They were both in a condition of partial justification, like all the Jews—they were in a relationship to God, through the Atonement Day sacrifices. They were using their privilege and coming to God in prayer, and one was more nearly justified and acceptable to God. That is what is meant by justification—approved of God. Abraham was approved of God because of doing the best he could. Both of those men were in a condition of tentative justification.

So, with this young woman, she was coming into a condition of tentative justification; she was turning to God. I pointed her to the gate and said, Go right in there by faith in to the Court.

The only way to draw near to God is to recognize that you are a sinner, and that God Himself has provided a sin offering, represented by that Brazen Altar, right at the Gate of the Court. So, to draw near to God means to exercise faith in the sacrifice of Christ. I pointed to the antitypical Gate to the Court.

I asked her if she believed, and she said, Yes, I believe in Jesus, that He died and rose again from the dead for my sins and the sins of the whole world. Thus she passed through the Gate Antitypically.

When next I asked, Are you seeking to live separate from Sin? I was asking if she were going to the Laver, which was for the washing away of the filth of the flesh. She replied, I am seeking so to do. Her answer showed that she was washing at the Laver and getting the benefit of it, and putting away those outward things displeasing to God. She was not justifying herself thereby, but trying to cooperate with God—she was in a condition of tentative justification. According to God's arrangement, justification cannot be complete until we take a further step. Upon noting the sacrifice, noting the laver and washing there at, we must do something more.

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I said the best thing for you to do is to give your heart entirely to God in consecration, keeping nothing back. That was represented in the Tabernacle picture by the tying of the goat at the Tabernacle door. No one could do more! The next thing in order would be for the High Priest to accept her as a member of His and as such to be her Advocate before the Father. The Divine acceptance was next in order. She had done all that she could do. The Lord must do the rest. But I believe that yet there is room, and that the Lord is pleased to receive you. Accept that as a fact, and look for the evidences that God has received you. The evidences will be a clearer spiritual perception, a desire to lay down your life in His service, and some opportunity to suffer for righteousness sake.

The picture in the Tabernacle Shadows is that the Priest slays the goat, takes its life, making it a part of His own sacrifice. The moment that sacrifice was made it represented Jesus' acceptance of her consecration. At that same moment she was begotten of the Holy Spirit and reckoned as a New Creature by the Father. Thus she passed beyond the First Vail into the Holy. This passing under the First Vail represents the death of the will, just as the passing the Second Vail represents the complete death of our bodies. We go down under the First Vail when our wills are baptized into His death; we are buried with Him by baptism into His death, and rise the other side as New Creatures. So the First Vail of the Tabernacle represents our death, so far as our wills are concerned, and represents God having accepted us

as New Creatures, through faith, that we may have access to the spiritual things as New Creatures. Everyone who takes that step is represented as a member of the Body of the great High Priest, the Church, of which He is Head, and so, says the Apostle, we are seated in the heavenlies—that is in the Holy. But be it noted that our justification did not reach completion until the High Priest accepted our offering and imputed to it of His merit, making it Holy and acceptable to God.

Everyone who passes beyond this First Vail, so far as you and I know, is a royal priest—that is, it is not for you and me to say as to who shall be counted unworthy. In going under this vail you take the step that should make you a priest, it is the only step you are invited to take. There is no way for you to take any other step. So the Apostle Peter says, "Ye are a royal priesthood, a holy nation, a peculiar people." St. Peter did not attempt to discriminate and say, that is what you started out to be, but you are of the Great Company. That is to be decided by the Lord in His own time, when He will show that some who have not been sufficiently faithful will not be of the little flock of priests, but will be of the Levite class. That will be determined at the end of this age, and it is not for you or me to decide.

A brother might be very energetic, so far as our observation may go, but God might see that it was for some unworthy motive or, he might, seemingly, not be very energetic, but God would see that he was doing the best he could. Hence, we are not to judge, but leave the whole matter with the Lord, and strive to do the best we can ourselves, and to help each other win, and in the end of the age the Master **[Page Q701]** will show which is worthy to be seated with Him in the Throne as priests, and which will be of the Levite class before the throne.

TABERNACLE—Sacrifices Before and After Atonement Day.

Q701:1 QUESTION (1912)—1—In the Tabernacle Shadows we read, "we must distinguish between the sacrifices of the Day of Atonement and the sacrifices which were following the Day of Atonement, and that the first were presented for the sin of Adam, while the following were for the private or individual faults committed by ignorance or wilfulness." But it has caused me a great anxiety. In Heb. 9:7 the Apostle teaches that the sacrifices of the Day of Atonement were for all the sins which were committed, for the sins of the whole people.

ANSWER—In the English Bible it reads, "But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

There is no conflict between this statement and the other. The Apostle is here speaking about the Day of Atonement sacrifices, and not about any of those sacrifices following the Day of Atonement. He explains in harmony with the account in the Old Testament that the arrangement was in two parts. In one sense of the word the Day of Atonement sacrifices were all one sacrifice and one work on behalf of all the people, but in another sense of the word it was divided into two sacrifices, the first one for the priests and Levites, and the second for all the remainder of the people, and the Apostle is speaking of this phase of it in this verse. He is here speaking of the second, which he is offering for himself and for the errors of the people. The first, the blood of the bullock, was for himself and his house, and the second was for the errors or sins of all the people. These errors of the people for which the High Priest offers atonement are not wilful sins, but those which are committed through ignorance, superstition, blindness, etc.—through heredity. In other words, God proposes to forgive and to cancel all sins for humanity that has come to us directly or indirectly as a result of Adam's disobedience. But if after getting that blessing and knowledge then we sin with any measure of wilfulness that measure which is wilful is not covered by the atonement.

TABERNACLE—What Were Day of Atonement Sacrifices for?

Q701:2 QUESTION (1912)—2—Were the sacrifices on the Day of Atonement offered for the sins of the people committed through ignorance?

ANSWER—This was a complete cancellation of all sin up to that date. It is merely a representation of the

first Atonement Day, showing that when we once come and get our blessings from the sacrifice of the day of atonement it cancels all so far as we ever had recognition and ability.

TABERNACLE—What Sacrifices Are For Sins of Ignorance?

Q701:3 QUESTION (1912)—3—What is the difference between the sacrifices afterwards, following the Day of Atonement, and **[Page Q702]** the sacrifices during the Day of Atonement, both being for the sins of ignorance?

ANSWER—We must consider what the Apostle is speaking about, and he evidently here is not talking about the sacrifices after the Day of Atonement. So he says in the sixth verse, Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year (the Day of Atonement).

TABERNACLE—Where Was the Golden-Altar?

Q702:1 QUESTION (1912)—1—How explain the verse in Heb. 9:4 in which the Apostle Paul writes that the golden altar was in the Holy of Holies? Some present the solution for this difficulty, saying that we must acknowledge or accept that the Apostle in saying golden censor meant one of the little golden censors by which the priests would carry the fire from the brazen altar.

ANSWER—There is unquestionably a difference between the statement of the order of things in the Tabernacle as given by the Apostle here, and the statement as given in the Old Testament. But we must hold steadfastly to the account given in the Old Testament, because the Apostle's own argument supports the Old Testament. He says that it was necessary for the High Priest to offer the incense upon the golden altar before he would enter the Most holy. This means, too, the golden altar could not have been in the Most Holy, according to the Apostle's own account, and according also to the Old Testament account. The only explanation we could think of would be this, therefore: Either that the Apostle had a *lapsus linguae*, a slip of the tongue, or that his amanuenses to whom he dictated this put in the wrong word, saying behind the vail instead of before the vail. It is not a matter of any importance, anyway. Nothing serious depends upon it. We see what was the real intention at all events. The golden altar was in the Holy and not in the Most Holy, and, therefore, whatever slip was made in this record has no bearing or special importance.

TABERNACLE—Altar At Which Not Privileged To Eat.

Q702:2 QUESTION (1908)—2—Please explain Heb. 13:10: "We have an altar whereof they have no right to eat which serve the Tabernacle." What altar does it refer to in type or antitype?

ANSWER—I answer that the Apostle here is introducing a contrast between the Jewish priesthood, the Aaronic priesthood, and the antitypical priesthood, Christ the high priest, and the church the royal priesthood, the members of his body. Now the Jews, you see, and those who had had this Jewish idea in their minds, had difficulty to understand how we could be spoken of as priests: how all believers, all who come to the Father through Christ, and make a consecration, presenting their bodies a living sacrifice, are as the Apostle Peter says, a royal priesthood, a holy nation, a peculiar people. Now they had difficulty. How can we be a priesthood? We do not belong to the priestly tribe. You see Paul is carrying this same line of thought. We belong to the Melchisedek priesthood; that is our order, not the Aaronic priesthood. The Aaronic priesthood is a type of certain features, but this priest is of a higher order of priesthood **[Page Q703]** than Aaron. They have the literal sacrifices; we have the better sacrifices. They had the killing of the literal bullock, and the literal lamb, and we have the killing of Christ, the antitypical bullock, and we have the sacrifice of the Church, the antitypical goat, upon an altar that is superior to theirs. Their altar of incense was only typical. The offering of the prayers of saints, and the merit of Christ ascending before God is the real incense that is acceptable to him. There is type and antitype all the way through. Now we have an altar of which they may not eat. What is our altar? Why, dear friends, our altar

is Christ, and his consecrated sacrifice. The priest of the typical system ate the meat that was offered to God on the altar. Let me remind you that when a sacrifice was brought to the priest, not on the atonement day, but others, he took the fat and put it on the altar and burned it, but he took the flesh and the priests all ate it. Now, then, they were all partakers of the altar. The altar consumed the fat, etc., but the priests all ate the flesh. Now, says the Apostle, they can eat of that flesh, and can offer on that altar, but we have a superior offering, and we have a superior altar. We eat of this flesh of our altar. "Except a man eat of my flesh and drink of my blood he shall have no life in him." He was speaking to the Church. As a matter of fact, all of us are to be partakers of his flesh. Of course that opens up a still larger question. What does he mean? You remember at that time many people said, This is a hard saying, who can hear it? Why it seems foolishness. Can this man give us his flesh to eat? And many went away and walked no longer with him. They said, These dark sayings are getting too abstruse, we cannot have any more of them; we drop the matter here; he is talking in riddles to us. What does he mean by talking about eating his flesh? When we come to understand the real meaning, as we may now during this Gospel Age, it is that his flesh represented his sacrifice which he gave for us, and which he finished at Calvary, and you partake of it, you eat it, you feed upon that which Christ sacrificed, you feed upon the merit of Christ's sacrifice, and you appropriate it to yourself; you have justification through faith in him, you have eaten of that flesh; you have partaken of that which he sacrificed for us. So have I. And in this way we have justification to life. This is the picture and the meaning of it as you and I come to see it through God's Word.

TABERNACLE—Aaron Re Head and Body.

Q703:1 QUESTION (1916)—l—Does Aaron represent both the head and body members of The Christ during the sacrifices of the bullock and the goat on the day of Atonement?

ANSWER—Aaron did not represent the body of Christ when he sacrificed the bullock because the bullock represented Jesus only, and you and I were not represented in the body at all until Jesus had first finished His sacrifice and had appeared in the presence of God for us, covering our blemishes, that we might be acceptable to God as members of His body. There was not a single member of the body at the time He offered Himself, even as the prophet Isaiah declared, "I have trodden the winepress alone; and of the peoples there was no man with me."

TABERNACLE—Two Tables of The Law.

Q703:2 QUESTION (1916)—2—Why, and for what purpose, were **[Page Q704]** there two tables of the law? Tabernacle Shadows Question Book, page 37, question 48.

ANSWER—We are not told why there were two tables of the law, and so we can only have our opinion or surmise. My guess is that, these two tables probably represent the two parts of God's law: one pertaining to us, and the other pertaining to our fellow men. Jesus stated the two parts of the law. The first that which was on the first table: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," "This is the great and first commandment." "And a second like unto it (in sympathy with it, in harmony with the same principle), is this. Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets." The one tells us of our duty towards God, and the other of our duty towards our fellow men, and these were written, the one on one table, and the other on another table. Thus there were two tables

TEACHING—Women Keep Silence.

Q704:1 QUESTION (1909)—1—"Let your women keep silence in the churches; for it is not permitted unto them; to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." (1 Cor. 14:34,35.)

Please explain and harmonize these Scripture statements with the statement of 1 Cor. 11:5, which reads:

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven."

ANSWER—You will find those Scriptures treated very elaborately, very perfectly, and a lot more on the subject in the Sixth Volume. I do not think you have been studying the Sixth Volume enough. Some want to know when the Seventh Volume is coming out, but I do not think the Lord will allow it until the Sixth Volume is more thoroughly digested.

TEACHING—Enduring Unsound Teaching.

Q704:2 QUESTION (1909)—2—To what extent should the brethren endure unsound teaching on the part of Elders or others, and how remedy such conditions?

ANSWER—Well, dear friends, there are some things to be endured, but the Apostle intimates that to endure unsound teaching is to participate in the wrongdoing, that we should not endure unsound teaching at all. If there are any enduring such, we feel that it is their duty to protest. Now, that does not mean that his view is right and everybody else's view is wrong. But, suppose I was here in a class in Denver, a member of the class, and suppose somebody, either in public or private, was teaching certain things which I believed were wrong and injurious to the household of faith, it would not be proper for me to sit by and simply say, "I am not teaching the error." My silence would be giving consent to it. It would be proper for me to see an opportunity to kindly, and patiently, and clearly, and positively to set forth what I believed to be the error and the Bible teaching on the subject, etc. After I have done my duty in that matter, it would not mean that I must insist **[Page Q705]** that everyone must come to my view of the matter. I have had my say and if somebody else wishes to have his say, he should have his say also. The Church of Christ is not to be hidebound, but all should have the privilege to have the truth, but all things should be done decently and in order. My duty should end at the time of expressing my convictions and reasons for them, so that I should not need to get up half a dozen times. I should give Scripture reasons and they should give theirs. All the Lord's people should recognize those as the highest teachings. Suppose, then, that the majority of the class decided against my view of the matter, what then? Should I say: Here is a teacher that is not Biblical; shall I absent myself from the class and not meet with them? No. I would say, "I have done my duty thus far to the class, I will continue and perhaps another opportunity will come in which to present my views." If another opportunity came, I would hold to my position as long as I thought it was right, but I would not make myself obnoxious.

What about others not in the class? I would say, "Friend, neighbor, I thank you for your words, we have given them consideration and we have dismissed the matter, and you will please not trouble us again."

How remedy it? If the unsoundness was on the part of the Elder, if near the time of election, wait and see that you did not elect anybody that was not sound. If you knew it at the time you elected him, then you are at fault. *You have no right to vote for anyone you do not know to be clear in the truth.* You will find everything on that subject in the sixth volume.

I have found that sometimes the Lord's people feel a hesitancy, and say, "Now, I don't like to vote for so and so, yet I do not think so and so is fit for the position of Elder." You are doing wrong in keeping quiet and voting for him. God wants to have in His Church those who have character, recognizing principle, and who will act in accordance with that principle. It takes some overcoming on your part to overcome your timidity, and that is all the more reason why you should do your duty; because, none but overcomers are to be of the elect class. I admire that character that does not like to be quarreling and disputing and hurting others' feelings; we ought to have that disposition, and there is a kind and gentle way of saying things that are pretty plain, and you should let all know that you have nothing but the kindest intentions when doing your whole duty. The Church should take time and deliberate as to who should be your Elders. You are representing the Lord and you are representing Him in your vote. We want to feel the responsibility of our vote in the Church of Christ more and more.

TEMPTATION—Method Used by Serpent.

Q705:1 QUESTION (1911)—l—Eve was tempted by a snake. Could this snake talk, or did it merely walk on its tail? What language did they use?

ANSWER—I was not there, and I am not, therefore, in some respects, a competent witness but I will tell you how I think it was done. You need not think the way I do; I am liberal enough to allow you to believe it any way you like. But to my understanding, the temptation by the serpent was a very simple one. I do not know whether it **[Page Q706]** walked on its tail or how, but the Scriptural proposition is that Satan operated through that serpent for the beguiling of mother Eve. Mother Eve, with father Adam, saw all the trees of the garden, and they were all beautiful, and their fruit was good for food; they all looked good, and one kind was forbidden. Now, the serpent talked by signs, I am going to suppose. Satan, acting through the serpent, led it to go into the garden and take off that very kind of fruit that God had forbidden father Adam and mother Eve to eat, and the serpent ate that and did not die, and thus the serpent said to our first parents, "You would not die, either." And they observed that it was one of the most crafty and most subtle of all the animals, and they said, "It must be the eating of that fruit there that makes him wise. Oh, if we would eat that fruit, we with our superior talents and powers, how much we might know!" And the more mother Eve thought on it—for we read that father Adam was not deceived—the more she said, "I wish I could get some of that; I would like to be wise." Then the thought came, all through the serpent, "God is trying to keep you in ignorance, he does not want you to know too much, you would be a kind of competitor. God does not want you to eat of that fruit for that very reason, and he would like to keep you in ignorance and superstition. Go take and eat of the fruit." So she took of the fruit and ate, and she was a transgressor. The Apostle says that the woman was beguiled; she was tempted and deceived—deceived by the actions of the serpent; as we often say, actions speak louder than words. I do not suppose the serpent talked any, but in his actions he gave the suggestions, and the woman obeyed them. Saint Paul says that Adam was not deceived; he knew that God had put a penalty of death on the eating of that food, and knew that God's Word would come true, and therefore he surmised that his much beloved wife would die, and this was his thought: he had lived for some time without her; there was no companionship for him in all the animals of all the creation of God, no companion that was meet for him; he was a lonely man without a companion and now the thought came to him that the companion God gave him, the bone of his bone, must die, and he would be left alone. Poor Adam's heart sank as he thought of it, and he said, "I will eat with my wife." And he deliberately committed suicide in the eating of the forbidden fruit.

TEMPTATIONS—Jesus' Temptations.

Q706:1 QUESTION (1916-Z)—1—How could Jesus have had the same kind of difficulties that a mother would have? How could He be tried in all points as a mother? He never was a mother. How could He be tempted as a father? He never was a father. How could He be tempted as a drunkard, or in many ways as fallen humanity are tempted, when He was perfect?

ANSWER—The Apostle was not referring to the temptations of *fallen* humanity. He says, "He was tempted in all points like as we are." He was speaking of New Creatures. We know of no temptation that came to our Lord except those which came to Him as a New Creature. He was tempted as *we* are tempted as New Creatures in Christ. He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us **[Page Q707]** as members of the degenerate race of Adam. These are not temptations to the New Creature. Those who have enlisted under the banner of Jehovah should love righteousness and hate iniquity. This was our Lord's mind.

Whoever in his mind loves the wrong and approves the wrong gives evidence of not having the mind of Christ, and would not properly be one of the "we" class referred to here, since his temptations would not be like those which spirit-begotten New Creatures have, like those which Jesus had. Those who have formerly lived in sin should sufficiently know of its undesirability. Those who have practiced sin should have had satisfactory evidence of its unholy nature, of its pernicious and destructive effects. So we who

have fled from sin and come into God's family do not wish to return to its bondage, like a dog to his vomit or a sow to her wallowing in the mire. Those are not our temptations at all. Our temptations are much more subtle.

Looking back at our Lord's life after his baptism in Jordan, we see how He was tempted. One of His temptations was in respect to the use of His God-given power. He was very hungry, and was in a place where no food could be secured. The Adversary suggested that He use His miraculous power to produce food for Himself by commanding the stones to become bread. This He could have done; for we remember that on more than one occasion He miraculously created food to feed the multitudes, and at another time He turned water into the choicest wine. But on this occasion He refused to use this power to satisfy His own appetite. The spirit of devotion to the Father led Him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of His goodness and of his wonderful Plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the Truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers—to use this power of God and the Truth of God for personal aggrandizement. To whatever extent any would do these things to that extent be would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast Himself down from the pinnacle of the Temple, and thus call the attention of all the people to Himself. This act would prove Him to be possessed of superhuman power and would seem to imply that He was under the special protection of God. He could thus make a marvelous demonstration of himself and He would be considered some great one. The Adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect Him in just such an instance, to uphold Him lest He should dash His foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God, **[Page Q708]** to try Him through a misapplication of His promise. The written Word was His refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from evil results of a course which would be contrary to the laws of nature or save them from consequences which would be the natural result of certain actions. This would be presumption on the part of a child of God. Such a course is saying by implication, "God will protect *me*, He will not allow *me* to come to harm." To presume to do what God has never authorized in His Word, and then expect a miracle to prevent evil from resulting is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only *duty* or *necessity* would excuse such a course.

TEMPTATIONS TO COMPROMISE.

Another temptation which was presented to our Lord was that He looked out over the Kingdoms of the world, and then be assured that all these should be given over to His control, without His having to submit to suffering, without taking the painful course marked out by God, if He would just fall down and worship Satan, acknowledge *his* authority instead of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as *God* required; that if Jesus would only cooperate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan!"

So temptations may come to *us*. We might have suggestions that if we would only not be too straight-laced, but would co-operate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the Adversary's argument with the Master: "Co-operate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of His professed followers have compromised with the world and the Adversary. The church systems have fallen into this very trap of the Devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

We also have temptations to return evil for evil and railing for railing. Our Lord was so tempted just before His crucifixion. When He was delivered to the chief priests and taken before the Jewish Sanhedrin, He did not show them up, as He might have done. Jesus might have delivered a very scathing criticism of the high priest at that time; He might truthfully have made caustic remarks about the high priest's character. With the power of eloquence which He possessed, He might have made a great stir. Perhaps He felt an impulse in this direction, but He held His peace, and allowed Himself to be led as a lamb to the slaughter. And so we have temptations of a similar kind **[Page Q709]** —temptations to render evil for evil, to keep square with people, to give them what they deserve.

When we realize that we are not always successful in resisting these temptations, we are to remember that we have a Throne of Grace, to which we may come and find mercy and grace to help in time of need. We may come to our great High Priest. The high priest of old held a very high and honorable position. Our High Priest is far more highly exalted. In considering this, we might at first be inclined to think of Him as very austere, not easily approached. But the Apostle says that we are to remember that this is the One who is our Saviour, the One who died for us; and that although He is so greatly exalted and seated upon the Throne of Glory, yet His Throne is also a Throne of Mercy.

Coming to the Savior's Throne is not the same as coming directly to the Father's Throne. Jehovah's Throne is a Throne of *Justice*, but Jesus' Throne is a Throne of *Mercy*. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High Priest knows just what kind of trials we have. If we have *tried* to do *our best*, and have been overtaken in a fault, He knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose—to show mercy to us.

Thus as we realize that in our temptations and trials the Lord is for us as He sees our earnest struggles and endeavors, it makes us the stronger in resistance another time. "He knows, and loves, and cares." Therefore we should never grow discouraged, but come to Him again and again, remembering that He is never weary of our coming and that He will not turn us away empty.

TERAH—Re His Age.

Q709:1 QUESTION (1911)—1—Terah, Abraham's father, was 205 years old when he died. How could Abraham be only seventy-five years old when he left his father's house, when his father was only seventy years old when he was born? Was not Terah 130 years old when Abraham was born?

ANSWER—We answer that the way in which it was written, it puts Abraham's name first when giving the list of Terah's sons, and the inference might be not unreasonably drawn that Abraham would be the eldest son of Terah. But on the contrary he was Terah's youngest son. The account says, Terah was so many years old and he had three sons. The first of them was born at that time and the other two were subsequently born; but Abraham was the third of those sons. I cannot take time to go into the matter here in detail, but you have it all in Watch Tower publications with full particulars.

TESTIMONIES—Should Weak-Voiced Brethren Testify?

Q709:2 QUESTION (1915)—2—Would it be selfish for a brother or sister to take up time in testifying at

a meeting when he or she cannot be heard, and when there are others desiring to speak who can be heard? (Laughter.)

ANSWER—That is quite a little rap on those who do not speak loudly enough. I think this would be a proper way of putting it. We should consider it to a certain extent selfishness **[Page Q710]** to arise and merely whisper a testimony, especially of any length, and which can be heard by only a few and perhaps by none. When the dear friends have gathered together at considerable expense from all parts of the country for the purpose of getting a blessing, it seems too bad to have any time wasted. This same principle holds good also in the home meetings. We might sympathize with those who do not make themselves heard, but they might just as well whisper to the Lord in private; the friends would be just as much benefitted as when they don't talk loud enough to be heard. You know the Apostle Paul said that he would rather speak five words and be understood than to speak ten thousand words that no one could understand (1 Cor. 14:19). That is a good lesson. We should speak language that can be understood; and we suggest that all try to learn to lift up their voice like a trumpet. Some need to put on three or four trumpets.

But, dear brethren, nothing that we are saying is with the thought of discouraging any of you; for we believe that a great blessing comes to the Lord's people from giving a testimony. Therefore it is our hope that every one will find some opportunity of giving a testimony. But if you cannot speak so as to be heard, speak about six words and sit down, would be our advice. Then you will have the opportunity of standing up for Christ and thus receiving a blessing, and also will know that you did not hinder someone else. Give your testimony, but make it brief.

TESTIMONY—Not Exhortation.

Q710:1 QUESTION (1911)—1—Should the brethren exhort one another to good works at a testimony meeting, or confine themselves to their own experiences, blessings, etc.?

ANSWER—Well, I think exhortation is one thing, and testimony is another thing. A testimony meeting is not to be strictly intended as a meeting for exhortation; a testimony is more given with the supposition that when you have told your testimony that the testimony itself would constitute, without saying so, an exhortation to others to strive in the right way. And this is one of the most forceful testimonies that can be given. The man who lives his religion, and whose experience testifies to that religious life, is giving one of the best exhortations possible to others to live a good life. At the same time I do not think that any could properly find fault with one who, after giving his testimony, should just add a word or two of exhortation. But I think it is true, as the question seems to imply, that a great many err, supposing that exhortation is testimony when it is not, and err in giving too much exhortation. Testimonies, I think, are better.

THANKS—Re Asking Blessing in Restaurants.

Q710:2 QUESTION (1909)—2—When several Truth people are taking a meal at a restaurant and all seat themselves together, would it be a duty or privilege to return thanks as in our own home?

ANSWER—There is nothing in the Bible that tells us specifically. We can only use our judgment. It would be very nice if you were around a table with others, to give thanks if circumstances made it appropriate, if otherwise, to do so in silence. If it would in any sense of the word be **[Page Q711]** seemingly hypocritical to those about us it would not be appropriate. You remember the Pharisees who said their prayers on street corners.

THIEF ON CROSS—This Day.

Q711:1 QUESTION (1911)—1—Our Savior's assurance to the thief, "This day shalt thou be with me in Paradise," what is the meaning of this?

ANSWER—We answer that that statement is generally misunderstood. Take the whole circumstance and get it clear before your mind. Two thieves were there, one on either side of our Lord. He was being crucified, they also. One was reviling him saying, "Why don't you save yourself and save us? If you are as you claim, something more than a human being, why don't you demonstrate it and save yourself, come down from the cross and save us also; show your power." And he was saying this in a derisive, scoffing manner. The other thief answered him saying, "How strange that you should act and speak in this way! You know that we are here justly. We are suffering the appropriate punishment for our sins; this is the penalty against us; but here is a poor man between us who has done nothing amiss and he is suffering unjustly, and instead of deriding him, we should be speaking words of comfort to him. And I will speak a word to him now."

Then turning to Jesus, he said (I am paraphrasing it), "I know you; you are a great personage; I have come in contact with you before and heard a good deal last night and this morning, as I was near by when your trial took place, and I heard those falsifiers bearing false witness against you and I sympathized with you all the time. I knew there was no evil character in you, and I have just answered this other thief and you have heard what I have said to him. Now I do not know what there is in your claim of being a King, but you are a great enough person to be a King. If you are a King, and after you have come into your office of King, and have your kingdom, then remember this poor thief, and do something for me, will you?" Jesus said, "I will do something for you when I come into my kingdom; you will get a blessing." Did Jesus come into his kingdom this day? Why no; he has not come into his kingdom yet; it is more than eighteen hundred years, and we are still praying, "Thy kingdom come." Is not that true? Sure. Did he deceive the thief? Did he say, I am going into my kingdom today? No, he did not. What did the thief ask, anyway? He said, "Lord, remember me when thou comest into thy kingdom." And what did Jesus say? Jesus said, in the Greek, "Amen"—so be it. Be it as you have asked it, namely: to be remembered when I come into my kingdom. I will be there; and I will remember you when I come into my kingdom. And I am sure that he will. But what about "this day?" That was put in this way: "Verily, verily, I say unto thee today"—this day that looks as though I had no kingdom, this day that looks as though I was a blasphemer against the great Creator, this day that looks as though I had neither friend on earth nor in heaven, this day in which I seem to be the most pitiful object in the world—nevertheless, I say unto thee this day, "Thou shalt be with me in Paradise."

[Page Q712]

THIEVES—What Classes Represented by The Two?

Q712:1 QUESTION (1908)—1—What two classes were represented by the two thieves on the cross?

ANSWER—I do not know.

THIRD PART—Through the Fire—Who?

Q712:2 QUESTION (1908)—2—"And I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried." Who is this third part?

ANSWER—We cannot know certainly that the Lord was speaking this prophetically of our time. He might have had in mind a certain dealing with Natural Israel. We incline to think that He refers to our time, but we are not certain of that. Some of the prophetic statements seem to apply merely to the time in which they were given, and others seem to have a double application—part application there and part application down here. Now supposing this has application down here to the time of trouble into which we are coming: to which class would it refer there? The prophecy speaks of three different parts; it does not say three equal parts; one of them might he a very numerous class, and the other a very insignificant number, but they are merely divided into three classes. There are different ways in which we might understand that, and all of them in harmony with the Scriptures. For instance, we might say that the first class are those who will be of the very elect; secondly, those who will go into the second death; and,

thirdly, the Great Company and all mankind who will go into the time of trouble. We can make three classes of them. Or, we might make three classes another way: You might say the little flock, and the Great Company, and the world, and leave out the second death class altogether. Both of these applications would be correct, and in harmony with other Scriptures. Therefore we need not quarrel at all with anyone who takes one or the other view of it. Whatever is in harmony with the Scriptures we agree has a right to be applied. So this may refer to the world of mankind who will go through the great time of trouble, and to whom the Lord will give a refining influence in that time; that time will wake them up in a wonderful degree and have a very refining influence on them, teaching them a great many lessons which they are unwilling to learn at the present time—just as the Church is being taught many lessons which the world does not receive now. For instance, the Lord represents that those who are His now have certain fiery trials; He represents that He is refining us as gold and silver is refined. That is true of us, and so that great time of trouble will have a refining influence on the world and on the Great Company also.

TORMENT—Trying to Get Away From.

Q712:3 QUESTION (1913)—3—Why do you make so much of the torment question, Pastor Russell? Have not we ministers thrown it away long ago?

ANSWER—I am not making much of the torment question; I am trying to do away with it. Now it is true, dear friends, that some ministers still hold to the doctrine of torment, and others do not. The number who preach eternal torment after the old style is small. If they would preach it their congregations would be still smaller. People can no longer believe such things. They are getting more intelligent **[Page Q713]** every day, and the ministers know it; besides, not many ministers believe in eternal torment. They may not say anything about it in the pulpit, and many teach it in this manner; they preach about "second death," bringing it down in a solemn voice, and let the audience imagine flames, devils, etc., out of second death. But you know second death does not mean eternal torment. Those set free from the first death may be in danger of second death. Some are contentious and some are not. It is not for us to judge. It is for us to present the truth. Many ministers would like to be free from their denominational restraints, but lack the courage to face the issue. Some say, we believe, the wages of sin is death. The Church of England decided its membership could believe in either fiery hell or death.

TRANSFIGURATION—Vs. Unconsciousness If Dead.

Q713:1 QUESTION (1911)—1—If the dead are in a state of unconsciousness, how do you account for the presence of Moses and Elias at the mount of transfiguration.?

ANSWER—Very simply, my dear friends. In the book of Revelation you have a number of symbols. John, the revelator, says, "I saw this, and I saw that, and I saw the other," and he heard a trumpet, and he heard one angel saying to another angel, etc. That was all a vision, wasn't it? Yes. He saw visions; he saw beasts, and saw the woman sitting on the beast, and all of those things. Now just so with this transfiguration scene. Jesus said it was a vision. We read that he took Peter, James and John and went up into this mountain, and was transfigured before them. His garments put on a shining appearance, and became part of the vision, and there appeared unto them Moses and Elias, in a vision. They saw Jesus, Moses and Elias, and the garments of Jesus were seen to shine, and they did not know very much about it; they were on their faces asleep part of the time. And then Peter, as he discovered that the vision was lasting for some time, said, "Lord, it is good to be here; let us build here three tabernacles," etc., not knowing what he said. He was not very clear on the matter, but as they came down from the mountain we read, Jesus charged them straightly, particularly, saying, "See that ye tell the vision to no man until after the Son of Man be risen from the dead." And Saint Peter afterwards, in writing his epistle, said, "We have not followed cunningly devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eye witnesses of his majesty when we were with him in the holy mountain." Saint Peter tells us, therefore, that that vision in the mount of transfiguration was a picture of Jesus' kingdom, Elias typifying one class in the kingdom, and Moses symbolizing or typifying another class in

the kingdom.

TRANSLATION—Enoch and Elijah.

Q713:2 QUESTION (1909)—2—Were Enoch and Elijah quickened and glorified to the spiritual plane in their translation, preparatory to the restitution work?

ANSWER—Of Enoch, we are told that he was not because God took him, and that he did not see death. That is all we know about it. I am not at liberty to use my bump of imagination and tell you of things that are not written. Did not God take him to heaven? No. How do I know? Because Christ said (John 3:13): "No man has ascended **[Page Q714]** into heaven." The Lord will take care of Enoch and he will not get the restitution blessings until the full Christ is complete, as you will notice from the 11th chapter of Heb. (Heb. 11), which includes all of these and states that they all died in faith, not having received the promised things, that they apart from us should not be made perfect. Then the blessings will come from the spiritual to the earthly. Through your mercy they shall obtain mercy. Enoch was counted as one of the fathers before, but now Christ has become the father as we read in one of the Psalms, which states that the fathers will be the children, because they will all get their life through Christ. Whoever is a life-giver is a father, and whoever receives life is a son. When He is the great life-giver in the Millennial Age, he shall be the father to the world.

TRANS-SUBSTANTIATION—Re Participants Being Cannibals.

Q714:1 QUESTION (1911)—l—Do you consider Roman Catholics who take the wafer, after it has been blessed by the priest, and eat it, are cannibals?

ANSWER—I do not think, dear friends, there is any change in the bread and wine. I do not believe it is any flesh at all. I think our Catholic friends are just as sincere as we Protestants, and I do not know that they have been any more hindered by superstition than the rest of us, and I do not see that I have any stones to throw at Catholics. I think they are ahead of us on some points. They at least have the merit of believing and acting up to their belief. We Protestants cannot claim that. I hope you and I are determined by the grace of God that we will be thoroughly honest with ourselves and with the Bible hereafter. The Catholics will get up at five o'clock in the morning and go to mass, but you and I, because we do not believe in the same, do not go to mass. And so, in various ways, I see much to admire in them. I will admit that they are in superstition, and I will admit that I have been in superstition. and we have all been. But the pot need not call the kettle black, either.

TRAVELING—Motive Power Of in Millennial Age.

Q714:2 QUESTION (1909)—2—What will be the motive power for traveling during and after the Millennial Age?

ANSWER—I'll tell you better in a few years. I would not be surprised if it would be electricity or something like that.

TREASURE—In Earthen Vessels.

Q714:3 QUESTION (1911)—3—We have this treasure in earthen vessels—what is the treasure? Is it the Gospel message?

ANSWER—No. The treasure that we have is our own spirit-begetting—the start of the new nature. That is the treasure that you have. That is the treasure that you must care for. You have this treasure in your earthen vessel. The body is imperfect. The new creature can only exercise itself through the earthen vessel, and our Lord's merit stands ready to assist each one of us in our imperfections, that the new creature may be kept perfect and developed, and that the old nature may be mortified, or deadened. But we have this treasure of the new nature in our earthen vessel. **[Page Q715]**

TREES—Literal and Figurative.

Q715:1 QUESTION (1913)—1—Was the tree of life literal or figurative? If literal, please explain.

ANSWER—I see no reason for thinking that the serpent was not a real serpent; or that there was not a real garden; or that our parents were not real man and woman; or that the trees were not real, and bearing literal fruits. It was not anything about the tree that constituted the sin, but an act of disobedience. If obedient to God they would have learned righteousness first, and then have been brought to a knowledge of what sin would be afterward. But they were permitted to take their course and learn about sin first by plunging into it. After 6,000 years of sin and evil they are to be permitted to learn righteousness. They learned sin first and will learn good afterward, whereas, by obedience they would have learned good first and then had a secondary, or indirect knowledge of evil. That is to say, after coming to a knowledge of righteousness, He would have explained to them the tendencies of sin, without participation on their part, as you might learn about drunkenness without becoming drunk.

TRIBULATIONS—Must All Have Them?

Q715:2 QUESTION (1909)—2—If we must enter the Kingdom through much tribulation, what is the matter where one that is fully established in the doctrine, not considered a babe in understanding, striving to do the Lord's will, has no trials, or at least of no consequence? Please do not say, Just wait for they will come, for everyone answers me thusly.

ANSWER—Well, I would say, Don't wait, if you would be better pleased with that; go out and get some right away. I would think, dear friends, our wisest plan is that which the Scriptures set before us that the Lord shall choose our inheritance for us. He knows the way I take. It is mine to offer myself, and the Lord's protection to accept and make use of that offering. It is not my business to attend to His work. He has given me my part to attend to and I am going to see to it that by His grace I shall so appreciate it that I will keep the sacrifice on the altar, and have more love for Him and the brethren, and be seeking fresh opportunities for service and laying down my life, it is my part to do, and I could not do more if I tried. If the Lord is pleased to accept this sacrifice at once and give me opportunities for service and laying down my life, it is my part to accept and go promptly on. If no such opportunity comes, it is my opportunity to learn patience in waiting for trials. That is a peculiar kind of patience. The Lord knows better than we do, for He is our teacher, so let us learn whatever lesson He sends us and not try to tell Him what to teach us. I think of one dear sister who asked me this very question with a great deal of concern. I replied, Perhaps you have had trials already and you do not appreciate them because your joy is so great. Perhaps they would be very painful if you did not have the joy, just as the Apostle Paul, when in prison, sang and rejoiced in tribulation. She replied: Brother Russell, I would like to believe that that was true, but I am afraid it is not true in my case. If that is not true, all I can encourage you to hope for is that later on He may give you the privilege of suffering with Him, for if we do not, we will not reign with Him. He may be testing you **[Page Q716]** and giving an opportunity for the roots of faith to strike down deeply, so that when the trouble comes you will not be swept away. Leave all in the Lord's hands, but make the best use of every moment you have. Learn whatever lesson the Lord has for you, patience, gentleness, kindness, etc. Well, she thanked me and said she would look and wait. I saw the lady about a year afterwards. "Well, Sister, do you remember the last conversation we had; have you had any trials?"

"Yes, I have had some heavy trials and I never thought I would be able to stand such tests, and I believe He was giving me time to get strength. I want you to know that I am rejoicing in trials as one of His children, being fitted and prepared as a member of the Body of Christ."

TRINITY—Pastor Russell's View.

Q716:1 QUESTION (1911)—1—Please give your views of the Trinity?

ANSWER—I wish the brother had quoted the text of Scripture. But I will say that I have never found any

text of Scripture from Genesis to Revelation that mentions the Trinity, and if anybody has found one, it would be worth something to me to know where it is. I would give ten dollars for it right away. I cannot find any reference to the Trinity in the Bible. You will find it in the hymn books, and in all kinds of theological books, but you will never find it in the Bible. There is just one text of Scripture which implies it—it does not say it—in 1 John 5:7, where we read that there are three that bear record in heaven, the Father, the Word and the Spirit, and there are three that bear record on earth, the water, the spirit, and the blood, and these three agree in one, and the other three agree in one. What does it mean? Well, it would be very foolish the way it reads. That is one of those things where they tried to make a trinity in olden times, and not having any text of Scripture for it, they tried to manufacture one, and, as usual, they made a botch of it. Now, what does it say? "There are three bearing record in heaven." What are they bearing record to? That Jesus is the Son of God? Who is bearing record in heaven that Jesus is the Son of God? The Father, the Son and the Holy Spirit bearing record in heaven that Jesus is the Son of God? What do they need to bear record of that kind for? Are the angels in need of it? The idea of the Father, and the Son, and the Holy Spirit going through heaven testifying to the angels that Jesus is the Son of God! It is ridiculous! These words are interpolated. It reads without these words, "There are three that bear record, the water, the Spirit and the blood, and these three agree in one testimony." That is the way it reads without the interpolated words. These words were interpolated, so far as we know, about seven hundred years after the words were supposed to be used. Do not misunderstand me. I fully believe in the Bible kind of a trinity. The Bible tells about the Father, and I believe that; the Bible tells about the Son, and I believe that; and the Bible tells about the Holy Spirit, and I believe that, too. I believe whatever the Bible says. And if anyone finds any text that tells about the Trinity, I will believe that too.

[Page Q717]

TROUBLE—How Long Will the Great Last?

Q717:1 QUESTION (1908)—l—Do you concur with the thought that the severity of the trouble will last from 1914 to 1915—one year?

ANSWER—I concur with this thought, that according to our understanding of the matter, the severity of the trouble, the anarchistic part of the trouble, should be expected about October, 1914. I concur with the thought that while there is nothing in the Bible to say it will last one year, I do not understand how it could last much more than one year; it seems that one year would be almost the limit of human endurance, but I do not know of any Scripture that says it will be just one year.

TROUBLE—Will Any Live Through?

Q717:2 QUESTION (1909)—2—"As it was appointed unto men once to die"—in view of this text how can it be possible there will be some go through the time of trouble and live?

ANSWER—The questioner has not understood this text of Scripture. It has no reference to mankind dying. It was appointed unto the high Priest to die, representatively in the bullock—after this he could go into the holy and most holy and come out again and bless the people. (Brother Russell referred then to the types in Tabernacle Shadows.) Taking the question from another standpoint, we read another text: "As by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made righteous." If this sentence of death passed upon the whole world because all are sinners and imperfect, how could it be some would not need to pass into the tomb? From the divine standpoint the world is spoken of as dead. As Jesus said to the young man who wished to become His follower and he asked, "Lord, may I wait until my father dies?" "Let the dead bury their dead." Who were the dead? The dead world. You have become alive through having justified life. The others who have not passed from death unto life are already dead. At the second coming of the Lord they will still be dead. As they come into harmony with Him they will rise out of death. It will take all of the Millennial Age to get out of death. All will not get fully out until the end of the Millennial Age.

TROUBLE—Hiding in the Great Trouble.

Q717:3 QUESTION (1911)—3—Would it be wise to try to hide during the great time of trouble, and wouldn't it be safer in the country than in the city?

ANSWER—I advise you to hide before the time of trouble. We want to be hidden in the Lord, my dear friends. If Noah and those who were with him had waited until the time of trouble came before they got into the ark, they might not have gotten a chance to get in. And so here the Lord likens the time of trouble to the flood and our getting into Christ is likened unto Noah getting into the ark; and we want to get into Christ without any loss of time and to abide in him, and then we will have nothing to do with hiding from any trouble, because the Lord will overrule matters for those who are his and cause all things to work together for their good. Do not forget you engaged to go into a time of trouble. Did not Jesus have a time of trouble? Did not **[Page Q718]** all the apostles have a time of trouble? Did you not consecrate with the very understanding that you would be ready to lay down your life any time and in any manner? Then do not think it will be any different from what the Lord says, "Through much tribulation shall ye enter into the kingdom." But our tribulation will be of one kind, and this trouble coming on the world will be of another kind. So we are to expect our kind of tribulation for faithfulness to the Lord, and righteousness, and his Word, and we are to count then that the Lord will let us escape the other kind of tribulation which will come upon the world.

TROUBLE—Number of Slain in Time of.

Q718:1 QUESTION (1911)—1—Is there any information in the Scriptures as to what proportion of the earth's inhabitants will be slain during the great time of trouble?

ANSWER—I know of nothing. We merely assume from different Scriptures that a great many people will die in that time of trouble, and yet we know of nothing that intimates that half, or anything like half, of the world's population will be destroyed. It would not seem to me to be necessary to expect very large numbers to die. We can have a great time of trouble without so many people dying. We look at the French revolution, and we have there an illustration of a good many people who died, and of others of whom it is said their names were slain; that is to say, their titles, their offices, their honorable stations, were destroyed; they were destroyed in the sense of their dignity, their office, their position. But if we look to the type of the Jewish time of trouble we find the record that a great many lives were lost in the siege of Jerusalem. So we will have to wait and see; and we hope we will be of those who see from the other side the vail. "Watch, that ye may be accounted worthy to escape those things coming on the earth, and to stand in the presence of the Son of Man."

TROUBLE—Length After Establishment of Kingdom.

Q718:2 QUESTION (1911)—2—How long will the trouble last after Christ sets up his kingdom? Or, will the bulk of the trouble be over when his kingdom is set up?

ANSWER—It all depends on what you have in mind when you use the words, "sets up his kingdom." In one sense of the word, the kingdom of Messiah will be set up when it begins to exercise power; that will be before the trouble; but in another sense of the word, Messiah's kingdom will not be set up, in the sense of having the dominion, and having things in the right and proper way in the earth until after the time of trouble.

TROUBLE—Applies to Those Not Spirit-Begotten.

Q718:3 QUESTION (1912-Z)—3—"Therefore the inhabitants of the earth are burned and few men left." (Isa. 24:6.) Who are these few men? And how were the others burned?

ANSWER—In the great burning day the "heavens" will be on fire, and "the earth and the works therein shall be burned up." This time of trouble will involve the whole world, practically everybody. The Lord

speaks of some who will be preserved in the midst of this trouble. Just as the three Hebrews were preserved in the fiery furnace, so we expect that some will be spared in the time of trouble.

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"Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) This invitation seems to be to others than the spirit-begotten. It would not apply to the Church, for her deliverance will be over before the culmination of the trouble. It would not apply to the "great company" class, for it is incidental to their deliverance that they shall suffer in this time of trouble the destruction of the flesh, and come up to honor out of "great tribulation." This, therefore, would seem to apply to a class of the world who are not spirit-begotten.

TROUBLE—Length of Great.

Q719:1 QUESTION (1913)—1—How long will the time of trouble last?

ANSWER—My dear friends, it will last with some people a good while. The time of trouble lasts according to the degree of the disposition of God in the heart of man. The Scriptures speak of the fire of that day, which shall burn up the wicked and leave them neither root nor branch. What does it mean? I presume that the fire of God's indignation will burn against unrighteousness during the day of Christ, until every root and branch of sin is thoroughly consumed. If anyone holds on he himself will be destroyed in the second death. But as to the time of national trouble, such as has not been before, no one knows how long it will last. I may guess, and you may also. You may take in more things than I. My thought would he that the severest period could not last more than a year. How suddenly it may come upon the world, or how gradually it may pass away, I do not know, and I think no one can.

TRUTH—The Church the Pillar and Ground of Truth.

Q719:2 QUESTION (1908)—2—How is the Church the pillar and the ground of the truth as stated in 1 Tim. 3:15?

ANSWER—The word "ground" is used in a general way. This is not an improper translation, but we could have a superior one as given in the Emphatic Diaglott. The thought is, pillar and support of the truth, the ground-work of the truth, is that on which the truth is based, and by which it is supported. The mission of the Church here in the present time where error prevails, and sin prevails, is to be a supporter of the truth, to be those who will uphold the truth. We are, therefore, in this sense of the word acting as pillars and as the ground-work or foundation on which the truth of God is now resting in the world, and we shall ultimately be the foundation and agencies of God's truth throughout the whole world in the Millennial Age, because we shall be associated with the Lord Jesus Christ.

TRUTH—Held in Unrighteousness.

Q719:3 QUESTION (1911)—3—What is it to hold the truth in unrighteousness?

ANSWER—I presume that to hold the truth in unrighteousness could be done in a variety of ways. The Lord does not propose that the truth shall belong to any except those who are consecrated people. As we read, "Light is sown for the righteous, and gladness for the upright in heart." So the truth is only intended for God's consecrated people. "The secret of the Lord is with them that reverence him, and he will show them his covenant." But it might be that some might get a measure of truth—not the full truth, but a measure of **[Page Q720]** truth—and might use that measure of truth in an improper manner. As, for instance, Satan had certain knowledge respecting the Lord, and misused that knowledge. He knew about Messiah's kingdom, and made use of his knowledge respecting that kingdom by trying to tempt our Lord to take some other course. He was thereby using his knowledge of the truth in an unrighteous, or an improper, manner. It might be that some having received a partial knowledge of the truth might become enemies of the truth, and servants of sin, and opposers of the truth. We remember some who are

mentioned in the Acts of the Apostles. There was Simon Magnus, who held the truth in unrighteousness and misused what knowledge he had of the truth. So, it might be possible for any of us to depart from the spirit of the truth, and still hold something of the letter of the truth, and to use this letter of the truth injuriously to ourselves and to others. This would be holding the truth in an unrighteous, or an improper manner.

TWENTY-FOUR ELDERS—Meaning of.

Q720:1 QUESTION (1912)—1—What is the meaning of the twenty-four elders which we read about in the book of Revelations?

ANSWER—I think it is in the seventh volume.

TYPES—What Euphrates Typified.

Q720:2 QUESTION (1908)—2—The city of Babylon being a type, what did the river Euphrates represent?

ANSWER—We have already suggested in print that Babylon represented in type the great system, mother and daughters, and that the Euphrates river represented in type the people supporting the system. Babylon is said to have been built over the river Euphrates; the river flowed through the center of it, and it was through the drying up of the river, by turning aside of the channel, you remember, that Cyrus entered in under the gate. That is the record of history. So the Scriptures tell us that the water shall be dried up from symbolical Babylon. Now just what that means we will find out better when it is fully accomplished, but it would seem as though the Lord puts water as representing two things: in one place water represents the truth, the river of water representing the river of truth; and in another place, especially in Revelation, right in this same connection, it says, "The waters that thou sawest are people." Now whichever way you may apply that, whether it means that the truth will be turned aside and no longer flow through Babylon, or whether the people shall be turned aside and no longer support Babylon, both seem to be true. It is true that the truth is already turning aside, and our Lord has already declared that the voice of the Bride and of the Bridegroom shall be no more heard in her at all. We are not to expect truth in Babylon. There may be certain elements of truth still held by the dear friends there, because some of the Lord's dear people are still in Babylon, and wherever they are they must speak for the Lord and for the truth; but the time is rapidly approaching when the voice of the Bridegroom, the Lord Jesus, and the voice of the Bride, the Church prospective, to be the Bride of Christ, will no longer be heard there. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." This is the turning aside, then, of the truth, and of all these people who represent the truth, and the consequence is the fall of Babylon.

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TYPES—Antitypes Follow Types at Once.

Q721:1 QUESTION (1916-Z)—1—Is the type always followed by the antitype at once or not?

ANSWER—Our thought is that we should expect a type to be followed by its antitype; and we would rather look for it to follow immediately. For instance, after the type of the eating of the Passover lamb was recognized for the last time by Jehovah, it was followed immediately by the Antitype, Jesus, the Lamb of God, who was crucified on the very same date as the annual Passover Supper. The type of the bullock and the Lord's goat, offered as sin-offerings on the Jewish Day of Atonement, was followed at once by its antitype, as soon as the typical sacrifices were repudiated by the Father, when the Jewish House was left "desolate," just before Jesus' death.—Mat. 23:37,38; Luke 13:34,35.

Again, in thinking of Isaac as a type of Christ, we think of him as the typical heir to the Promise God made to his father Abraham. God declared to Abraham, "In thy Seed shall all the families of the earth be blessed." Isaac was the natural seed of Abraham according to this Promise; and Isaac continued down the

Jewish Age in that he was represented in the children of Israel, his natural posterity. Thus he was the recognized seed of Abraham down to the time when Jesus became the Spiritual Seed. There the natural seed was cast off. The real Seed of Abraham, in whom the Promise centered, was not the natural seed, but the Spiritual Seed.

Jesus was not the antitypical Seed of Abraham when He was born into the world—not until He had been begotten of the Holy Spirit. Jesus began to be the antitype of Isaac at that time. Ever since Christ's spiritual birth on the Divine plane of being, the members of His Body have been in process of development. So this Spiritual Isaac began to fulfil the type as an antitype in the person of Jesus when He became the Spiritual Seed, and is continuing in the persons of His Body members, to take the place of the type. Thus the type is merged into the antitype.

TYPES

Q721:2 QUESTION (1916-Z)—2—How does the principle of antitype following type apply in the cases of Adam and of Melchizedek?

ANSWER—The Apostle Paul explains in the case of Melchizedek that his priesthood had no beginning and no ending, the order of his priesthood was to be perpetuated; consequently his priesthood did not pass away until the antitypical Priesthood came. The Apostle particularly points out that he was without father or mother in the priesthood—"he abideth a priest continually," he continued a priest to the conclusion of the type in its antitype. He was a type of the greater Melchizedek, which is The Christ, Head and Body. Jesus was "made a High Priest forever (literally for the *Age*), after the order of Melchisedek."—Hebrews 6:20.

As for Adam, we are not sure that the Lord's Word speaks of him as a type. The Apostle does not contrast Adam and Jesus, but speaks of the first Adam and the Second Adam. Christ is very unlike Adam. Adam disobeyed God, while Christ was wholly obedient. Adam failed while Jesus succeeded. St. Paul says (1 Cor. 15:47) that the Second Man is the Lord from Heaven. The first **[Page Q722]** Adam continues to be the head of the human family. We still speak of him as Father Adam. The Second Adam will not begin His work until the Millennial Age, when He will become the second Father to the race, taking the place of the first Adam. He is not the Second Adam as yet. He is to be the Second Adam.

The various titles that belong to our Lord Jesus include that of The Everlasting Father. And the Everlasting Father will be the successor of Adam, who was only the temporary father of the race and who failed to give his posterity life. In due time the Second Adam will be the regenerator of the human family.

TYPES—For Examples.

Q722:1 QUESTION (1916-Z)—1—1 Cor. 10:11 reads, "Now all these things happened unto them (the Israelites) for types." (See marginal reading.) Please explain.

ANSWER—We understand the Apostle's thought to be that all these things happened to this people as typical Israel. They were the types, and Spiritual Israel are the antitypes. They, the type, had these experiences; we have experiences to correspond. They, the type, did not pass away—that is, cease to be the type—until we, the spiritual antitype, began our career. When our career began, our antitypical experiences began. The whole nation of Israel was this type, with their experiences, testings, etc.

TYPES—A Stronger Word Than Figure or Picture.

Q722:2 QUESTION (1916-Z)—2—What is the difference between the words "type," "figure," and "picture"?

ANSWER—There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning. A type is a figure, and is also a picture, designed to bring out certain important matters and details as Divinely appointed. A figure is a

much less exact representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Heb. 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

A picture, a figure or a parable would have weight and value according to the character of the person who made the picture or the parable, and in proportion as it had intrinsic merit. A type would be beyond all this, in that it is very clearly defined and implies Divine foreknowledge and arrangement. *God* gives *types*. Men may give pictures, figures or parables.

A parable is a figure; it is a word-picture, but not a type. It has not the exactness of a type. We would use the words parable and picture in the same way; for we see no difference. A type is an exact pattern of its antitype, just as a printer's type corresponds to the matter printed therefrom. Isaac was a type of Christ; Rebecca, his wife, a type of the Bride of Christ; Ishmael, Abraham's son by Sarah's bondmaid, was a type of the nation of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman.

From the back of the Question Book:

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TALENTS—Parable of.

Q843:1 QUESTION—Kindly explain Matt. 25:29; "From him that hath NOT shall be taken away even that which he hath." (E.M.)

ANSWER—This verse occurs in the Parable of the talents, and if we supply the word increased after not, the thought is clear. During the Gospel Age—that period between the going away and the coming again of Christ Jesus—His servants have been entrusted with the Gospel of the Kingdom. All professing Christians have obligations and responsibilities to tell out the "good tidings of great joy," according to their knowledge and opportunity. Those who improve their talents increase them, and because faithful to the light and privileges granted to them, will receive the "Well done" of the Master. All who neglect to use their talents for the blessing of others will not have the Lord's approval. On the contrary, they will lose not only the light they once enjoyed, but also the reward of faithfulness. Let us then heed the exhortation of our Lord, "Be thou faithful unto death, and I will give thee a crown of life."

TEACHING—Does God Teach Directly?

Q843:2 QUESTION—The Scriptures declare, "They shall be all taught of God" (John 6:45). Does God teach each one of His children directly through His Word?

ANSWER—God uses various instrumentalities for communicating His instructions. Thus the Lord Jesus Himself is called the Father's "Word"—the Message, the Logos (John 1:1; Rev. 19:13). St. Paul speaks of him saying, "God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1,2). This message has been repeated by the Apostles. We read that when our Lord "ascended up on high He—gave gifts unto men," and these gifts are still with us. He explains these gifts to be Apostles, prophets, evangelists, pastors and teachers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, until we come unto the measure of the stature of the fulness of Christ" (Eph. 4:8;11-13). So we see that the instructions of God may come through His disciples, teachers, evangelists, etc.; but they must all be recognized as emanating from the Father through the Son.

TEACHING—Survival of the Fittest.

Q843:3 QUESTION—Is the doctrine of "survival of the fittest" true; and is it in harmony with the

teachings of the Scriptures? (Troglodyte.)

ANSWER—The combined testimony of the evidences in nature, aside from the inspired revelations of the Scriptures, is opposed to the theory of the best surviving the worst. In the realm of vegetation it is universally recognized that the finest flowers, fruits and vegetables, are produced only by the utmost care in training and cultivation. These fine varieties, if left to themselves, quickly deteriorate in quality, or else are entirely overcome by the weeds, thorns and briars. Does not this same principle hold in the animal kingdom? High-bred horses, dogs, and cattle, if left without the guiding hand of man, quickly degenerate **[Page Q844]** into lower breeds, or else are entirely destroyed by inferior species of animals. This same principle is true with the races of men, as all history demonstrates, and as foretold in the Scriptures. Beginning with the Babylonian Empire, when it had reached to the very zenith of its glory, it fell in one night, yielding to the inferior kingdom of the Medes and Persians. These in turn yielded to the Greeks. Then Greece with all her learning succumbed to the inferior Latin races. And who is not familiar with the history of Rome which arose on the ruins of Greece? In the shattered remains of the Roman Empire, the modern nations of Europe and America, another mighty civilization, has reared its crest to a vast height, and is doomed to destruction. (See Dan. 2:31-45.) This present evil world, with its conditions of "the survival of the worst," is to pass away; and on its ruins will be established a new order of things, called "The world to come wherein dwelleth righteousness," in which "the survival of the fittest" will be absolutely true.—2 Pet. 3:13.

TEACHINGS—Following One Man's.

Q844:1 QUESTION Is it right to follow the teachings of any ONE MAN, or should we expect to be individually taught through the study of the Bible?

ANSWER—The Scriptures answer, "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8). We should not follow man, nor manmade creeds or systems. God exercised the supervising care over His consecrated people; as we read, "Now hath God set the members, every one of them, in the Body, as it hath pleased him" (1 Cor. 12:18); therefore He advises Christians to come together to assist in building each other up in the most holy faith (Heb. 10:24,25). He directs the church to select elders—not Lords, nor Masters, nor Reverends (1 Tim. 3:3; Titus 1:5-9). These are "overseers" to feed the flock of God (Acts 20:28; 1 Pet. 5:1-3). St. Paul says, "Be ye followers of me, even as I am of Christ." The most faithful have been followers of the Apostle, who followed in the footsteps of Jesus. This is not following man, but following the Divine leadings through the Lord and the Apostles. Similarly today we note God's leadings through His servants. In this we are following Jesus Christ, not man. Individual study of the Bible seems indispensable to proper Christian development, and is commendable, just as individual study of Geology would be commendable; but one must not ignore the aids to Bible study which God has providentially furnished; to do so would be as unwise as for a pupil in astronomy to ignore the astronomical instruments and findings of others who have preceded him in the study of the same science. "Study to show thyself approved unto God (not unto men); rightly dividing the Word of truth" (2 Tim. 2:15).

THIEF ON CROSS—Difference Between Paradise and Heaven.

Q844:2 QUESTION—How could the repentant thief on the cross go to Paradise THAT DAY, with Jesus, when Jesus did not **[Page Q845]** ascend to Heaven until forty days after His resurrection on the third day?

ANSWER—The word "Paradise" signifies, "a delightful garden, park, or pleasure ground." The garden of Eden was the original Paradise, where man dwelt before disobeying the Divine command. Because of disobedience he lost this Paradise. (Gen. 3:22-24.) When the race of mankind comes again into harmony with the Creator by becoming obedient to the Lord, the "earth will become as the Garden of Eden," and mankind will be restored to that Edenic condition. (Acts 3:19-21; Eze. 36:35.) "The desert shall bloom and blossom as the rose and springs shall break forth in the wilderness, and the solitary place shall be glad

for them"—the happy world of mankind. (Isaiah 35.) Such conditions will take place when our Lord "comes into his kingdom." The thief asked to be remembered "when Thou comest into Thy kingdom," and our Lord will come into His kingdom at His second coming. Our Lord did not go to Paradise that day, but went to the tomb, as the Scriptures declare, from which he was raised the third day. The passage with the punctuation properly made, placing the comma after the word "today," clears the matter up. "Verily I say unto thee today (now), thou shalt be with Me in Paradise"—at My second coming, when the Kingdom of Heaven shall be established in the earth. Punctuation is a modern invention, dating from the year 1515 A.D. The comma was placed in the text by the translators under King James, and it is evident that they made the mistake of placing it before instead of after "today."

THIEVES AND ROBBERS—All That Ever Came Before Me Are.

Q845:1 QUESTION—We read in the 10th chapter and the 8th verse of the Gospel of John the following words of the Savior—"All that ever came before me are thieves and robbers." Who are referred to by the terms "thieves and robbers?" (A.N.F.)

ANSWER—The Lord Jesus was narrating a parable illustrating certain arrangements and conditions. Every sheepfold must of necessity have a door or gate and this would be for the use of the shepherd and the sheep. As stated in verse 1, any person attempting to enter the sheepfold in any other way than by the door would be a thief and a robber. Our Lord Jesus, as the "Shepherd," by fulfilling the terms of the Law Covenant, entered the "door" and secured all the blessings and privileges which had been promised in the Law. The Scribes and Pharisees—"the thieves and robbers"—on the other hand, had been endeavoring to "climb up some other way," by a hypocritical observance of the letter of the Law, rather than by a heart observance and fulfillment of the spirit of the Law. Jesus, as the "Good Shepherd," laid down His life for the "sheep." The Scribes and Pharisees neglected the interests of the people and were engaged in seeking their own gain—wealth and fame—while piously posing as religious leaders.

[Page Q846]

TIME—How Long Was a Time?

Q846:1 QUESTION—What is the meaning of the expression found in Dan. 12:7—"Time, times and a half?" How long was a "time?"

ANSWER—A year, or "time," according to the old Hebrew method of preserving chronological records, was ordinarily a year of twelve lunar months of approximately thirty days each, or 360 days. In the symbolic prophecies of the Scriptures, a day stood for a year. (See Eze. 4:1-8; Num. 14:33,34.) A "time" therefore, of three hundred and sixty days in a prophetic sense, would signify 360 years. In the expression under consideration there are three and one-half times, or 1,260 years. The same period is mentioned in the book of Rev; in chapter 12:14, it is called three and one-half times (360 x 3-1/2 = 1,260); in chapter 13:5, it is termed forty-two months (30 x 42 = 1,260); and in chapter 12:6, it is called twelve hundred and sixty days. Bible scholars in general have reached the conclusion that these twelve hundred and sixty years came to an end in the year 1799 A.D. Noting the fulfillment of this prophecy at that time, and following this clue, a number of students of prophecy are expecting that the "seven times" (Lev. 26:17,18,24,28) or 2520 years, in which the Jewish people were to be subject to the Gentile powers and kingdoms, will terminate in the year 1914 A.D. as their kingdom was overturned and destroyed in the year 606 B.C. "Seven times," or two thousand five hundred and twenty years, bring us to the date 1914, when the Jews will be restored to their own land, to have a government or kingdom of their own, which will be the nucleus of the coming universal government so frequently referred to in the Scriptural prophecies.

TRINITY—Is Expression "The Triune God" Scriptural?

Q846:2 QUESTION—What is understood by the expression, "the triune God?" (E.S.M.)

ANSWER—Some have thought this to be a scriptural expression, but it is not to be found in the Bible. It is believed to have originated in the heathen mythologies of the Hindoos in ancient India. Webster defines the term "triune" as three in one—"an epithet used to express the unity of a trinity of persons in the Godhead." We know of but one passage in the Bible that actually teaches the doctrine of a "triune God." But this passage is now conceded to be spurious by all Bible scholars. The words found in 1 John 5:7 ("in heaven the Father, the Word and the Holy Spirit, and these three are one; and there are three that bear witness in earth"), are not contained in any of the oldest Greek manuscripts. The Religious Dictionary, page 944, says: "It was not until the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine, and an endeavor made to reconcile it with the belief of the Church in one God ... Out of the attempt to solve this problem sprang the doctrine of the Trinity ... Trinity is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian, and the most ancient Grecian mythologies." **[Page Q847]**

TRINITY—Metaphysical or Ethical Sense?

Q847:1 QUESTION—Is the oneness between Jesus Christ and God, the Heavenly Father, ethical or metaphysical? (R.A.H.)

ANSWER—In the early history of the Church, after the Apostles had fallen asleep, many bitter controversies were engaged in over this very question. But now in these latter days when knowledge is increasing along all lines, and particularly so as regards the knowledge and understanding of the Scriptures, the solution of the matter is clearly seen. There is not a single passage of Scripture to be found in which it is set forth that the Lord Jesus and the Father are one in the metaphysical sense. Two texts are usually relied upon to support the metaphysical view, but it has been wrongly translated and the other is spurious as it is not contained in any of the old Greek manuscripts. The first of these, John 1:1, should read—"In the beginning was the Word, and the Word was with (ho theos) the God, and the Word was (theos) a God. The same was in the beginning with (ho theos) the God." The Logos was a God (mighty one) and was with the God (the Almighty One). The spurious passage is found in 1 John 5:7, and consists of the words, "in heaven the Father, the Word and the Holy Spirit, and these three are one. And there are three that bear witness in earth." As showing that the oneness of the Father and the Son is in the ethical sense we need only to quote a portion of the Lord Jesus' prayer—"I pray not for the world but for them which Thou hast given Me, for they are Thine ... neither pray I for these alone, but for them also which believe on Me through their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us ... that they may be one, even as We are one; I in them and Thou in Me, that they may be made perfect in one."—John 17:9,20-23.

TRINITY—This is My Beloved Son.

Q847:2 QUESTION—If Christ was God the Father, and God the Son, and God the Holy Spirit; how could a voice from heaven say—"This is My beloved Son," when He was a man on earth? (Diogenes.)

ANSWER—This is an age of general enlightenment. Knowledge is increasing along all lines, and specially so in regard to the teachings of the Scriptures. The superstitions and theories of the darker past are fading away in the light that is gradually widening out unto the perfect day. The shadows of ignorance and prejudice are still lingering here and there; but those minds of bolder sway that have burst the bonds and shackles of the creeds and traditions of former times, are rejoicing in the glorious liberty that comes to those who know the truth. God's Word has been woefully misrepresented both by friends and foes, and because many have been taught to believe that the absurd theories found in the creeds are contained in the Bible; these, in the light of our day, are rejecting the Bible as the inspired Word of God in place of studying the Scriptures to ascertain what they really teach. The expression of the creeds, contained in the question, is nowhere found in the Bible. Our Lord Jesus never claimed to be "God the Father" but always said that He was the Son of God. **[Page Q848]** "My Father is greater than I"; "God sent His Son into the world." Our Lord Jesus was not His own Father; but as the Scriptures declare He "was the beginning of

the creation of God." The voice from heaven to the Son on earth proves absolutely, unless we deny our reasoning faculties and become unreasonable, that the Heavenly Father and our Lord Jesus are two distinct personalities.

TROUBLE—Last Days.

Q848:1 QUESTION—Can you explain the first six verses of the fifth chapter of James (Jam. 5:6)? (J.G.S.)

ANSWER—This is a prophecy relating to "the last days" (verse 3) and is contrary to the expectations of many Christian people who are anticipating the world's conversion to Christianity before the second coming of the Lord. This is a clear-cut statement of the Apostle describing the conditions that would exist in the last times. Had he been living in these times he could not have described the situation of affairs in the world more accurately or concisely. Is it not true that "treasures have been heaped together?" It is said that one man controls directly and indirectly more than $16,000,000,000 and that another individual has given away over $200,000,000 and yet has not touched the principal of his wealth. Are not the "rich men" living in pleasure; and are they not "wanton" (extravagant-luxurious) in their ways of living? (Verse 5.) Expensive palaces, yachts, automobiles, jewels, balls, banquets, and various forms of amusements are aggravating the poor and the unemployed to such an extent that they are crying out; and these "cries" (verse 4) have swelled into a mighty volume and find expression throughout all the public press. Do not all intelligent people know that the vast accumulation of wealth has been brought about mainly by "fraud" (verse 4)? It is the farming class, "the laborers who have reaped down your fields," that are the real wealth producers of the world, and these are the ones who have been defrauded the most by the political and financial frauds of the times. Pity the poor rich (verse 1) in the coming "time of trouble such as was not since there was a nation" (Mat. 24:21), for theirs will be a season of special sorrow and anguish of mind when all the accumulated wealth will become valueless. Verses 2 and 3.

TROUBLE—Time of, Worldwide.

Q848:2 QUESTION—What is meant by the Scriptures which declare that in the last days there would be a fearful time of trouble (Dan. 12:1; Mat. 24:21,22)? Has this any reference to the industrial and social crisis that is now developing throughout the world?

ANSWER—There have been seasons of severe trouble and destruction at various times in the history of the race, such as the destruction of the city of Jerusalem, when about a million and a quarter of Jews were slain, and the French Revolution, when vast numbers were slaughtered by the mobs and by the troops—a reign of terror indeed—but the "time of trouble" in the end of this age (not the end of the world for "the earth abideth forever"—Eccl. 1:4) is represented as being more dreadful than any preceding **[Page Q849]** experience, in the sense that it will be world-wide and not a local disturbance as were the previous seasons of destruction. (See Rev. 16:14; Luke 21:25; Zep. 3:8,9.) The Scriptures clearly indicate in what way the trouble will be developed, after the nations, kingdoms and governments have become associated together, forming a general community of interests, such as we see existing now, when all are brought together by financial, political, and social ties, treaties and alliances. It will be an industrial and social conflict that will involve all classes and be terrible when the climax is reached. The battle lines are already sharply drawn. Organized capital on the one hand and organized labor on the other are the two forces arrayed against each other in deadly conflict. The Apostle James writes almost like a Socialist in describing some of the phases of the impending struggle—Jam. 5:1-5. After the "trouble" is over conditions will be established on a new basis, and an era of peace and prosperity be ushered in—Hag. 2:7.

TROUBLE—What Advantage Knowledge of God's Plan?

Q849:1 QUESTION—Of what practical advantage is a knowledge of the truth of God's character and plan of salvation, to one in time of trouble, disappointment, sorrow, etc.? (We refer particularly to one who is already converted—a member of the Church.) (E.W.)

ANSWER—The knowledge of God, the Creator, that He is wise and just, loving and all powerful, and that He is our loving Heavenly Father, one that we can draw nigh unto with confidence and trust in every time of need, through the merits of the Anointed Savior, is a wonderful source of comfort and consolation, and is of far more practical benefit than all that earthly wealth or fame could possibly bestow. After all; real advantage or benefit is that which brings peace and happiness to the heart. Those who have the consciousness that they are the children of the Most High God, and that He loves them, and is over-ruling all of the affairs of life to their interest and welfare as spiritual children; ah, these have that inward peace and joy and happiness, that not all the storms, and trials and afflictions of life can mar or take away. The knowledge of the plan of the ages, brings unspeakable joy to those who thus know what God has in reservation for those who love Him; and not only for these, the Church of Christ, but also for all the families of the earth—the world of mankind. In view of the high exaltation to glory, honor, and immortality, at the right hand of the Majesty on high, promised to the Lord's faithful people; how trifling and insignificant must seem the trials and hardships of life! And thus the Apostle Paul expresses the matter saying "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

U

UNBELIEF—Vs. Sin.

Q722:3 QUESTION (1913)—3—It is claimed that unbelief and lack of faith is sin, and is the sin spoken of by the Apostle Paul **[Page Q723]** in Heb. 12:1, the sin which doth so easily beset us. Is this the proper view?

ANSWER—I think that is not the proper view of the Apostle's language. I think the Apostle has in mind that there may be one sin or weakness that would especially beset you; there might be another one which would especially beset your brother or sister. There might be still another one that would beset me. Whatever sin it is that would easily beset you, and is, therefore, close to you, ever present with you, and always seeking to trammel you, cast it aside; it is your special danger. Be sure to lay it aside and run with patience the race set before us.

UNITY—Speaking the Same Things.

Q723:1 QUESTION (1908)—1—Please harmonize 1 Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." Please harmonize this with this other Scripture: "For there must also be heresies, sects, divisions, among you, that they which are approved may be made manifest among you."

ANSWER—I think in the first Scripture the Apostle is speaking of the ideal condition for which we should strive; namely, that all who are truly the Lord's people ought to try to get the mind of Christ, and we ought to know that it will not be contradictory; that if you and I have different theories, there is something wrong, and we should not be satisfied to have anything wrong. There is only one way that is right, and we ought to be anxious to have that one way. If we all have the mind of Christ, we would all have the same mind; and if God has given us His Word, He has given it with that in view, that you might lay aside your personal views, and various peculiarities and tendencies of reasoning, and I might lay aside mine, and that all others might do the same, and take His Word. As I look over this congregation, and see how many different shaped heads there are, and the many different peculiarities of character there are, I might say, You people could not agree on anything; you have different kinds of heads altogether. But you see we can be all of one heart and of one mind, because whatever the processes of your natural brain organs are, you have agreed that you do not know anything about it, and that He knows all about it, and you will take His Word for it. And the other one agrees to the same, and I have agreed to the same; so now we all come together, and we have one common basis from which to work, and we ought to be able, by the grace of God, to do right. Our heads ought to be able to be in reasonable harmony on the Word of

God. Let this be so, and let us strive to this end. Now it is possible, in fact it is probable, that amongst the Lord's people, as Apostle says, Grievous wolves will come in amongst you, and even among your own selves will some arise to draw away disciples after them, having a certain amount of pride and ambition. If this is so, what can you expect? Can you have one mind, one heart, one thought, under those conditions? No. Then it will be necessary for something to come in order that there may be a division, or that the wrong may be manifested. And there may be such a separation, because it will be better if there are any of that class in, that they should be out. So there are two Scriptures: the **[Page Q724]** one shows the ideal condition, and the other shows the actual working out of it. Sometimes these wrong conditions will come in, and it is God's will that there shall be an outworking, so that there will be a gradual separation, that that which is true and loyal to the Lord, and approved by Him, may be made manifest among you, that you may be able to see which is the wrong.

UNIVERSALISM—Pastor Russell's Belief.

Q724:1 QUESTION (1909)—l—Do you believe in universal salvation?

ANSWER—I believe that the world was universally lost through Adam. I believe in a universal redemption, that Christ by the grace of God tasted death for every man. I believe in a universal opportunity, for this is the very reason that God gave His son to die for the world, and all, whoever will have it on God's terms of a perfect heart and love for God and man, may have it. Whoever will not have it on God's terms cannot have it at all, but will be destroyed from the presence of the people.

UNIVERSALISM—Re Salvation for Wilfully Wicked.

Q724:2 QUESTION (1909)—2—I understand there are three classes, first the Church; second, those who have tried but failed; and third, the wilfully wicked. Will the third class finally be saved?

ANSWER—A question like this shows that the one asking it has not thoroughly grasped the situation. We have been told if a person heard a church bell ring, or saw a Bible, it meant that he was in danger of going to heaven. Many people sell and handle Bibles who never knew what they teach. You see that the wilful sinners are not only those who have a will, but those who have it enlightened. Those who get the true light are those who have their eyes of understanding open. God is going to bless all the eyes soon so that they shall all see, for "All the blind eyes shall he opened and the deaf ears unstopped." Wilful wrongdoing will mean second death.

UNIVERSALISM—Re God Author of Sin.

Q724:3 QUESTION (1911)—3—Does the doctrine of Universalism by logical inference make God the author of sin?

ANSWER—I presume it would depend upon the kind of logic that was used. I think that one way of reasoning on the subject, this might be true, but I presume that our Universalist friends would not so think, and would have a different logic.

UNJUST STEWARD—Interpretation of The Parable.

Q724:4 QUESTION (1911)—4—Please give your interpretation of the parable of the unjust steward, referred to in the sixteenth chapter of St. Luke's Gospel? (Luke 16)

ANSWER—The Lord gave this parable in the hearing of his disciples, and also in the hearing of the Pharisees. He tells about a certain man who had been a steward and to whose care goods had been intrusted with all the responsibility and privilege that belonged to a steward of olden times. A steward in olden times was fully authorized to do with the goods just the same as the master himself would have done; he represented the master, fully and completely. This unjust steward had been reported to his master as having been unjust and not satisfactory. And he understood that **[Page Q725]** he was to be called to an account for the injustices of the past, and he said, "In view of this matter that I am about to be

put out of this stewardship, I will make good use of the time I have left and the opportunity that is left to me." So he called his master's debtors, and said, "How much do you owe?"

"Well, I owe so much."

"Very well, I will discount that, make it less. I have the authority to do this; I am still steward."

If he had waited until he was put out of the stewardship he could not have reduced the bill; but he reduced the bill.

And then he called another, "what do you owe?"

"Well, I owe so and so."

"Very well, cut it down."

And so he did with several of those who were debtors to his master, and his master said, "That is a cunning, wise steward that I have. He saw that I was about to put him out of office, and he made good use of his time to 'feather his nest' and make things right, so that when he would be put out of the stewardship, he would have some friends amongst those people; because he did them kindness and reduced their accounts, they would think very kindly toward him." His master commended him. And then our Lord said that there was something of this kind that was due to be understood and appreciated in his time. So likewise those to whom he was speaking should have this same thought in mind. How is that? The Pharisees were the representatives of Moses, and as Jesus had said, the Scribes and Pharisees sit in Moses' seat. They therefore were the exponents of Moses, the exponents of the law, and when any of the people came to them, it was with them to say whether this thing should be a very severe application of the law, or a very slack application of the law; and Jesus said they went to the extreme of exacting the very last item and exaggerating the law to the people.

How did they do this? Well, Jesus said they would bind heavy burdens on the poor people without sympathy for them—burdens that they themselves were unable to carry, that they would not pretend to carry for themselves; but they would bind these burdens on the poor Jewish people. And the intimation of Jesus in this parable is, that those Scribes and Pharisees who have taken a different course and instead of trying to make out that the law was so very severe, they should have been making some sympathetic allowances for the people and should have been saying to the people, "Now you cannot keep that perfect law: I know that you cannot keep that perfect law, but now how nearly can you keep that law?"

"Well, we could not keep more than one half of it."

"Very well, keep one half of it then."

And to another one, "How much can you keep of the law?"

"Oh, maybe three-fourths."

"Very well, go and keep the three-fourths."

But instead of doing that, these Scribes and Pharisees were inclined to say, "If you do not live up to the very scratch you are no good. We Pharisees and Scribes live up to the scratch." Jesus made fun of them, saying, "You are hypocrites; you know that you do not keep that law any **[Page Q726]** more than those people do; you know you are just as bad as they are, and in the sense of being hypocritical, you are worse off than they are."

Now Jesus was telling them that the end of their age was at hand, and whatever they had been doing in the past, the time was here when they ought to be making friends instead of turning the people against them; they should be coming into the sympathy of the people instead of casting off the masses of the people saying, "You are sinners, we would not eat with you, or have anything to do with you." They should have been sympathetic, and trying to help the people, and saying, "Do the best you can; this law of

God is a perfect law, and no man can keep it absolutely, but come in and try to do the best you can and God's blessing will be with you proportionately." You see, there was one lesson to the Scribes and Pharisees of what they should do in view of the fact that they were about to be put out of the stewardship. The law dispensation was about to come to an end, that is one reason why they should have been coming down and doing the very best that they could to be sympathetic with the people. But turning to his disciples, he gave a lesson to them, and to you and to me, saying, "make to yourselves friends with the mammon of unrighteousness." You have some of what may be termed the mammon of unrighteousness in your possession—that is, some of the things that are prized by the world in this present time, and where ever you can use earthly blessings, money, influence or anything else, to make friends, do so; do not try to make enemies out of the people in general. The very one lesson that you as my disciples should have in your minds, is, that you want to do good to the people and you want to bring, as my disciples, my message to all the people possible. Therefore, use every other thing as subordinate to this that you may have more power and influence and accomplish more good along this line. Count your earthly interests as secondary in every way and if by sacrificing a dollar, or a hundred dollars, or a thousand dollars, you can thus increase your influence and ability to serve the Lord and righteousness, be very glad of the opportunity. You are to seek, in the first place, chiefly, the kingdom of God and his righteousness, and leave all those other things, all your earthly interests, to God to take care of, and do not worship mammon, do not worship money, do not worship earthly interests, but worship God and his righteousness, and these things will take care of themselves.

UNRIGHTEOUSNESS—Holding The Truth in Unrighteousness.

Q726:1 QUESTION (1905)—1—What is it to hold the truth in unrighteousness?

ANSWER—I would take that expression to be a very broad one, and that it would mean to have a knowledge of the truth that we did not live up to. Everyone is responsible for whatever degree he possesses. There is a degree of knowledge, such as we had in the Nominal church, to the extent that Christ died for our sins, even though we did not understand the philosophy of it. Now, not to live according to that truth would be to hold it in unrighteousness. Then we see, the sacrifice and therefore have an increase of **[Page Q727]** responsibility, and so every additional feature the truth brings will increase our responsibilities. From my point of view, all of us here who have been favored with the light of present truth have the greatest responsibility of any people in the world and therefore our lives should be according to the best standard of righteousness. That does not mean that we, by reason of truth, have a body made perfect, so that it would be possible for us to live more nearly perfect than the people of the world. There are some very fine people naturally that do not have the same degree of light, and they might be naturally more nearly righteous than those who have been blessed by the light. Often men like Robert Ingersoll are naturally very fine men. I did not know him personally, but I have heard that he was well born and naturally had the advantage over others. Sometimes among the Lord's people there are those who are naturally very mean. Some time ago (1898, page 179), we published an article in the Tower on the subject of "Mean Christians and Noble Unbelievers." How does the Lord view it? According to the thoughts and intent of the heart. Men are prone to judge by the outward appearance, but God by the heart. God's scale is 100 points of character—a perfect man. None have 100 points. See Rom. 3:10,23. Some may have as high as 50 points, others 40, 38, 35, 30, 25, 20, or even only 10 points of character. To judge them according to the flesh they would all fall short. How does God judge them? He does not judge them as coming under His notice at all until they come under Christ. The world has no standing at the present time. God has provided a redemption price and is going to let the world know about it in "due time." Until then they have neither part nor lot in the matter and are not counted at all. If Ingersoll was the finest man on earth God is having nothing to do with him at all. Reason would say that all the fine people would become the Lord's people, but the Scriptures say, "Not many wise, not many noble, chiefly the mean things of the world," mainly the mean things. God has made a plan and arrangements, and he is judging those who come into harmony with those arrangements, and it is chiefly the mean ones that come into

harmony with him. Why is it? Because those naturally well born and having high ideals, etc., see others mean and contemptible, they say they are on a lower plane. They begin to say he is a mean fellow and needs a Savior, but God needs me, he needs a few such persons as I am to grace his place. But the Father will not let any come except by Jesus, which means coming by the cross, realizing that he is a sinner and needs the cross to pay the price of the sin. Stuck up people do not like to take something for nothing. The best man in the world is not worthy of everlasting life; there is only one way, and the best man in the world needs to come by that way as well as does the worst man. Referring to the 100-point scale. What is our hope if 100 points are needed? The 10-point brother might think that the 50-point brother had a better chance than he had, but the 50-point man, if he looked at the matter right, would realize that he cannot of himself reach the 100-point mark, and that he will need to apply the merit of Christ. God's plan is elastic enough to suit each one of these. Well, the 50-point man might ask, Is God going to give the 10-point **[Page Q728]** man more than he does me? Yes, the meaner the man the more the Lord will make up to him. He has arranged for the meanest one as well as for the others. "Where sin abounds there grace abounds the more." How does the Lord accomplish this? Does he just turn the matter over to us? Not exactly. One hundred points—the righteousness of the law is fulfilled in us who are walking not after the flesh but after the spirit. They cannot walk up to the mark, but they can walk after it, walk in the direction of it, to the best of their ability. That does not take in the world because they are walking after the flesh. God counts us according to the intention of our minds on the 100 points, and Christ's death makes good to us the difference.

URIM AND THUMMIM—God's Answer.

Q728:1 QUESTION (1911)—1—How did God answer by the Urim and Thummim?

ANSWER—Nobody knows exactly how this was done. The breastplate of the high-priest, which bore twelve precious stones, the name of each tribe on a stone, it is supposed, was taken by the High Priest into the Most Holy when some question was to be asked. For instance: Shall we go out to war, or refrain from war? Shall we do this, or the other? It is supposed that something in the Most Holy indicated the answer on this breastplate, either by making certain of the stone to shine with special brilliancy, or something of that kind; but it is all guesswork, nobody knows anything about it. It was supposed to be a yes or no. If it would be dark it would be no; if it would be light it would be yes, to whatever question was asked. If it was with reference to one particular tribe, the stone which represented such a tribe would either be light or dark in connection with that particular tribe. But it is all guesswork.

US—Went Out Because Not of Us.

Q728:2 QUESTION (1909)—2—Please explain 1 John 2:19. "They went out from us, but they were not of us, etc." Were they not of us at one time?

ANSWER—I think this question might be viewed from two standpoints. If we were speaking of the Great Company and those who during this age go into the second death, we might say they went out from us before they had known of us. They certainly were of us or otherwise they could not have gone into the second death, but they were not of the very elect class that God foreknew.

Again, we would say of the Great Company. They are not of us. Well, they were of us, because we were all called in the one hope of our calling, and they failed to make good their High Calling, and therefore got into the Great Company, but they are not of us in the sense that they are not of the class that will attain unto the kingdom that God foreknew and foreordained as the elect, for He foreordained, as the Apostle said, only those who shall become copies of His Son. Therefore, the others are not of us if we are of those who are of the "us" class. It is merely according to the way you use the word.

V

VAIL—The Same Vail Untaken Away.

Q728:3 QUESTION (1910-Z)—3—Please explain this text "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which **[Page Q729]** is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ."—2 Cor. 3:13,14.

ANSWER—It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned.

The thought, then, would be that the Apostle is here speaking of the Law Covenant being abolished in the sense that it is condemned or that its passing away is arranged for. "Christ has become the end of the Law for righteousness to every one that believeth," not to every one who has given merely an intellectual assent, but to all who believe in the Scriptural sense—to all those who become his followers, all those who so thoroughly believe his message as to accept the wonderful provisions he has offered; for it; may properly be said that no one is fully a believer who does not accept God's offer of glory, honor and immortality—a proposition so wonderful that any one whose faith truly grasps it would sacrifice every other thing imaginable that he might avail himself of its offer.

If, therefore, some obey partially, the inference is that they believe only partially; but if they believe fully, then all the arrangements are made for them whereby they may make their "calling and election sure"; hence the frequent statements that "all things" are for *believers*—those who believe in the proper, full, thorough sense. So "Christ is the end of the Law," to all these, and the arrangement is that all the world shall yet have the opportunity of coming to a full knowledge and full belief, during the Millennial Age. The whole Jewish nation will be granted an opportunity of transfer from the Law Covenant, under Moses to the New [Law] Covenant, under the glorified Christ, in his Mediatorial Kingdom.

VISIONS—"It Will Surely Come—It Will Not Tarry."

Q729:1 QUESTION (1915)—1—What does Hab. 2:3 mean? "For the vision is yet for an appointed time but at the end it shall speak and not lie. Though it tarry, wait for it: for it will surely come; it will not tarry."

ANSWER—This is explained on the first page of every issue of The Watch Tower. God has provided in His Word a great vision, a great revelation. It is a picture, so to speak. He has given this picture of His plan more or less clearly through the prophets and through the Law. The jubilees prefigured restitution to all the world. Other features of the Law, such as the Atonement Day sacrifices, etc., pictured other features of God's plan. The passover represented still other parts. These pictures were all harmonized into one great picture, or view—God's great plan to bless the world. "In thy seed shall all the families of the earth be blessed," God declared to Abraham. All this went to make up the great vision, or picture, that God purposed to give His people.

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In proportion as we come to have the mind of God, we can understand more and more clearly what these things mean. The most important part of the picture was that Messiah would come, and that He would set up His kingdom. All of these promises would be parts of that great view, or vision. Its fulfillment would seem to tarry long. Does it seem as though God had forgotten that promise to Abraham? the prophet seems to query. It has sometime seemed as though God had forgotten it. "But," declares the prophet, "it will surely come; it will not tarry." It does not really tarry. There might be various times when we would expect to see more than we do see. We may have expected to see more of the trouble upon the world before this. The year 1915 is now more than half gone, and I think it very doubtful whether we shall see all we had expected in this year. It looks as though we were trying to hasten the fulfillment of the vision.

But the vision is still for an appointed time; and we are not to give it up. We trust ourselves to God's arrangement. It was not the Lord's way to have everything go off in October, 1914. I do not know how much may yet happen between now and October, 1915. If I were to give a guess, I would not be able to see how our expectations could all be realized between now and October, 1915. I hope they will. I shall wait longer than October, if necessary. The vision is *sure*. All these blessed things are positively certain to come; it is simply a matter of His time and of our understanding of His time. When you and I have fully grasped the main feature of all this matter, we are surely close to it. It was a very close hit that this great time of trouble began near October, 1914; and it is going on now at high speed. None of the prayers that it may stop are being answered. If the time of the world war had been merely a guess, it would certainly have been a great hit. It would have been a miracle. We have come very close to it, if not exactly.

VOLUME SEVEN—Re Issued in Time for Little Flock This Side.

Q730:1 QUESTION (1910)—1—Have we reason to expect Volume 7 in the popular published form in time to be of service to any of the Little Flock this side of the vail?

ANSWER—I do not know whether you have or not. I believe that it will be published in time to do some good this side of the vail to the Little Flock, for I understand it will be specially for the Little Flock and not for any others except the Little Flock and the Great Company. It is not for the world.

VOLUME SEVEN—Re 1913.

Q730:2 QUESTION (1913)—2—Volume 7 of Scripture Studies be published before 1913 A.D.?

ANSWER—Now that is more than I know.

VOLUNTEERING—Answering An Objection.

Q730:3 QUESTION (1906)—3—I have had people object to delivering tracts on Sundays, and I answer their objections "that this is Sunday reading."

ANSWER—Very good brother.

VOLUNTEERING—Objections to Sunday Morning Work.

Q730:4 QUESTION (1906)—4—There has been some objection **[Page Q731]** offered to distributing tracts early on Sunday morning. What would you advise?

ANSWER—I should say that was not a well founded objection.

From the back of the Question Book:

VOTING—Secular Elections.

Q849:2 QUESTION—The Lord Jesus taught the Christians to pray, "Thy Kingdom Come, Thy will be done on earth." Does that mean that all Christian people should join together and vote for the election of only Christian men to office in order that God's will might be done on the earth?

[Page Q850]

ANSWER—The true footstep followers of the Lord Jesus are called to a "heavenly calling" (Heb. 3:1), to the "high calling of God" (Phil. 3:13.) They are running for the office of joint heirship with Christ Jesus in His Kingdom. The Apostle Paul was one of these runners. He realized that a man cannot well run for two offices at the same time. He said, "Do not be conformed to this world." (Rom. 12:2.) That is to say, do not become entangled with the things of this world. Again he said, "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14); and in harmony with this Jesus

said, "Ye are not of this world"; and again, "My kingdom is not of this world," meaning this present evil order of things; therefore we come to the conclusion that the chief duty of the Christian is to avoid entangling alliance with worldly systems, and to devote himself to preparing for the kingdom of our Lord when He comes. All good citizens should desire righteous men in office, but a righteous government cannot be established by imperfect men, hence the hope of the Christian is in the Bible teaching that Christ Jesus, the great Messiah, will, in God's due time, set up His kingdom, and establish righteousness in the earth.

W

WAR—Should Saints Go to?

Q731:1 QUESTION (1915)—1—Would it be committing suicide to refuse military service, if by so doing one knew he would be court-martialed and shot?

ANSWER—Each person has the right to think about this matter according to his own judgment. In my judgment, it would not be. I would consider it an opportunity for giving a very forceful witness for the Truth. We stand for righteousness, we stand for justice, and for everything that makes for peace. Hence for us to say, "Our King whom we serve has instructed us not to take life, and we cannot, therefore, engage in warfare, and if you think on that account we should be put to death, we are willing to die," would be a noble witness. We are willing to be such witnesses.

The word "witness" is in the Greek *marturos*, from which our word "martyr" comes. This Greek word means *witness*, many of God's children witnessing by their death; and our word "martyr" has this thought —one who witnesses by his death. Therefore to die as the result of refusing to engage in military service, to give our influence to war in any way, is one way by which God's people can become martyrs. The world's people will say, "If you do what you are told, you would not have any reason for losing your life." But we remember that the three loyal Hebrews who were cast into the furnace of fire said, "Be it known unto you, O King Nebuchadnezzar, that we will not bow down to the image which thou hast set up." (Dan. 3:18.) So it is well that God's children today should refuse to bow down to the image of war.

WAR—Re Compulsory Enlistment.

Q731:2 QUESTION (1916-Z)—2—I find myself confronted with a problem in which I feel sure you will help me. As you know, we shall have compulsory military service: I am seventeen years of age, and if the trouble be not over by the time I reach my nineteenth year, I feel that I would rather be shot as a "traitor" than to disobey God's command. Is there any way in which we could defend our loved ones without murder? I am greatly perplexed and anxious to do what is right. I shall follow your advice, so great is my belief that God is using you to enlighten those who are willing to learn. Hoping I have not interrupted too long, I am.

ANSWER—We rejoice to know that the Truth is thus being spread in every direction, and that the Lord is using the consecrated talents of His servants everywhere for the sealing of His saints in their foreheads—intellectually—Rev. 7:1-3.

We are glad to note that you are in full agreement with what we said recently in The Watch Tower to the effect that God's consecrated people can have no interest in the war. If there be any excuse for violence and bloodshed anywhere, it would he in the actual defense of the home. The Bible, however, does not lay down laws for the world, but merely for God's consecrated people. To these the **[Page Q732]** Master's own example and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others—even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them.

WEEPING—WAILING—GNASHING—To Whom Applies?

Q732:1 QUESTION (1916)—1—What is meant by "weeping and gnashing of teeth", "wailing and gnashing of teeth," and could this apply to the great company class?

ANSWER—There is certainly a great deal of weeping and wailing and gnashing of teeth—much of this going on now in the countries where there is war. There has been plenty of weeping and wailing and gnashing of teeth all the way down. We are all familiar with the weeping and wailing, but we are not accustomed to the gnashing of the teeth. This means chagrin, disappointment. "O God! I don't see why I should have done it." "I have failed." It signifies disappointment—sharp disappointment. It adds to the figure of weeping and wailing. We have seen much of this. Jesus in describing matters at the close of this age indicates that various classes will have sharp disappointment in connection with them. One would be a class of people who would be hypocritical, and the nominal church systems will have this experience also. The Scribes and Pharisees in the first advent who saw His works and heard His words, and yet treated Him as they did, when He shall come in power and great glory and they who pierced Him shall see Him, will be very sorry and disappointed, and will be found weeping and wailing. So with the nominal church of the present time who think they are heirs of everything that God has that is good, when they shall ultimately see what the Lord really is and does, I am sure that, at that time many people who have been so prominent in religious circles, when they see what the Lord will do, they will have keen disappointment and gnashing of teeth. This does not mean in any wise hell-fire or eternal torment. In regard to the man who had not on the wedding garment when the King came in to see the guests, unto whom he said, "Friend, how camest thou in hither not having a wedding garment?" the inference is that he did not come in without a wedding-garment, because every one had to have one in order to get in, but the inference is that he had taken it off. The question was, why have you taken it off? The wedding garment represents Christ's merit, the imputation of His righteousness, the covering which He provides for His own. This man could say nothing, because he had taken it off. Everything had depended upon this covering at the first, and now, those who take this off, have nothing from the Lord. "Bind him hand and foot and cast him out into outer darkness; there shall be weeping and gnashing of teeth" is the Word for all such. Not into hell with fiery torments—it would not be very dark there. The outer darkness is the darkness the world is in now; the same darkness that we were in and which we left when we came into the light of the present truth, and we consecrated ourselves and received the holy spirit. If we go out of this light we will then go into that outer darkness in which we were before, and will share in **[Page Q733]** the weeping, wailing and gnashing of teeth which the whole world is to have. After this war comes the symbolical earthquake, then the fire and there will be plenty of weeping, wailing and gnashing of teeth during that time—that great time of trouble. The whole world will have a share in this. They will have so many disappointments. Anyone who has been in the light of the truth and then repudiated it will have his share with the outsiders in that great time of trouble. Won't some of the saints be there? If any shall be there they won't have any of this weeping, wailing and gnashing of teeth, because the plan of God will be so clearly before them that they will lift up their heads and rejoice for the reason that the things occurring will presage their deliverance which is now so near at hand. It will be in the midst of these troubles that the great company will have their flesh destroyed.

WEDDING GARMENT—By Whom Worn?

Q733:1 QUESTION (1910-Z)—1—Is it your thought that only those who consecrate are ever really justified—have the robe of Christ's righteousness imputed to them, covering their sins and reckoning them perfect; that other believers have only the blessing of the knowledge of provision of justification which will be freely given then only on condition that they sacrifice in the footsteps of our Redeemer?

ANSWER—We understand the Scriptures to teach that there is a difference between a *faith*-justification and an *actual*-justification. The world during the Millennial Age under the processes of restitution will have full, grand opportunities for advancing from sin and death conditions to actual justification,

righteousness—Covenant relationship with God. In the past the Ancient Worthies, because of faith in God, were esteemed by him and treated as in harmony with him, in Covenant relationship by *faith*, as though they were perfect. But more than that faith-justification they could not attain until after the merit of Christ's sacrifice would be appropriated for them. Christian believers of this Gospel Age are in a still different position. They are justified by faith in the same manner as were the Ancient Worthies, but additionally, Christ, having now made a special application of the merit of his sacrifice on their behalf under agreement that they will not keep it in a restitutionary sense, but that they will sacrifice it—after the manner shown us in our Lord's example.

So, then, at the beginning of our Christian experience we are granted fellowship with God through a *faith*-justification, which continues available for a reasonable time to permit us to come to a knowledge of the grace of God. It permits our coming to a knowledge of our privileges of sacrificing with our Redeemer; in becoming dead with him to all earthly interests, as well as dead to sin. The taking of this stand of consecration—self sacrifice—brought to us Divine acceptance, manifested by the begetting of the holy Spirit, and from that position as New Creatures we must progress and make our calling and our election sure. Those who, after coming to a knowledge of the Truth and to an opportunity of consecration to sacrifice unto death, and then fail to respond obediently, lose their justification, in the sense that it fails to become *vital*—divinely approved. Such receive the grace of God in vain—they receive a knowledge **[Page Q734]** of God's mercy and of their own privileges without profiting thereby—without accepting the only "call" of this age.—Eph. 4:4.

Our conclusion or summary, then, is this: There is a justification by faith, which for a time gives a reckoned standing with God in his favor, during this age; but in order for this to become vital justification, it must be followed sooner or later by a full consecration. It is to those who consecrate to sacrifice, "those who have made a covenant with me by sacrifice" (Psa. 50:5), and who thus by faith become betrothed to Christ as members of his Body through fellowship in his sufferings—it is to these that the wedding garment is given. At a Jewish wedding, we cannot imagine the offering of robes to passers-by, who merely have knowledge that a wedding is in prospect. The parabolic picture applies to such persons as have heard of the wedding and believed in it and have turned from other works and pleasure with a desire to enter and participate in the matter. Their desires would extend to the taking of the first steps, of entering the door, before they would be handed the wedding garment. So with us. We had a reckoned justification from the time we first believed in Christ, trusted in his merit and heard something of the conditions upon which we could become his joint-heirs. It was not until we had counted the cost and fully decided to enter in, that we were reckoned as members of the Church of the First-born —members of Christ's Betrothed.

It follows, then, that the taking off of the wedding garment would properly enough symbolize either of two acts:

(1) Repudiation of the sacrificial work of Christ; or,

(2) Repudiation of our nuptial contract—to suffer with him; to be dead with him; to drink of his cup; to be baptized into his death; to go to him without the camp, bearing his reproach.

WILFUL SIN—To Whom Is Application for Forgiveness Made?

Q734:1 QUESTION (1912)—1—When we commit a partially wilful sin, do we apply to God through Christ for forgiveness, or to Christ our Advocate alone. "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

ANSWER—If we commit a partially wilful sin do we apply to the Father, do you ask? "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous." Jesus directed His followers to pray to His Father, for He Himself directed His prayers to the Father in Heaven. Our sins are against God, the Heavenly Father, and His Law is thus ignored and broken, but we have an Advocate through whose

merits we can come to the Father, but this Advocate does not stand in the place of the Father. "No man cometh unto the Father but by Me." If we merely come to the Advocate and do not proceed further we are not going to the Father. We must come to the Father in the Name and through the merit of the ONE who redeemed us. At the same time, I cannot imagine how there can be any objection of the Father or anybody else to our offering a petition or thanksgiving to our Savior for all that He was so willing to do for us. The Scriptures clearly tell us: "All men should honor the Son as they honor the Father." To come to the Son and to respect Him and to offer him a petition **[Page Q735]** and to give Him our praise and thanksgiving would not be to come to Him and seek His forgiveness for sins we had committed. He Himself gives us this injunction: "OUR Father, forgive us our trespasses."

WILL—Death of As Illustrated in Tabernacle Shadows.

Q735:1 QUESTION (1910)—1—Please give some illustrations of the yielding of self-will to death only by subjection as mentioned in Tabernacle Shadows page 71.

ANSWER—I don't remember the matter in Tabernacle Shadows. I do not understand the question exactly. Self-will is what we had at first when we came to God, and what we gave up when we presented our bodies living sacrifices. If we do not give up our wills then God does not accept us at all. Whoever did not give his will did not give anything, because the will carries all with it and God would not accept anything else. Now suppose we gave up our wills when we made our consecration to the Lord and suppose we proceed along the pathway of life, and trials and difficulties come to us, and we fail to maintain this submission of our wills; and suppose the will of the flesh is strong, and the will of the New Creature does not conquer the will of the flesh—what then? Then we are not walking after the spirit properly. That means we are yielding something to the flesh, and the Apostle says, if ye walk after the flesh ye shall die, but if through the spirit ye do mortify the deeds of the body ye shall live. So every one of the overcomers will have to mortify the will and the deeds of his flesh and bring it into subjection. Is it possible, for us to conquer the flesh? In our minds it is possible and that is what God is speaking about. He is speaking to your mind and to your heart. You must not consent to sin, you must not be servants of sin. The New Creature cannot take its orders from the Old Creature. The New Creature must be an overcomer. It may be sometimes a hard struggle between the two, but if you have been faithful in putting up a strong fight against the flesh, even if you failed in it, God might count you nevertheless as having been faithful to the extent you were able and give you a blessing, and really make that a strength for you in the future, if you remember that weak point the next time. You would say, There is the place I slipped before. Do you remember ever passing along a street where there was a slippery place and you fell? As you went past that place again you would say, There is the place I fell once. You would remember the spot where you slipped before, where the snow was over it, and how you fell down. I have had that experience several times. Now in spiritual matters it is the same way. Perhaps some place you slipped and fell down and that slip in God's providence may make you very strong on that particular point, because every time you go near there, you say, "Here, beware!" And it will strengthen your character on that very point. So by various experiences our Lord is teaching us in the School of Christ. And what he is looking at, let us never forget is the heart; and if your heart came off a victor, even if you failed in the particular trial at the particular moment, and if when you got up out of the difficulty you went to the Lord, in the name of the great Advocate, and apologized to him, and told him how sorry you were, and how you would endeavor in the **[Page Q736]** future to do better, then you know that you were forgiven, and a victory was thus gained. You did not count it all when you slipped and fell, but you counted it afterwards when your character was made stronger by following the directions of the Lord's Word and came with courage to the throne of heavenly grace that you might obtain mercy and find help in every time of need.

WILL—How to Determine the Lord's Will.

Q736:1 QUESTION (1910-Z)—1—Suppose some one has in mind an undertaking which he believes is of the Lord's leading, and yet others who are as consecrated to the Lord as himself, seem to think it may

not be of the Lord's leading, is there any way whereby he can assure himself that he is right?

ANSWER—We think that it is a good rule, when one is uncertain as to what is the right course, to simply stand still and wait, if the matter can be dealt with in that way. But if it is a matter that cannot be delayed but must be determined at once, it would not do to stand still; but it would be well in many instances to merely stand and wait.

For instance, a gentleman asked us as to whether he should build a house or not. We were not hasty in giving him advice, and he urged us to tell him our thought. After he had told us all the conditions, we advised him not to build, and gave our reasons. We did not attempt to urge our views upon him at all, but left them there. It is well for us to remember not to give too much concern about things that are not in our hands to decide; we would thus save ourselves a deal of trouble. In everything, however, that is in our hands to decide, we should use a great deal of care and judgment and try to find out the Lord's will in the matter.

In the case of people having different opinions about things, we think it well for one, if the responsibility rests with him, to hear what others may have to say and then consider the matter with as much wisdom and judgment as possible, and proceed to act according to his best judgment, taking into consideration the reasons advanced by his friends, bearing in mind, however, that the responsibility of decision is with himself.

WILL—Human Will vs. Nature.

Q736:2 QUESTION (1913)—2—Do you understand that there is any difference in the depraved will and the human nature?

ANSWER—The human nature has not a depraved will. The human nature is that which Adam had. The depraved will in us now is because we have merely the depraved human nature. Adam's will as a perfect man was a perfect human will, and the will of the natural man today, because depraved, is a depraved will.

WILL—New Will Antedates Spirit-Begetting.

Q736:3 QUESTION (1915)—3—Will you please explain the meaning of the new human will, or the difference between this and the New Creature?

ANSWER—The new human will—I am not sure whether we would best call it the human will. Call it the new will! The new will comes in before we become New Creatures. You must have a will to do the will of God before you seek to do it. And when you seek to do the will of God you will remember that He has directed that you should go to the **[Page Q737]** Lord Jesus Christ for instructions. Then as you go to Him for instructions, He becomes your Wisdom and shows you the way. But you willed to do this before you came at all. That was a new will, but altogether your own. No matter what gave you the impulse to have a change of attitude toward God and righteousness, it was first your will that willed to do God's will. It was not the New Creature; for no New Creature begins until the spirit-begetting takes place, and that does not take place until after you have your new will.

This will accepts the terms of justification, i.e., it makes a full consecration. When the earthly will—the new earthly mind—accepts the terms of justification, by submitting itself in entire consecration to the Lord, the individual is begotten by the Holy Spirit. Then he becomes a New Creature. We may then still speak of this will as the new will, because the new will does not die in our sacrifice, but it becomes now the will of the New Creature, and is even more conformed to God by reason of its possessor's being begotten of God's Spirit. This new will now begins to dominate everything. It has full control, and only then is it recognized of God. The individual has a new standing from the time when he receives the begetting of the Spirit.

WINDS—Re The Four of Heaven.

Q737:1 QUESTION (1911)—1—In Revelation we read about the four winds of heaven being holden by four angels that they should not blow upon the earth nor hurt the trees and grass, etc. What do we understand these winds to signify and how soon may we expect them to be let loose?

ANSWER—It is a symbolic expression, of course, dear friends. All the book of Revelation is symbolic. The four winds we understand to represent the completeness, as we speak of a square as being complete, and as the four corners of the earth; and again we speak of north, south, east and west, thus giving the four corners of the earth, figuratively. And it is represented that the angels are holding the winds. What winds? Well, certain winds are represented in symbolic language as being false doctrines—as, for instance, "be not carried about by every wind of doctrine." Here false doctrines are symbolically spoken of, winds that carry about some that are unstable, that do not understand the divine plan; they never get settled as to what anything means, because they have never had a right understanding of the matter. They have never had the solidifying influence of the truth upon them. Then again winds are used to represent strife. And winds again are used to represent war and trouble and confusion. And four winds let loose would represent a whirlwind, you see, as the four would come together; and so the Scriptures represent that in the end of this age, the time of trouble that will come on the earth will be as a whirlwind from the four corners of the earth. Now what will cause this whirlwind of trouble? I will remind you that Satan is said to be the prince of the power of the air, and otherwise he is said to be the prince of demons. These powers of the air, we believe, are the demoniacal powers, the powers of the evil spirits, and our thought respecting the letting loose of those four winds is that it will mean a time of the breaking loose of the fallen angels from the restraint which has been upon them for now about four thousand three hundred years, since the time these fallen **[Page Q738]** angels sinned, as Saint Peter says, when the ark was preparing—going back a long ways to the days of Noah; they were then shut up on account of their disobedience to God; they were restrained in chains of darkness, Saint Peter says, and Saint Jude also, and this restraint of chains of darkness was to be until a certain time, namely, until the judgment of the Great Day. Our thought is that this text of Scripture has reference to this same power of the air. The same fallen angels; and the breaking loose or letting loose of these from restraint means that the time will come when God will no longer restrain these evil spirits, and that there will be a great time of trouble come upon mankind as a consequence of their being permitted to interfere with the human race. We cannot doubt that certain spirits that worked havoc back in the days of our Lord would have done still worse if they had had an opportunity. We cannot doubt they would do the same today if they were permitted. Evidently, to my mind, the fallen angels have been restrained for all these centuries. The wind has not yet been allowed to blow, the great storm which they willingly would brew has not yet been allowed to come to pass, and will not be allowed to come to pass until the 144,000 shall have been sealed in their foreheads; that is, until the elect shall all have been recognized of God and identified and completed. Then suddenly these evil influences will be allowed to come upon the earth, and a time of trouble will ensue such as never was since there was a nation. Jesus says, "Neither will there ever be again such a time."

WISE AND FOOLISH VIRGINS—Re Great Company and Serving at Marriage.

Q738:1 QUESTION (1911)—1—If the wise and foolish virgins represented the Little Flock and the Great Company, how is it that the Great Company get in to serve at the marriage of the Lamb after the door is shut and the bridegroom says, "I never knew you?"

ANSWER—I would advise the questioner to read that chapter of studies in the Scriptures which deals with this particular parable in an extended manner. You will get it much more satisfactorily than I can hope to answer it here in the time at our disposal. I could merely say that this parable of the wise and foolish virgins is applied to the end of this age—not to the entire age, but to the end of the age; at about the time that Messiah is to be expected to gather his Bride Class, the wise virgins will go in to the wedding with the Lord. They had the light, they had the blessing, and after all of them have gone in the

door to the wedding, the door to the Bride Class, will be closed; and then we read that the other class, the foolish virgins—just as much virgins, you see, both classes were virgins, and "virgins" stand here for pure, or that which is in harmony with God. We are not to suppose these foolish virgins went to eternal torment because they did not have the oil, and we are not to suppose they go to some terrible end because they do not get into the marriage. It is a great privilege to get into the marriage, it is a wonderful privilege to become members of the Bride, the Lamb's wife, only the more than conquerors will get that blessing; then this other class that were over- charged with the cares of this life, and did not take the proper time to examine and get the light, to get the oil— **[Page Q739]** what happens to them? Here we read that after the wise virgins had gone in, these foolish virgins having gone to buy oil, and finally getting the oil, getting the light, getting the information, become wise then, but by the time they got wise, and had the light the door was shut, the full number, the complete number of the elect had gone in, and there could not be any more come in as the elect. Whatever would come to those would be outside of that special privilege of joint heirship with Christ. Other Scriptures show us that blessings will go to that class, but they will be obliged to prove their loyalty by passing through the great time of trouble and symbolically washing their robes and making them white. When the Lord says, "I never knew you," the translation should properly be rendered, I do not recognize you. That is to say he recognizes only the one class as his Bride Class, he cannot recognize these others as his Bride Class, because they were not found worthy. The pictures in the Scriptures show us that they are to come in and be associated with the Bride Class, in the sense of being bridesmaids or attendants, or servants of the Bride Class, colaboring and co-operating with them; as, for instance, we read in, I believe,—the forty-sixth Psalm, (Psa. 46) where we have a picture given us of the Bride Class, that the Bride is all glorious within; she shall be brought before the King in raiment of fine needlework of gold. Then the virgins, her companions that follow her, shall also be brought in before the King.

WOMAN—What Does She Symbolize?

Q739:1 QUESTION (1908)—1—In Luke 15:8, we read: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" In an article in the Tower, this woman is shown to represent "divine energy." Is there any other place that woman symbolizes anything but the Church?

ANSWER—I doubt that a little. I do not remember writing that a woman represents divine energy; if I did I have forgotten it. We would have to have the quotation from the Tower before we would ever believe that women represented divine energy. I have great regard for the sisters, but I did not know that woman was ever used to symbolize divine energy. I don't think I ever said so; if I did, I was thinking of something else. The reference is not given and the quotation is not given. The fact that something in the Tower might be misunderstood would not surprise us any. Why, we find a whole lot in the Bible that has been misunderstood.

WOMAN—Woman the Glory of Man—The Church the Glory of Christ.

Q739:2 QUESTION (1910-Z)—2—In the Scripture which says that woman is the glory of man, is the intimation conveyed that the Church is the glory of Christ?

ANSWER—We understand it is. We are not to understand by this, however, that woman is the glory of the man in the sense of being more glorious than the man; nor that the Church is the glory of Christ in the sense of being more glorious than Christ; nor that the Son is the glory of the Father in the sense of being more glorious than the Father; but we do understand that the Father is especially glorified in the Son because of the closeness of the relationship existing between them and because of the honor that the **[Page Q740]** Father has shown the Son. Similarly Christ will be glorified in the Church because the wonderful glory that will be manifested through the Church will be a reflection of the glory of Jesus—all as a result of the Father's grace through him.

WOUNDS—Wounded in House of Friends.

Q740:1 QUESTION (1910)—1—In Zec. 13:6, we read, "And one shall say unto him, what are these wounds in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends." The above text has been offered as proof that our Lord, at his second advent, will have a body of flesh. Kindly throw a little light upon it.

ANSWER—Well, I do not know that I can throw any particular light upon it, except that we know that flesh and blood cannot inherit the kingdom of heaven. He is to be the King and therefore he cannot be flesh and blood. Therefore, to my mind that settles the matter. I would suppose that this was the way God was pleased to state the matter through the prophet, so as to call attention to the fact that our Lord would be wounded in the hands in the house of his friends. As we read, "He came unto his own and his own received him not," but wounded him, crucifying him.

From the back of the Question Book:

WEATHER—Does God Control It?

Q850:1 QUESTION—Does God give orders for the weather every day?

ANSWER—No; nor does He every day order the stars in their courses, nor the earthquakes, famines and pestilences. At the present time, because of sin, the entire course of nature is permitted to be out of joint, so far as this earth is concerned. Our weather is not ideal at all times; God knows this and permits it as a part of the penalty of death upon Adam's race. Present conditions are not what God would have provided for Adam and his posterity had sin not entered into the world. Extremes of heat and cold, floods and droughts, death-dealing tornadoes and cyclones are the world's portion as criminals under death sentence; they are parts of the curse. Christians are not exempted from these, but are required to walk by faith, sharing the world's experiences; yet by this faith and the Holy Spirit to recognize themselves as "sons of God without rebuke" (Phil. 2:15), learning through all life's experiences lessons which will fit them for their future work of glory with Christ in His Millennial Kingdom. God's promise is that then there shall be no more curse—no more dying, no more crying. Instead, the time will come for the restitution of man and his earthly home to the perfection of grandeur of the Edenic condition (Acts 3:19-21.) Thus God will make the place of His feet, the earth, "glorious." Paradise lost will be Paradise regained.

WILL—Guides for Discerning God's Will.

Q850:2 QUESTION—I am sure all Christians want to do God's will, but how can we determine his will in our affairs?

ANSWER—If we have not wholly become God's people by consecration, His message to us is, "This is the will of **[Page Q851]** God, even your sanctification" (1 Thess. 4:3). If we are His people we are to search His Word, which has been written for our benefit. In it He says, "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Pro. 3:5,6). When we are perplexed we should go to Him in prayer, resting content with whatever He may permit, study His Word and seek to be guided thereby. He has said to us, "All things shall work together for good to those who love God, to those who have been called according to His purpose" (Rom. 8:28). We will, if we follow this course, soon learn to appreciate the fact that all the precious promises in the Bible are for the guidance and benefit of the Christian. Exercising faith in these, we should use our best judgment to follow the Lord's will in all things, carrying no anxious thought respecting the future and watching for His providential leadings.

WOMAN—Seven Take Hold of One Man.

Q851:1 QUESTION—"And in that day seven women shall take hold of one man." (Isa. 4:1.) What is the

meaning of this Scripture? (Interested.)

ANSWER—In the symbolisms of the Scriptures a "woman" represents a church. Just as the Church of Christ is said to be the "Bride, the Lamb's Wife." The false churches or anti-Christian religious systems are symbolized as wicked women. (Rev. 17:5.) The number seven is always representative of fullness, or completion, in the expressions of the Bible. Therefore, we have the picture before our minds of a time when the full number, or all of the churches (in this case the false churches) would be seeking to be called by the name of the "one man"—Christ—in order that their reproach might be taken away. These churches, which in reality are worldly organizations, as they are filled with a worldly spirit, and supported by worldly individuals, are being reproached more and more because of their worldliness; and recognizing this, they are strenuously claiming to be "Christian Churches." The "seven Women" are taking hold of the "One Man," but He does not recognize them, as He has but the one Bride, the true Church.

WOMAN—Suffrage Movement and the Bible.

Q851:2 QUESTION—May I ask your views on the "Woman's Suffrage" question? Should women have equal rights with men? What is the attitude of the Bible toward this momentous subject? I use the term "momentous" advisedly because the Suffrage Movement is extending around the world, and to my mind is one of the most important phases of the general conditions existing in these hyperbolical times. (F.E.W.)

ANSWER—It is very evident to the close observer that men and women, the world over, are more and more approaching a condition of equality. This is largely due to the changing state of affairs in the industrial and social realms. Women are entering in upon every line of accomplishment in the commercial world, and in the realms of art, science, and literature. They have been driven into the world of business and industry by the harsh competitive **[Page Q852]** system of the day, and having taken their position side by side with men in every other walk of life, it is the logical sequence in the trend of events that they should enter in upon conditions of equality in the political arena. This is well, and is certainly in agreement with what the Scriptures indicate will be brought to pass in the "times of restoration" (Acts 3:19-21) the thousand years in which the race of humanity will be restored to the perfect conditions represented in the first man, Adam, before Eve had been formed from his side. Adam combined in himself the masculine and feminine qualities, and when Eve was formed for the purposes of propagation, the feminine qualities were incorporated in her personality. When the race has multiplied sufficiently to fill the earth (Gen. 1:28) propagation will cease and the members of both sexes will become as Adam was before Eve was formed. See Mat. 22:30.

WORLD—Conversion to Christianity.

Q852:1 QUESTION—Have we any reason for anticipating the World's conversion to Christianity before long?

ANSWER—We have every reason to expect the world's conversion to Christ not many years hence, but perhaps this work will be brought about in an entirely different way and manner than is usually supposed. The Scriptures clearly foretold that the world would be far from being in harmony with the Lord and His righteous laws at the close of this present age or evil world. (Rev. 11:17,18; 2 Tim. 1:5; Mat. 24:37-39.) And that it would not be until after our Lord's second advent that all the nations would be brought to a knowledge of the truth, the way of salvation, and then converted to Christ and His rule of love and kindness. Meantime an election is taking place which when completed will result in the formation of a special class of the Lord's earnest devoted followers who when glorified and united with their Lord in the spiritual or heavenly realms will constitute the governing body, the Kings and Priests, under whose righteous administration, the nations shall all be taught of God and learn righteousness. (Isa. 26:9; Isa. 54:13.) It will require all of the thousand years of Messiah's reign to subdue all unrighteousness and bring

into subjection all evil and error. "For He must reign until He has placed all enemies under His feet even death the last enemy shall be destroyed." 1 Cor. 15:25,26.

WORLD—End of.

Q852:2 QUESTION—When will the world come to an end? (P.W.L.)

ANSWER—According to the Scriptures the term "world" signifies age or dispensation. Three great worlds are outlined in the Divine Plan of the Ages, as revealed in the Bible. (See 2 Pet. 3:5-13.) The first "world" or dispensation passed away at the time of the Flood. The second "world," or "present evil world," is likewise to pass away, in a fiery time of trouble—not a literal "fire," but a destructive season of lawlessness that will destroy the "elements"—labor, capitalistic, etc., etc., that go to make up the present social order. "The world to come wherein dwelleth righteousness" will never come to end, but is to **[Page Q853]** continue throughout eternity. "The world that now is" (2 Pet. 3:7) is already being violently shaken, and is beginning to crumble away financially, politically, socially, and ecclesiastically. The evidences about us, in the fulfillment of the Scripture prophecies, are clear and strong that within the next decade, the new and better order ("the world to come") will be established in the earth.

WORLD—Is It Growing Worse?

Q853:1 QUESTION—Is the world growing worse? If not, what does the Apostle Paul mean by the words, "Evil men and seducers shall wax worse and worse, deceiving and being deceived"? (2 Tim. 3:13.)

ANSWER—In some respects the world was never better than it is today. We know of no time in history when the public press so fearlessly and boldly exposed wrong doing as now. Education has helped to bring about better moral conditions. Of course a great deal of this morality is on the surface, as it was in the closing days of the Jewish Age, when Jesus told the chief religionists that they were whited walls, outwardly beautiful, but inwardly corrupt. The Apostle, in the Scripture to which you refer, evidently had in mind the deceivers and leaders astray in the Church. These, in the end of the Age, will become more bold; as foretold, their deceptions will become strong delusions, following which many will believe a lie (2 Thess. 2:11). "They shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Many theological teachers today are denying the Bible and advancing strong arguments in favor of Higher Criticism, Evolution, etc., thus growing worse and worse in repudiating the "faith once delivered to the saints" (Jude 3,4), "deceiving and being themselves deceived."

WORLD—Trial Time.

Q853:2 QUESTION—"Know ye not that the saints shall judge the world?"—1 Cor. 6:2. Does this signify that the world is not now on trial for eternal life? (C.J.W.)

ANSWER—This Scripture is in conformity with the united testimony of the teachings of all the Prophets and the Apostles to the effect that the world's judgment day, or trial time, is not in this present Christian Era, but is yet future—"God hath appointed a day (a thousand year day—2 Pet. 3:8) in the which He will judge the world in righteousness." (Acts 17:31.) Those who, in association with Christ, shall judge the world in mercy, justice and love, are now being qualified for that high office, by having developed in them saintly, Christlike characters. These "saints," who have learned to love their neighbors as themselves, and who even love their enemies, are the ones who, in the future age, will offer every inducement to the world of mankind to come into harmony with the gracious requirements of the Divine Law of love and justice and receive eternal life. The fact that the followers of Christ are not judging now proves conclusively that the world is not on trial for eternal life at the present time. The judgment day, in place of being a time of terror, distress and sorrow, is represented in the Scriptures as being a special time of joy and gladness for the world.—Psa. 96.

Z

ZEAL—Re Reproach.

Q740:2 QUESTION—2—In order for the saints to do their duty, is it necessary for them to be so zealous for the Lord and His work as to bring bitter reproach upon themselves?

ANSWER—Well, it would depend. There is a mild way of doing things that will avoid much of the bitterness and much of the reproach, and that is the better way. You will notice the Apostle Paul's method, when addressing some of the notable men before whom he was called, Felix, Festus, Agrippa, etc. He might have said something in a very braggadocio style that would have aroused the opposition of everybody present. He might have said, What are you? What is the Roman Empire? The Lord Jesus is greater than you all. All that would have been true, but he did not say it. He said, I am glad, most noble King Agrippa, that I am privileged to make my defense in your presence, because I know you are familiar with the things in the Law and in Jewry. You see, he was very complimentary. He did not bring opposition because of foolishness, and that is the lesson that you and I want to learn. The Lord is not going to bless you much for doing foolish things. Be as "wise as serpents and as harmless as doves." Whenever you have done the best you can, don't be surprised if the world, even after you have done them a kindness, should hate you. Our Lord said, "Marvel not if the world hate you and say all manner of evil against you falsely, for my sake." You will get plenty of it then. You are to be prepared then, dear friends, for plenty of opposition, and this will be a time for your faithfulness. The Scriptures tell us that whosoever will live godly in this present age shall suffer persecution. If you do not have any persecution, it is a sign that you are not living godly, and you had better hurry up and live godly, so as to have a chance of getting into the Kingdom—only do not make the mistake of acting foolishly. I do not mean to say that I myself have not done things that were not done in the wisest manner, but I hope we are all learning to be as wise as we can.

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LINK	Zedekiah - Overthrow of Zedekiah - Gentile Times	75	4
LINK	Zephaniah 3:3-9 - Meaning of the Pure Language	430	1