



The WATCHTOWER

And Herald of
Christ's Presence

Watchman, What of the Night?
Isaiah 21-11.

VOL. LIX

SEMIMONTHLY

No. 5

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Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

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The WATCHTOWER

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OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - Isaiah 54:13.

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

"COMPANIONS"

The Memorial season this year will be marked by the testimony period named "Companions", from April 9 to 17, inclusive. The name indicates that all that are companions in Jehovah's service, to wit, the anointed remnant and the Jonadabs, will signalize this period by intense united activity throughout all the world. The campaign strategy will offer the unusual combination of a year's subscription for *Consolation* together with the book *Enemies* (or *Riches*) and the new booklet *Cure*, all on a \$1.00 contribution. This announcement is supplemented by much detailed information in forthcoming issues of the *Informant*. The magnitude and scope of this campaign calls for careful planning and advance arrangements, losing no time. A faithful report in the regular way will be awaited from you at the close of the testimony.

MEMORIAL

The date for the celebration of the name of Jehovah God and to the sacrifice of his Vindicator, Christ Jesus, in 1938 is Friday, April 15, after six p.m. After six p.m. on April 15 let each company of the anointed assemble and celebrate the Memorial, their companions the Jonadabs also being present. Let the emblems be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of His blood, and the anointed should follow their lead.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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CONVENTION

Jehovah's witnesses will assemble in convention at Sydney, Australia, April 22-25 inclusive. This convention will serve both Australia and New Zealand. The public address of the president will be radiocast. All who love and serve Jehovah will be welcome.

SPANISH CONVENTION OF JEHOVAH'S WITNESSES

The Society is arranging for a convention of Jehovah's witnesses particularly for the Spanish-speaking brethren, to be held at San Antonio, Texas, April 15-17 inclusive. All Spanish-speaking brethren who can reasonably attend should make it a point to do so. The local company at San Antonio will have charge of the arrangements of the convention, under the direction of the Society. Brothers Montero and Keller will attend the convention. Brethren desiring to attend this convention may communicate with J. D. Carter, 517 Stonewall St., San Antonio, Texas.

"CURE"

Amid the vain pursuit by nations and individuals of a remedy the Society now brings forth a new booklet, entitled *Cure*, and written by Brother Rutherford. It is a most excellent short composition, enclosed in a striking cover. Release of *Cure* for campaign purposes is elsewhere announced. Preliminary thereto, all kingdom publishers will familiarize themselves with its interesting contents. Copies for your individual purposes may be obtained on contribution of 5c each.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

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MEMORIAL

"Christ our passover is sacrificed for us: therefore let us keep the feast."—1 Cor. 5:7, 8.

JEHOVAH has made many prophetic pictures foretelling his purpose. The more important part of his express purpose we should expect to find magnified in the prophetic pictures; and this we do find. Jehovah's name, placed where it properly belongs in the hearts of his creatures, vindicated and magnified above everything, is of greatest importance. By the rebellion of Lucifer, now the Devil, and by the wicked challenge which the Devil flung in Jehovah's face, that He could not put men on the earth who would remain true and faithful to God, the name of the Most High was put at issue, greatly reproached and defamed. The question of supremacy thus put at issue must be settled in the right way. Jehovah declared his purpose to raise up a Seed that in due time would destroy the wicked one and his organization and vindicate His own great name. To this end he said to the Devil: "For this cause have I [permitted] thee to remain." (Ex. 9:16, *Leeser*) There are two things thus shown, that God purposes to do, (1) cause his name to be proclaimed throughout the earth; and (2) to then show his supreme power against the enemy.

* In preparation for the vindication of his name Jehovah moved Abraham out of his native land and put him in the land of Canaan. There God made an unconditional covenant with Abraham containing this promise: "In thee shall all families of the earth be blessed." (Gen. 12:3; 15:18) Then God gave his covenant of circumcision to Abraham, which provided that "every male child among you shall be circumcised". (Gen. 17:9-12) Thereafter God caused Abraham and his wife Sarah to have a son whom he called Isaac. When Isaac was of age Abraham, at God's command, offered up Isaac as a living sacrifice. All this was looking to the vindication of Jehovah's name. In this picture Abraham represented God himself, Sarah stood for Jehovah's organization, Isaac was a picture of Christ Jesus, the Seed, and the covenant of circumcision showed that everyone who becomes a part of that seed must have a circumcision of the heart, that is, be unconditionally and completely devoted to Jehovah God and his kingdom.—Deut. 10:16; Phil. 3:3; Col. 2:11.

* Later God caused the offspring of Abraham to be domiciled in Egypt, the chief earthly stronghold of the

Devil, and which land pictured the Devil's organization ruling the whole earth. In Egypt the descendants of Abraham were held in bondage and there cruelly oppressed by Satan and his agents, and the name of Jehovah was greatly reproached and defamed. Then Jehovah made a further living picture, by sending Moses into Egypt there to redeem his people and to make a name for Jehovah: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?"—2 Sam. 7:23.

* To Moses the Most High revealed himself for the first time by his name JEHOVAH, meaning his purpose toward his creatures. He made known through Moses that he, Jehovah, is from everlasting to everlasting, not as one that was or will be, but as "I AM . . . this is my name for ever, and this is my memorial unto all generations". (Ex. 3:14, 15; 6:3) In Egypt Jehovah continued the development of the picture emphasizing the importance of the delivering of his chosen people and the vindication of his own great name and the means by which he would accomplish that purpose. Jehovah commanded Moses to prepare for the passover, which must be observed on a day certain, to wit, the fourteenth day of Nisan, and its importance was emphasized by making that the beginning of the year. By what would follow in the eating of the passover God would demonstrate his supremacy above the Devil and all his angels. On the tenth day of the first month each household should take a lamb without blemish and keep it up until the fourteenth day of that month, and on that latter day the lamb must be slain; its blood sprinkled upon the doorposts of the house; the flesh of the lamb roasted and eaten in the house, together with unleavened bread; and those who would faithfully obey this commandment of Jehovah God would have their firstborn protected and spared when the firstborn of others should be destroyed. Every house where the blood did not appear sprinkled, as commanded, the firstborn must die, and did die.

⁵ In this prophetic drama Moses pictured Christ Jesus, the great Prophet and Deliverer of men, who obeyed God's commandment. (Deut. 18: 18, 19; Acts 3: 22, 23) The lamb slain pictured Christ Jesus, "the Lamb of God, which taketh away the sin of the world." (John 1: 29) The blood of the lamb sprinkled upon the doorposts pictured the lifeblood of Christ Jesus, which is the means of protection and salvation from death of those who exercise faith therein. Therefore God said through Moses to the people: "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." (Ex. 12: 13) On the night of the fourteenth day of Nisan, there in Egypt the angel of Jehovah God passed through and executed God's judgment upon the firstborn of every household where the blood of the lamb did not appear, and all such firstborn died. The deliverance of Israel, God's chosen people, from the land of Egypt then followed. Thereafter each year the Israelites, by commandment of Jehovah God, must keep the passover as a memorial unto the name of Jehovah the Most High.—Ex. 12: 14.

⁶ There in Egypt God made the law covenant with the Israelites by and through Moses, and he inaugurated that covenant and confirmed it at Mount Sinai, to which point he led the Israelites. The purpose of that covenant was looking to the vindication of Jehovah's name by taking out a people for his name. That law covenant was a hedge or shield to protect the Israelites from Devil worship or Devil religion until the coming of Christ Jesus, the seed of promise. It is written concerning the law covenant: "It was added because of transgressions [sin], till the seed [Christ] should come to whom the promise was made"; it was the schoolmaster to hold in line the Israelites, God's chosen people, until the coming of Christ Jesus, the Head of his royal house, and the Deliverer of the world. (Gal. 3: 19, 24) The Israelites that would faithfully observe and keep the terms of that law covenant would be shielded and protected from the Devil religion until the coming of Christ Jesus, who would fulfill the type of the prophetic picture. Those of the Israelites who remained faithful unto the law given through Moses, and who would be found faithful at the coming of Christ Jesus, would be transferred from Moses to Christ and become a part of the 'people for the name of Jehovah'.—Acts 15: 14.

FULFILLMENT

⁷ In due time Jehovah sent Christ Jesus into the world. That was a fulfillment of the picture made by Moses' being sent by Jehovah into Egypt. As Jehovah had sent Moses into Egypt, there to make a name for Himself and to redeem a people unto Himself, so God sent Jesus into the world in the name of Jehovah to make a name for Jehovah and to redeem for God and deliver "a people to himself", and incidentally provide for the purchase price for all who would believe

on and serve the Lord. Jesus came in his Father's name to do his Father's will, and therefore he upheld Jehovah's name, as it is written of him: "I delight to do thy will, O my God; yea, thy law is [written] within my heart." (Ps. 40: 8; John 5: 43; 10: 25; 17: 6) As Moses gave a faithful testimony to Jehovah's name in Egypt, even so Christ Jesus, the beloved Son of God, faithfully bore testimony to the name of his Father while he was on earth. Having completed that part of the fulfillment of the picture, Jesus was now about to fulfill that part of the prophetic drama made by the slaying of the lamb in Egypt. Moses could not be slain and carry out his part of the prophetic drama, but the lamb was slain in his place, and the slaying of that lamb foreshadowed the death of Christ Jesus.

⁸ With his disciples Jesus had kept the passover, as commanded by Jehovah. That was the last passover. Jesus had proved his faithfulness and had kept and maintained his integrity toward God, and, so doing, he had proved Satan a liar and God true and worthy of all praise. Jesus was now about to pour out his lifeblood in the most ignominious manner by being put to death as a sinner and in the sinner's place, being crucified upon a tree.

INSTITUTED MEMORIAL

⁹ Jesus knew he was soon to be put to death and before that event he must instruct his disciples, and through them others of like precious faith and who should follow after, of and concerning his Father's purpose, and therefore the things recorded he did, to wit: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26: 26-28.

¹⁰ The record, according to Luke, of this same event contains these words of Jesus: "This do in remembrance of me." (Luke 22: 19) The apostle, writing of the same event, says: "This cup is the new [covenant] in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11: 25, 26) Manifestly the Lord was here pointing out to his true followers that they must keep in mind that all of those who shall ultimately constitute the members of his body, and therefore be of the royal line, must follow a like course as he was blazing, and, therefore, as they would partake annually of the emblems of the Memorial they must have in mind his death, knowing that they also must surely share in that sacrificial death if they would live with him. The Lord Jesus was fully informed as to the purpose of Jehovah, and therefore he knew that each one that would be associated with him must maintain his integrity toward God and prove his faithfulness unto

death, and, being thus associated with Jesus in his sacrificial death, might share with him in his kingdom glory. The institution of this Memorial by the Lord Jesus took place immediately following the eating of the last passover, and it is the Memorial of Jesus' death that his followers are commanded to annually observe.

WHO SHALL PARTAKE

¹¹ It appears that there are today many who love God and Christ Jesus and who have consecrated themselves to do God's will that are in doubt as to whether or not they should partake of the emblems of the bread and wine at the Memorial feast. The purpose of this publication is to aid such to better understand and appreciate the meaning of the Memorial, and then each one must decide for himself whether or not he shall partake. By always keeping in mind Jehovah's purpose as expressed in his Word, one will be better enabled to reach a proper conclusion upon this question. To make a name for himself is of first and therefore of paramount importance. This God demonstrated by sending Moses to Egypt to make a name for himself and therefore to vindicate his name. A secondary purpose was to redeem or deliver a people for himself in vindication of his name. Such was the purpose of sending Jesus to the earth, to fulfill in reality that which was pictured in the prophetic drama aforementioned. Jehovah has clearly revealed that his purpose is to vindicate his name by and through his kingdom, and Christ Jesus, his King, is his Vindicator; and that those taken out from among men for his name, and who are associated with Christ Jesus, will also participate in the vindication of God's name. The salvation of obedient mankind is of secondary importance, even though those who obey and receive life will be a vindication of Jehovah's name. The words of Jesus uttered at the institution of the Memorial show two offices performed by his lifeblood, to wit: (1) The remission of sin, being the disability that came upon the human race by reason of Adam's transgression; and (2) the making of the new covenant, by which covenant a people is taken out of the world for the name of Jehovah. The law covenant had failed to accomplish that work, which failure was due to the imperfection or sinfulness of the Israelites. God would now, through the new covenant, accomplish that purpose by selecting a spiritual class who would bear testimony to his name.

REMISSION

¹² By inheriting the result of Adam's sin all the human race has come under the disability or bondage of sin, which must result in death or complete destruction unless there is some provision for their salvation. Jehovah could have destroyed all of Adam's stock and started a new race, but it is his will to prove his supremacy by taking out from Adam's offspring

those who prove their integrity toward God and to give such eternal life and use them as a monument to his name and word. Such faithful ones constitute a vindication of Jehovah's name. The redemption must first take place before anyone of Adam's race could be taken out for Jehovah's name or given life. God made the law covenant with Israel through Moses, and that covenant was made good by the blood of the unblemished lamb, and thereby the covenant became operative; and that blood of the lamb foreshadowed the blood of Jesus shed at Calvary, which made good and operative the new covenant, and which lifeblood also is the purchase price of the human race, and by and through which deliverance will be administered unto the obedient ones. It must always be kept in mind, however, that the remission of sin must first take place before a people can be taken out for Jehovah's name and be associated with Christ Jesus.

¹³ God did not send Jesus to earth to condemn mankind, but that the human race might be saved, which salvation is guaranteed only to "whosoever believeth in him". (John 3: 16, 17) The Israelites, God's typical people, he had fed upon bread called "manna", sent down from heaven, that they might exist for a time. That bread foreshadowed Christ Jesus, the Bread from heaven, through which life will be administered to all who believe and obey God and Christ. All who are thus saved must exercise faith in the humanity or life laid down by Jesus for the salvation of man. (John 6: 29-35) Therefore it is written: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20: 28) This scripture clearly means that the Lord Jesus gave his life a ransom for as many of the human race as will comply with the conditions by believing and obeying as commanded. The obedient ones of the human race are designated under the symbol of "sheep", and concerning which Jesus said: "I lay down my life for the sheep." (John 10: 15) The disobedient ones are designated under the symbol of "goats". Did not Jesus also lay down his life for the "goats"? He did not, for the reason that the ransom sacrifice is not provided for the disobedient, but only for the obedient ones; as it is written: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3: 36) *Ransomed* means "purchased at the forum and by a price equal to that demanded for the one who committed the sin". The perfect man Adam sinned and was put to death. The perfect man Jesus was without sin and suffered death. Would that mean that Adam was redeemed by the blood of Christ Jesus? No, it does not mean that, but exactly the contrary. Adam was a willful sinner. (1 Tim. 2: 14) For that willful transgression Adam was put to death, because that was God's announced penalty for sin. There is no reason to conclude that Jehovah will reverse his judgment; because God

changes not. (Mal. 3:6) All the offspring of Adam were necessarily brought under the condemnation by reason of the fact that they inherited imperfection from Adam. They were not on trial, and the judgment of death was not entered against them; but being born in sin and shapen in iniquity, they must die because of inherited sin unless redemption is provided. The opportunity of salvation is given to Adam's offspring through the shed blood of Christ Jesus, and in order to avail oneself of that opportunity he must comply with the conditions, to wit, to believe on the Lord Jesus Christ, and to obey God's commandment.—Rom. 5:12, 19.

¹⁴ How and when did Jesus purchase the offspring of Adam? Jesus was made a perfect human creature with full right to live forever as such human creature, and was therefore a creature without sin or blemish, and this was foreshadowed by the unblemished lamb; and Jesus was therefore qualified to provide the price that would 'take away the sin of the world' resulting in death to Adam's offspring. Jesus declared that he must gather unto himself the obedient sheep, and said: "Therefore doth my Father love me, because I lay down my life, that I may take it again. . . . I lay it down of myself. I have power [authority (*Diaglott*)] to lay it down, and I have power [authority (*Diaglott*)] to take it again. This commandment have I received of my Father."—John 10:17, 18.

¹⁵ Jesus did lay down his life. He died upon the tree as though he was a sinful man, although he was holy, harmless and without sin; and therefore his right to human life continued or persisted. (1 Pet. 1:19) God raised Jesus out of death and exalted him to heaven, and the right of Jesus to human life he still had, and he had the right or authority from his Father to take back his life as a man; but did he take it back? He did not; but he presented that right of human life at the mercy seat of God as an offering for the sins of mankind. His blood, therefore, was for the remission of such sins. "So Christ was once offered to bear the sins of many." (Heb. 9:28) Prophetically it was written of him: "Thou shalt make his soul an offering for sin."—Isa. 53:10-12; Rom. 4:25; 1 Cor. 15:3.

¹⁶ Christ Jesus did not deposit the value of his sacrifice in heaven to again withdraw it and use it. He laid it down, he gave it up, he parted with it completely, as the purchase price of the human race; as it is written: "Ye are bought with a price." (1 Cor. 6:20) When one merely deposits a thing, he may withdraw it or take it back. If he pays it over, he passes title out of himself; and Jesus paid over the price. The human race, therefore, belongs to Christ Jesus by right of purchase, according to the will of God. (1 Pet. 1:18, 19; 2 Pet. 2:1) The Lord Jesus Christ sold all that he had as a man, to wit, his human life, and with the value thereof bought the human race. (Matt. 13:46) 'He has purchased it with his own blood.'—Acts 20:28; Eph. 1:14.

¹⁷ If any man is to obtain life everlasting, how can he get it? He must receive life from God through Jesus Christ. 'Life is the gift of God, through Jesus Christ our Lord.' (Rom. 6:23) Addressing his disciples Jesus said: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." (John 14:6) There is no other way to get life. (Acts 4:12) The only way of reconciliation of men to God is by and through Jesus Christ by man believing and proving himself faithful. Abraham and other faithful men mentioned in Hebrews eleven believed God's promise to send the Messiah and that he would be the Savior and Ruler of the world, and they looked forward to his kingdom and refused to have anything to do with the wicked world, having their hearts set upon the kingdom under the Messiah. Because of their faith such men were counted righteous, but they did not receive life at the time, for the reason that Jesus Christ must first purchase the human race with his own blood and then proceed to deliver them in God's appointed way. "And these all, having obtained a good report through faith, received not the promise [of life]; God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39, 40) What is that better thing here mentioned by the apostle, of which thing the apostle himself is partaker?

SPIRITUAL SONS

¹⁸ Membership in the royal house of sons is that better thing, of which Christ Jesus is the Head: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6) God had held the nation of Israel under the protection of the law covenant until the coming of Christ, and that covenant operated as a protection to those who were faithful to God. (Gal. 3:19, 24) Jesus, by the will of Jehovah, came to the Israelites, his own covenant people, and almost all that people rejected him; but some of them believed on him. "But as many as received him, to them gave he power [(margin) the right, or, privilege] to become the sons of God, even to them that believe on his name."—John 1:12.

¹⁹ The faithful apostles were all under that law covenant, and they believed on the Lord Jesus Christ, devoted themselves to him as God's beloved Son, and became sons of God. That great privilege was extended to the Jews exclusively for three and one-half years, and then it was opened to Jew and Gentile alike. It was after the coming of the holy spirit that the apostles, being taught by the holy spirit, understood Jehovah's purpose and then declared it unto others, to wit, to take out "a people for his name". Those faithful men, the apostles, were assembled at Jerusalem considering the matter of the gospel's having been taken to the Gentiles and why this was done, and at that time the holy spirit revealed to them God's purpose as this, to wit, to 'take out of the nations a people for his

name', the taking out of which had been foretold by the prophets of Jehovah. (Acts 15:14-16) The "people for his name" thus taken out are those spirit-begotten ones, the sons of God, upon whom Jehovah bestows his name and whom he makes his witnesses to bear testimony of and concerning his name and his kingdom, and which testimony must be given before Jehovah demonstrates his supreme power. (Isa. 62:2; 43:9-12; Ex. 9:16, *Leeser*) Such people so taken out for Jehovah's name are his spiritual sons, which Jesus refers to as the "little flock" of the Lord's sheep.

²⁰ The covenant made in Egypt and confirmed at Sinai, that is, the law covenant, failed to bring forth a people for Jehovah's name in completeness, but there were a few of the Israelites, including the apostles, who because of their faith and obedience were transferred from Moses to Jesus Christ. With Christ Jesus God made the new covenant, by which means he accomplishes what the old law covenant had failed to do, to wit, to take out from the nations a people for God's name, which people must be wholly devoted to God and bear testimony of and concerning his name and kingdom before the world. The law covenant was made in Egypt with Moses as the chief one or mediator. The new covenant was made by Jehovah with Christ Jesus while Jesus was on the earth, that is, in the antitypical Egypt, and it was the blood of the Lord Jesus that made good or operative that new covenant. Therefore Jesus said to his disciples, referring to the wine in the cup which represented his lifeblood: "This is my blood of the new [covenant], . . . Drink ye all of it."—Matt. 26:27, 28.

²¹ The fact that Jesus invited or commanded them to drink of it is conclusive proof that all who are in that covenant, and no others, must drink of his blood. It is true that his lifeblood is for the remission of sins; but no one will be invited into the covenant and thus taken out of the world as for the name of Jehovah until that one first believes on and accepts the Lord Jesus Christ and His precious blood as his means of salvation. The faithful disciples had previously fully accepted Jesus as the Messiah and had devotedly followed him, and therefore God counted that unto them for righteousness, even as he had counted Abraham's faith unto him for righteousness; and when the purchase price was presented in heaven as a sin offering those faithful apostles became the spiritual sons of God and were so accepted by reason of receiving the witness of the holy spirit, which they did receive at Pentecost. Jesus did not invite all the Israelites to partake of the Memorial emblems, but invited only those faithful men who had proved their integrity toward him.

²² The new covenant did not produce a seed and is not the means of giving life to anyone, but those taken into that covenant must first be justified and then be begotten of the holy spirit and therefore have the conditional right to life, and the condition is that they

must be faithfully obedient unto the Lord ever thereafter. The new covenant brings forth a people for Jehovah's name, and all who are taken into that covenant, in order to prove their faithfulness, must be witnesses to the name and kingdom of Jehovah, by which kingdom Jehovah will vindicate his name. Christ Jesus the King is in the other side of the covenant with Jehovah. He is the Head of the house of sons and he is "the Faithful and True Witness" of Jehovah, and all who continue faithfully in that covenant must likewise be witnesses to Jehovah. Therefore Jesus said, when the question was put to him: "I am a king. To this end was I born, and for this cause came I unto the world, that I should bear [testimony] unto the truth. Every one that is of the truth heareth my voice." (John 18:37) His words were proof beyond any doubt that all who are taken out of the world for Jehovah's name, and who prove faithful, must be witnesses to the name of Jehovah.

²³ The Jews who were wise in their own conceit objected to the words of Jesus concerning the giving of his human life, and for that reason and for the instruction of others concerning the right way Jesus uttered these words, to wit: "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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."—John 6:53-58.

²⁴ Christ Jesus was then speaking of his "sheep", the "little flock", who become members of the royal house of sons, and it is to such, and such alone as prove faithful, that his words apply, to wit: 'Except ye eat of my flesh and drink of my blood, ye have no life in you.' Otherwise stated, it is the spirit-begotten ones, taken into the new covenant, that must eat the bread and drink the blood. But do not all persons who ever get life on earth have to 'eat of the bread'? No, only the spiritual sons eat the bread, and drink the blood. All who get life on the earth must have and exercise faith in the lifeblood of Christ Jesus poured out for the remission of sins, but at the institution of the Memorial Jesus was inviting his disciples alone to be broken with him and to be dead with him and to thus share in his death and in his resurrection, and since then his words apply only to those who are consecrated to God and are spirit-begotten. Let it be carefully noted that "Jesus took bread, and blessed it, and brake it", and gave the broken bread to his disciples and commanded them to eat. The breaking is of very

great importance and cannot be ignored or passed over. The breaking is of vital significance to all who participate with Christ Jesus in his kingdom. It means that they must become members of the body of Christ and be broken with him and therefore die with him in order to share with him in his kingdom glory.

²⁵ That the apostles so understood the matter when instructed by the holy spirit is conclusively proved by the words of Paul, who afterwards wrote under inspiration of the holy spirit: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me."—1 Cor. 11: 23, 24.

²⁶ It will be conceded that the words of Jesus meant: "This bread represents my body." The bread was merely a symbol, and the breaking of it discloses what must be done to those of the body of Christ. The "fruit of the vine", or wine, represented his lifeblood about to be poured out, and to the disciples he said: "Drink ye all of it"; or, "Drink all of it." His words clearly mean that all who will be associated with him in his house must first be broken and die and therefore share with him in his death.

²⁷ That the words of Jesus meant that his body members are partners in his suffering and death is fully supported by the apostle, who under inspiration of the holy spirit wrote: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Cor. 10: 15-17.

²⁸ Eating of the bread did not mean that those eating thereof appropriate it to themselves and are thereby justified to life. Nor do those words of Jesus mean that upon that bread all must feed and be sustained by the humanity of Jesus. Everyone must be first justified before he can become a part of that bread which is afterwards broken.

²⁹ When Jesus was addressing the Jew critics he said nothing about breaking bread, but he did say: "I am the bread of life. He that believeth on me hath everlasting life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6: 47-51.

³⁰ Those words of Jesus Christ show that it is his human life that he gives for the redemptive price of the world, and all who receive the benefit thereof must believe on him as the Savior of the world. Such faith must be exhibited before one is justified. The words of Jesus addressed to his disciples concerning the breaking of bread mean an entirely different thing.

Jesus took the loaf of unleavened bread and broke it and said to his followers: "This is my body." Then his words, in substance, were these: 'You must eat, that is to say, you must partake with me and thereby become my partners or fellow-sufferers, and as this bread you see me break represents the body of Christ, or the members, all of such must be broken together.' Such breaking of the bread or body, and the drinking of the blood, must take place after those partaking are justified and spirit-begotten, and therefore only such properly partake of the emblems.

³¹ The words of the apostle in 1 Corinthians 10: 15-17 certainly mean the same thing. There the apostle uses the word "communion", which word means "partnership", that is, sharing together. The text according to another version reads: 'The cup that we bless, is it not a sharing together of the blood of THE CHRIST? The loaf which we break, is it not the sharing together of the body of THE CHRIST? Because one loaf, one body, we, the many are, for we all of the one loaf partake.'—*Rotherham*.

³² Justification does not result from such breaking of the body and drinking of the blood, because justification must first precede or be had before the breaking of the bread and drinking of the wine can take place. Jesus did not offer the bread and wine to everyone, but only to those who had proved their faithfulness. It follows, then, that only those properly partake of the emblems who are first justified and spirit-begotten, and who are in line for the kingdom.

³³ Presenting the argument in a somewhat different form the Scriptures conclusively prove this, to wit: That Jesus knew he was shortly to die in the place and stead of sinners, and therefore must die an ignominious death upon the tree. Reproach and ignominy and death were conditions precedent to his becoming Jehovah's Vindicator. The Devil had greatly reproached his Father's name, and now similar or like reproaches had fallen upon the Lord Jesus. To remain faithful and true to his Father Jesus must receive the most severe test and prove his faithfulness thereunder in order to become Jehovah's Vindicator. It is the will of God that Jesus shall have associated with him in his work as Vindicator 144,000 members of his body, all together constituting one body or royal house of sons of God and every one of which must undergo a test similar to that to which Jesus was subjected and must suffer and die with Christ Jesus as a condition precedent to entering into the glory of the Lord. Jesus was instructing his disciples and, through them, all of those who shall thereafter follow in his steps, and thus doing he took a loaf of bread, which was unleavened, symbolizing a sinless or justified condition, and then he said to them, in substance: 'As we break this bread you will observe that it represents my body [the body of Christ, which is pure and without sin]. Each one of you must eat thereof [that is, partake with me, and thus become my partner and share with me in being

broken].’ His words “This is my body” could not have referred to his human organism, because of Jesus it is written: “He keepeth all his bones: not one of them is broken.” (Ps. 34: 20) “For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.”—John 19: 36.

³⁴ The man Jesus did not die by reason of any part of his body being broken, but undoubtedly as the result of a broken heart. Jesus then proceeded to instruct his disciples concerning the cup, as it is written: ‘Likewise he took the cup.’ The wine in the cup referred to his blood, and his words, in substance, meant this: ‘This represents my blood, which blood makes good the new covenant, which covenant my Father has made with me. Also it is the price of redemption for the human race. This poured-out blood represents my life poured out in death, even as my broken body shows that I must die, and if you share with me in my kingdom you must share with me in my death. Therefore eat of this bread and drink of this blood.’ Jesus knew drinking the blood meant death, as provided by the law of Jehovah. (Gen. 9: 4; Lev. 17: 11) He was therefore inviting his disciples to perform an act that meant their death, and thus inviting them to participate in his death, and hence he said: “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” (John 6: 56) That is the only way to be taken into THE CHRIST, and only those who are taken into and become members of THE CHRIST are broken with Christ Jesus and pour out their life with him.

³⁵ Everyone who makes an unconditional consecration to do the will of God properly symbolizes or gives outward testimony thereof by being baptized in water. That baptism, however, does not put him into the body of Christ; he must be baptized into the sacrificial death of Jesus Christ, and that must be done after he has consecrated himself to God and has received justification. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. 6: 3-5.

³⁶ Only those called to the heavenly calling will share in the sacrificial death of Christ Jesus. It is only the “little flock” of the Lord’s sheep, the spirit-begotten ones, that are in line to share in the death of Christ Jesus and in his glory that shall follow, and therefore only such properly partake of the Memorial symbols.

³⁷ The apostle Paul, enlightened and taught by the holy spirit, and inspired to teach others, clearly understood and taught that all who properly partake of the Memorial emblems, which represent the broken body of Christ Jesus, that is, his sacrificial death, must

share in his death as a condition precedent to entering into his glory. Such ones, and such only, are called ‘in one hope of our calling’ (Eph. 4: 4), and that hope is the heavenly, spiritual kingdom; and such must suffer the reproaches that fell upon Jesus, must be put to the crucial test to which he was subjected, and must endure much tribulation, and die with Christ Jesus; all of which conclusions are fully supported by the words of the apostle, to wit: “For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.”—Rom. 15: 3.

³⁸ To his fellow Christians the apostle said: “We must through much tribulation enter into the kingdom of God.” (Acts 14: 22) All such must suffer and die as did Christ Jesus. “It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him, he also will deny us.”—2 Tim. 2: 11, 12.

³⁹ That such suffering is essential for the members of the body to endure, and that it is joyfully participated in by those who understand their privilege, is proved by the apostle’s words, to wit: “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, which is the church.”—Col. 1: 24.

⁴⁰ That the Memorial emblems picture the suffering and death of Christ in which the body members alone have a part, and which they must gladly endure, is further shown by the apostle’s words: “Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but 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: 8-14.

⁴¹ The testimony of the apostle Peter fully supports the conclusion that it is only the members of the body of Christ, the spiritual sons of God, that properly partake of the Memorial emblems, which will bear his reproach, suffering and death, and that such must precede participation in his glorious resurrection, to wit: “For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.” (1 Pet. 2: 21) “Be-

loved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Pet. 4:12-14.

⁴² Those consecrated, spirit-begotten ones who do share in the sufferings of Christ Jesus are made conformable to his death; and thus continuing and enduring as good soldiers of Christ Jesus, faithful unto death, they shall share in his resurrection; and concerning which Jesus, addressing them, said: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10, *A.R.V.*

"DISCERNING THE BODY"

⁴³ Those in Christ Jesus must and will discern the body of Christ; that is to say, they will clearly distinguish between the body of flesh and the body of THE CHRIST. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . For the body is not one member, but many." (1 Cor. 12:12, 14) Only such properly or worthily partake of the Memorial emblems. To partake unworthily means to be unfit and to partake irreverently. "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily [unfit, irreverently], shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning [not distinguishing between the body of flesh and the spiritual body of THE CHRIST] the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."—1 Cor. 11:27-31.

⁴⁴ Says the apostle: "Christ our passover is sacrificed for us: therefore let us keep the feast." He means those that are in the class to which he belonged, therefore the spiritual class. If one is a Jonadab, he is not in Christ; and if he is not in Christ he cannot share in the death and resurrection of Christ. Therefore it would be improper for him to partake of the Memorial emblems.

"TILL HE COME"

⁴⁵ The inspired apostle further instructs his fellow Christians in the word which he received from the Lord, to wit: "For as often as ye eat this bread; and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26) Those who properly partake, and with understanding and discernment, thereby show that they recognize the purpose of the death of

Christ Jesus and that it is their privilege to suffer and die with him in order that they may live with him and reign with him, sharing his glory. Christ Jesus has now come to the temple, but there are those yet on the earth who are in the flesh and who properly celebrate the Memorial feast and should do so until their change come, when they are changed in the moment, in the twinkling of an eye, giving up the human organism and receiving at the hands of the Lord a spiritual body. It is enjoined upon them to celebrate the Memorial and thus bear testimony of their relationship to God and Christ Jesus, and they would be woefully negligent if they failed to do so. "Till he come," therefore, is properly construed to mean until the last member of the body on earth finishes his course and is changed from human to spirit.

KINGDOM COVENANT

⁴⁶ After Jesus had instituted the Memorial and the faithful disciples had partaken thereof, thus signifying their determination to faithfully follow in the Master's footsteps, Jesus invited them to share with him in his kingdom, and he therefore said to them: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:28-30) Only such as are in a relationship to the Lord similar to that between the apostles and the Lord could be taken into the covenant for the kingdom. Therefore it is only those who are in Christ and who share in his death that have a part in the kingdom. This excludes everyone but the spiritual and anointed ones, and these alone properly and worthily partake of the Memorial emblems.

WITH JOY

⁴⁷ It was in 1918 that the Lord Jesus appeared at his temple for judgment and there began the judgment of the consecrated, spirit-begotten ones. The approved ones at that judgment have been taken into the temple. Since that time, therefore, the true followers of Christ Jesus have partaken of the Memorial emblems, not in sorrow, but with joy, because the Lord, the head of the house, is with them; and this is in harmony with the words of Christ Jesus: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:29.

⁴⁸ The fruit of the vine is the wine, and not only does that represent the poured-out lifeblood of Christ Jesus, but upon his second coming the wine pictured the joy of the Lord. "Wine . . . maketh glad the heart of man, and oil to make his face to shine." (Ps. 104:15) Christ Jesus, the anointed, exalted King of Jehovah, is at his temple and has gathered to himself those who have successfully passed the test of judg-

ment, and these Jehovah has anointed, and all such are now glad and rejoicing in the Lord. Christ Jesus is the great Vindicator of Jehovah, and his chief joy is the vindication of his Father's name, for which purpose he has come. To his faithful followers, whom he has gathered into the temple, he gives invitation to share his joy, and so he says: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25: 23) Now all of the temple company are rejoicing in the Lord, symbolized by drinking with him the wine new, and there in the temple showing forth the praises of Jehovah their Father. "And in his temple doth every one speak of his glory."—Ps. 29: 9.

⁴⁹ All such have been taken out by the terms of the new covenant as a people for the name of Jehovah, and all such must bear witness to the name and kingdom of Jehovah. (Matt. 24: 14) Such faithful, spiritual and anointed sons of God continuously offer unto Jehovah an offering in righteousness, because they are in the temple with Christ Jesus the Head. (Mal. 3: 4) In the temple, that is, the secret place of the Lord, he instructs his anointed as to the meaning of the prophecies now being fulfilled, and at his command they 'go outside of the camp' in obedience to the will of Jehovah, proclaiming the message of the kingdom and thus bringing upon them the reproaches that have reproached Jehovah and Christ Jesus. (Heb. 13: 13-15) They rejoice to do this, and they appreciate the fact that they are in the joy of the Lord and that the joy of the Lord is their strength.

⁵⁰ Those who properly and therefore worthily partake of the Memorial emblems must be first justified, spirit-begotten, and gathered to the temple and anointed now. The Jonadabs are consecrated to do the will of God, but they are not spirit-begotten. They are not justified. Their hope is not in heaven, but is that they might live on earth forever. They have found refuge in the organization of Jehovah under Christ Jesus, where they must remain until the day of Jehovah's wrath is passed; and while remaining in bounds, they must continue to seek righteousness and meekness. Being 'strangers in the camp', who have devoted themselves to God and Christ, they must participate in declaring the name and the kingdom of God under Christ. But since they cannot share in the death of Christ Jesus, and hence cannot partake of his resurrection, it would be entirely out of order and improper for them to partake of the Memorial emblems. Being under the protection of God's organization, they are companions of the anointed and must serve with the anointed and joyfully do with their might what their hands find to do. The Scriptural evidence and the facts show that the Jonadabs, or great multitude, are now being gathered to the Lord and, as such, are continuously praising God and Christ Jesus his King, because they see that the day of salvation and deliverance has come. Therefore they hail Christ Jesus, the King of

glory, and joyfully serve him continuously.—Rev. 7: 9-17.

⁵¹ All the Scriptural argument, therefore, conclusively establishes this fact, that the Lord Jesus Christ instituted the memorial of his death and commanded that this should be celebrated *only by those who are begotten of His spirit and baptized into his body*, that is to say, the *spiritual body of Christ*; that such spiritual sons would fail of their duty and miss their great privilege if they did not partake of the Memorial; that once each year it is their duty and privilege to thus celebrate the Memorial. In the year 1938 the proper date falls on April 15, after six p.m., at which time the various companies of God's anointed people throughout the earth will assemble together and partake of the Memorial feast. It will be entirely right and proper for the Jonadabs to be present at such meeting and observe what is done, that they may have a keener appreciation of the relationship of the anointed to Jehovah and a keener appreciation of the relationship of the great multitude to God and to Christ. It should be and is a time of rejoicing for them also, because they appreciate the fact that the day of deliverance has come.

⁵² By having in mind the inspired words of the apostle, to wit, 'Christ our passover is slain . . . therefore let us keep the feast,' it is easy to be seen that the flock or class of which the apostle himself was and is a part, and like members of the spiritual company, alone can properly partake of the Memorial emblems. Jonadabs, or those who compose the great multitude, can never properly partake of the Memorial emblems. To do so would be doing injury to themselves.

⁵³ Yet there are in the mind of some the questions: How shall I know whether I must partake of the Memorial or not? Am I of the anointed who are privileged and duty-bound to partake of the Memorial, or am I a Jonadab, who cannot partake of it? Is it possible for me to determine what is my position and relationship to the Lord, and, if so, how may I determine that question? These questions to be considered in subsequent issues of *The Watchtower*.

QUESTIONS FOR STUDY

- ¶ 1. What important part of Jehovah's express purpose is magnified in the prophetic pictures recorded in his Word? How was Jehovah's name put at issue? How will the question be settled? What two things are here shown, as corroborated at Exodus 9: 16 (*Leeser*)?
- ¶ 2. How, in his dealing with Abraham, did Jehovah proceed in preparation for the vindication of his name?
- ¶ 3. How had the offspring of Abraham come to be dwelling in Egypt, and there being oppressed by the enemy? How, and for what purpose, were they delivered therefrom?
- ¶ 4. Describe the preparation for the passover, and explain that part of the prophetic picture.
- ¶ 5. How, and for what purpose, were the Israelites brought into the law covenant?
- ¶ 6, 7. Point out the fulfillment of the picture made by Moses' being sent to Egypt, for the purpose declared by Jehovah, and in Moses' giving faithful testimony there.
- ¶ 8, 9, 10. Relate how Jesus instituted the Memorial. What did

this mean for his disciples then and for those of his followers thereafter?

- ¶ 11. What is the purpose in now here considering the subject of the Memorial? What was the paramount purpose, and what the secondary purpose, in sending Moses to Egypt? How does this point in the prophetic picture have fulfillment? What two offices are performed by Jesus' lifeblood? Account for God's making the new covenant.
- ¶ 12. How is provision for the remission of sin related to the purpose and operation of the new covenant?
- ¶ 13. What was the purpose at that time, also the prophetic purpose, in God's feeding the Israelites upon "manna"? Explain and apply Matthew 20: 28.
- ¶ 14-16. How and when did Jesus purchase the offspring of Adam?
- ¶ 17. If any man is to obtain everlasting life, how can he get it? What purposes were served by the faith and faithfulness of those referred to at Hebrews 11: 39?
- ¶ 18. Explain that "better thing" mentioned in Hebrews 11: 40. What benefits were made available through the operation of the law covenant? Account for the expression, "as many as received him," at John 1: 12.
- ¶ 19. When and how did the apostles come to an understanding of God's purpose to "take out a people for his name"? Who are the "people for his name"?
- ¶ 20. When, how, with whom, and why, was the law covenant made? The new covenant? How was each of these covenants made operative?
- ¶ 21. Explain Jesus' inviting his disciples, and them only, to "drink of his blood".
- ¶ 22. Who have been taken into the new covenant? and what does this mean to and for them?
- ¶ 23-25. Why did Jesus speak as recorded at John 6: 53-58? To whom do these words apply? Explain whether all persons who ever get life must "eat the bread" and "drink the blood".
- ¶ 26-28. What was meant by the bread and the breaking of it? By the "fruit of the vine", and Jesus' saying to his disciples, "Drink ye all of it"? What light on the meaning of Jesus' words is seen in the apostle's statement at 1 Corinthians 10: 15-17?

- ¶ 29-31. What is shown by the words of Jesus at John 6: 47-51, and in his not there saying anything about breaking bread? Compare therewith his words to his disciples concerning the breaking of bread, and point out what is meant by the latter.
- ¶ 32. How, then, may it be seen who may properly partake of the Memorial emblems?
- ¶ 33, 34. Presenting this matter in a different form, what do the Scriptures conclusively prove? What is meant by Jesus' words "This is my body", and "This is my blood"? By his inviting his disciples to "eat of this bread and drink of this blood"?
- ¶ 35, 36. As to purpose and effect, distinguish between water baptism and baptism into Jesus Christ.
- ¶ 37-39. Who, from the standpoint of baptism, properly partake of the Memorial emblems?
- ¶ 40, 41. What further instruction in this regard is seen at Philippians 3: 8-14? At 1 Peter 2: 21 and 4: 12-14?
- ¶ 42. Apply Revelation 2: 10.
- ¶ 43, 44. What is meant by "discerning the Lord's body"? Why is it important to understand this? As here seen, would it be proper for a Jonadab to partake of the Memorial emblems, and why?
- ¶ 45. How have those properly partaking of the bread and the cup "shown the Lord's death"? How are the words "till he come" properly construed?
- ¶ 46. To whom and how do the words of Jesus at Luke 22: 28-30 apply?
- ¶ 47-49. How have the faithful followers of Christ Jesus "entered into his joy" and been "drinking the fruit of the vine new with him in his Father's kingdom"?
- ¶ 50. What is necessary, in addition to consecration and obedience, that one may worthily partake of the Memorial emblems? Explain the position of the Jonadabs in this connection, and their duty, privilege and joy.
- ¶ 51, 52. What, then, are the duty and privilege of the spiritual sons and of the Jonadabs in connection with the Memorial feast? Why is it important to understand this matter?
- ¶ 53. What further important related questions call for consideration?

FAITHFULNESS

JEHOVAH preserves the faithful. (Ps. 31: 23) Those who abide in the royal house of Jehovah will maintain their integrity under all conditions now and will be faithful to him for ever. Rules and requirements must be observed and followed out as they have been made by the "higher powers", God and his organization. (Rom. 13: 1-4) Such rules and requirements were foreshadowed by the careful measurements set forth in Jehovah's prophecy written by Ezekiel (chapter 41) concerning the marvelous temple shown by Jehovah in a vision he gave that prophet.

Ezekiel had been led from the outside through the gate into the outer court and into the inner court, and now he stood on the porch at the door of the temple: "Afterward he [Ezekiel's heaven-sent guide] brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle." (Ezek. 41: 1) That building was the most important of all the structure upon which Ezekiel's eye had been feasting. His guide first measured the posts

of the door, or entrance to the temple; but the height of these posts is not given in the measurements. These posts stood beside the temple door. Ezekiel's guide, before going inside of the temple, measured the door thereof on either side, and the length and the breadth of the temple. "And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits." (Ezek. 41: 2) These measurements show what is required of the priests who enter the temple or royal house of Jehovah. "Organized Christianity," by its spellbinders, has for many years taught the people that one might accept Christ Jesus as his Savior while on his deathbed and die and immediately go to heaven. The careful measurements made by the guide of Ezekiel from the outer gate progressively to the temple show that such ecclesiastical claim is entirely erroneous. The one whom Jehovah begets and then invites to his house must first prove his faithfulness at each step he takes before he takes the next progressive step.

The guide preceded Ezekiel into the temple: "Then went he inward, and measured the post of the [inner] door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place." (Ezek. 41:3, 4) Ezekiel, following the guide, was taken into "the most holy", as shown by the latter part of verse four, just quoted. Ezekiel was there granted the privilege of a high priest. "The most holy" pictures heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24) Other scriptures show that the Lord Jesus came to Jehovah's temple in 1918 and then he began to gather unto himself into the temple the faithful class, designated "the remnant", because these have proved faithful at each progressive step from the time of justification and spirit-begetting. The going of Ezekiel into the temple foreshadowed the assembly of the faithful ones and their gathering into the joy of Christ Jesus. This point of Ezekiel's progression corresponds to the time when Christ Jesus comes to the temple of Jehovah and finds a faithful class. "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." (Matt. 24:46, 47) Those composing this "faithful servant" class pictured by Ezekiel had met the requirements or measurements, not by reason of self-development, but by their faithful devotion to God and to his kingdom interests. Christ Jesus, the great Judge, there begins to take account with such, and the faithful ones he invites to enter into his joy.—Matt. 25:20, 21.

Jehovah's remnant class are shown how to measure the requirements or qualifications for getting an entrance into the temple. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2:6) The apostle's words further show that the reaching of this position of blessedness is not the result of one's own efforts to make himself "exceedingly good and pious", as these words are generally understood, but rather is the result of God's grace and the creature's faithfulness. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habi-

tation of God through the spirit."—Eph. 2:8-10, 19-22.

The progressive steps that the faithful sons of God must take before reaching the temple are briefly stated by the apostle. (See 2 Peter 1:2-11.) It is the power and grace of God that makes it possible for one to follow in the steps of Jesus Christ and ultimately be made a member of the royal house. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine [growth; kind (of life), *Strong*], having escaped the corruption that is in the world through lust." (2 Pet. 1:3, 4) Ezekiel, standing on the outside of the outer court, and seeing the man with the measuring equipment, pictures that class begotten of the holy spirit and invited to the kingdom. The measurements' beginning at the gate, and the heavenly messenger's urging Ezekiel to keenly observe everything he saw, is exactly in accord with the admonition of the apostle: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge." (2 Pet. 1:5) The word "virtue" in this text really means "manliness, valor or fortitude". Seeing the prospect set before them, and that the chief thing is to be faithful to God, the Ezekiel class is admonished to be 'real men'. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity [unselfishness]."—1 Cor. 16:13, 14.

There must be no compromise or alliance with any part of the world, which is Satan's organization. The proper course will require diligence and hard work, and a joyful endurance of whatsoever comes. The faithful class will be compelled to suffer much reproach, but that is one of the requirements of true soldiers of Jesus Christ: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2:3-5) 'Striving lawfully' means to follow carefully the prescribed rules, just as Ezekiel followed his guide in his progressive steps and marked the measurements he saw the guide take.

The following scripture is an admonition addressed to the class that is on the way to the kingdom, and states some of the rules (pictured by measurements concerning the house of God) that must be carefully observed and obeyed, to wit: 'Add to knowledge self-control, patience, piety, brotherly kindness, and love,' which is the unselfish devotion to Jehovah and to his kingdom. (2 Pet. 1:5-7) The words of Ezekiel's guide showed that it was necessary for him to gain knowledge; otherwise he would not have been admonished to give such close attention to what he might see and hear. Jehovah has increased his light upon his Word

in these latter days for the manifest purpose of giving his called ones an opportunity of increasing their knowledge and of learning what they must do in order to enter the royal house. Those who fail or refuse to give heed to increase their knowledge and unselfish devotion to God and his kingdom are blind, according to the words of the apostle: "For he who is not possessed of these things is blind, closing his eyes, having become forgetful of the purification of his old sins." (2 Pet. 1:9, *Diaglott*) A blind man could not have followed the heaven-sent messenger as Ezekiel did, and could not have carefully observed all the measurements.

Those whom Ezekiel foreshadowed and who prove faithful and enter the royal house must walk in the ever-increasing light and be diligent to obey the commandments of Jehovah which the light reveals. God gives them light upon his Word for their special benefit because they are called to the royal house. (Ps. 97:11) That light discloses to the remnant that there is much to be done and that this must be done with diligence. Those who have responded to the call to a place in the royal house must be stable and firm on the side of Jehovah and never waver in their devotion to him. (Jas. 1:6-8) They must be patient, which means constancy in the performance of duty and with an inward joy because they know they are right and on Jehovah's side. These must have godly piety, which means sincerity and honesty in devotion to God and an appreciation of the privileges these have of serving God's organization. Jehovah is always righteous, and to be godly means that his sons are sincerely and honestly representing the interests of his kingdom. The measurements require these to manifest brotherly kindness, which means unselfishly guarding the interests of the brethren who are likewise in the fight for the cause of righteousness.

The inducing cause of action of the class pictured by Ezekiel must be love, and that means an unselfish devotion and a determination to obey God's commandments, and an unselfish action in obeying them. The light which God has given this class shows the members thereof that they must deliver the testimony of Jesus Christ, declaring the day of the vengeance of our God, and exalting his name. "By this we know that we love the children of God, when we love God and practice his commandments." (1 John 5:2, *Diaglott*) "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 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." —1 John 4:17, 18.

Ezekiel began to prophesy when he was a young man, and throughout the years that followed he was faithful in his devotion to God. Now he stood at the temple, which shows that God had been pleased with

his faithfulness in doing what he had been commanded to do. In all the work that Jehovah gave him to do Ezekiel did not manifest fear, which is the very opposite of love. Reproach did not deter him from doing his duty. Those whom Ezekiel foreshadowed will fear no creature, but will fear God only, and will be diligent in the performance of duty. Ezekiel gave diligence in observing all the measurements that were made by Jehovah's messenger and in making a careful record of the same. Likewise God's remnant must give diligence in doing whatsoever their hands find to do in Jehovah's cause. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." —2 Pet. 1:10, 11.

Some have been favored by the light of Jehovah God and yet have foolishly concluded that the remnant now on earth are entirely safe and cannot fall away. It will be observed that Ezekiel, when he had entered the temple, gave the same careful diligence there to what the messenger did and what he said. Likewise now, the remnant class has been brought into the temple, in this, that they have been enlightened, chosen, and approved by receiving the robe of righteousness and by receiving the garments of salvation, and identified as the sons of God and members of his organization, and abide in this blessed condition. Continuous faithfulness must be maintained until their actual change takes place and the faithful ones have received the body provided by Jehovah. The Lord has received this class into the temple by gathering them unto himself, and now these must give testimony to the name of Jehovah and do so until Satan's organization is completely destroyed. (Isa. 6:11) Those who abide in Jehovah's house shall be found ever (that is, "still," continuously, incessantly) bearing witness to his supremacy and glorious majesty, "among the people." —Ps. 84:4; Isa. 12:4-6.

The progressive measurements that Ezekiel noted from the outer gate to the house of Jehovah, and which measurements were made by the heaven-sent messenger, prove beyond all doubt that we cannot measure ourselves by our own selves, and our self-development, but that we must be measured by the divine rules. In harmony with this the apostle wrote: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10:12, 17, 18) An unwavering devotion to Jehovah and his kingdom even unto death will be required of those who are made for ever pillars in the temple of God. —Rev. 2:10; 3:12.

CONSOLATION

JEHOVAH is the Father of mercy and the God of all comfort, and therefore he comforts his own people according to their needs. (2 Cor. 1:3-5) The anointed now are commissioned to comfort those on earth who mourn and who trust in Jehovah. This consolation is administered by informing those who will hear that Jehovah is God and that his kingdom is the means of complete relief and blessings for humankind. The greatest consolation that comes to the anointed is for them to know Jehovah and to understand his purposes and their own relationship to the Most High, and such privilege is given to them now by Jehovah through Christ Jesus the Head of the temple organization.

The prophet Zechariah had a vision, in which the declaration was made by Jehovah: "I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." (1:16) Now the prophet Zechariah has another vision: "I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand." (2:1) In this vision the man that appeared with the measuring line in his hand is shown to be a young man (vs. 4); hence he here pictures that same class as is represented in the prophecy of Joel as the "young men", which "see visions". (Joel 2:28) In Zechariah's vision the young man represents the faithful and zealous ones that appear before the Lord upon his coming to the temple for judgment, in 1918.

The prophet Zechariah then inquires the purpose of this man: "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." (2:2) Thus he represents God's faithful people examining His prophecies to ascertain what should be their state and their present work in His organization. These do not rely merely on what has been said by others concerning God's Word, but they go "to the law and to the testimony" and continue to examine it, that they may find out what God would have done by his anointed people. (Isa. 8:20) The young man here, picturing God's faithful remnant, does not come to find fault with or criticize God's organization and condemn it, but to know what he must do to be in harmony with Jehovah and to receive at his hands prosperity and blessings. Such is the correct attitude of the faithful remnant on earth. Such is further shown by the work of the prophet Ezekiel, in chapter forty-seven of his prophecy (vss. 3-6), in taking note of the depths of the waters flowing out from the temple of the Lord.

Certain duties and kingdom interests have been committed by the Lord to his angels, which include the transmission of information to God's anointed people on the earth for their aid and comfort. Even though we cannot understand how the angels trans-

mit this information, we know that they do it; and the Scriptures and the facts show that it is done. (Matt. 25:31; Jude 14, 15; Zech. 14:5) This conclusion is fully supported by the following words of Zechariah's prophecy: "And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (2:3, 4) There the angel of the Lord is commanded to make haste and to tell the message of comfort to the inquiring saints on the earth.

Many will recall now that in the year 1919, when the faithful were disconsolate, the Lord gave to his people an understanding of the Elijah and the Elisha pictures (1 Ki. 19:13-21; Mal. 4:5, 6) that had troubled them for a long while, and this brought to them consolation. It was then that they learned that there was still much work to be done to the glory of the Lord, and this brought them great joy. Then later, at the convention of God's people in 1922, the angel of the Lord 'spoke' to the "young man" class, that is to say, those who were strong in the Lord, and brought information to them; and these faithful ones were then permitted to "see visions", that is to say, to understand God's Word, and those who showed an appreciation of God's favor thus bestowed upon them have since continued to progress in the understanding of prophecy, all of which has brought to them great consolation.

The "young man", which is Jehovah's faithful remnant on earth, is informed that Jerusalem is to be inhabited as a town without walls "for the multitude of men and cattle therein". Jehovah's woman, which is Zion, his organization, now having travailed in 1918, must bring forth her children, "the remnant of her seed," and must thus increase the number in God's organization. (Isa. 66:8; Rev. 12:17; Mic. 5:3) The command is given to her to "enlarge the place of thy tent", for "thy seed shall inherit the [nations]". (Isa. 54:2, 3) The prophecy applied to the time after the kingdom of God had been born or brought forth, which was in A.D. 1914 (Rev. 12:5), and now the city, or God's organization, shall be brought under the rulership of the great Prince of Peace.

This information, which began to be appreciated by some in 1924, was of real comfort and prepared them for greater things that followed, particularly participation in the work for the vindication of Jehovah's name. The expression, in verse five, "towns without walls," does not mean that God's organization is to be without protection, but that Jehovah is her protection. When verse four says that "Jerusalem shall be inhabited" by a "multitude of men", the term "men" must exclude all unclean ones, according to Isaiah 52:1. That means that those in the covenant with Jehovah, and who had responded to the call for

the kingdom, and were at this time on the "highway" to Zion (Isa. 35: 8), are small in number; but in God's due time others must come over the "highway" and into God's organization and be added to the original remnant. When these are brought in it will constitute a multitude, comparatively speaking, the complete remnant of spiritual Israel.

"The multitude of . . . cattle," also mentioned in verse four, represents the wealth of God's organization. God made cattle and creeping things and gave man dominion over the same; hence the word "cattle", of Jerusalem, seems to figuratively represent those who are ultimately brought into Jehovah's organization on earth and who are under the "Anointed One", such as the "sheep" class described by Christ Jesus in the parable of the sheep and the goats. (Mat. 25: 31-40) In due time these must come over the "highway" and come into God's organization. All things of the earth that receive life will be put under Jehovah's anointed "man, Christ Jesus". (Ps. 8: 4-7; 1 Tim. 2: 5) The picture here in Zechariah's prophecy is of the great increase of God's organization. "The man who is favored by being given a knowledge of truth and who refuses to heed the same is 'like the beast that perisheth'. (Ps. 49: 12, 20) Such men have no pre-eminence above the beast, says Ecclesiastes 3: 18, 19.

"The multitude of . . . cattle" may well picture those who are marked in the forehead by God's anointed class, as described at Ezekiel 9: 4, and who 'come out of the great tribulation' (Rev. 7: 9, 14) and who are designated as 'the Jonadab class', and who later come over the "highway", which class is also described as the 'millions now living who will never die'. Such will be the ones spared in the great tribulation, as described by the prophet. (Ezek. 9: 4; 14: 13, 17, 19, 21; Isa. 49: 20, 21) These must be marked by the anointed ones pictured by the 'man in linen, with the writer's inkhorn by his side'. These prophecies, being understood, therefore have brought consolation to Jehovah's anointed, because they inform them that there is a big work to be done, which they are privileged to have a part in if they are faithful, and that this work shall result in the vindication of Jehovah's name. All who come over the "highway", as above mentioned, must be informed before Armageddon, and this work Jehovah has committed to his anointed remnant, giving them the privilege to carry the "fruits" of his kingdom and bear them to others that they might know that he is the Almighty God. This work in the field of Jehovah is a blessed thing and is accompanied with peace and joy.

This prophetic vision of Zechariah discloses that God's temple or sanctuary will be built and cleansed and that Jehovah himself will be in the midst of and over and above all of his holy organization. Hence

Jehovah is the complete protection thereof. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." (2: 5) Jehovah's remnant on the earth will not be relying on protection such as is furnished by detectives, policemen, armies and navies, but will rely for their protection upon the Lord, who is their real wall and strength. He is a wall of complete protection to those inside of his organization, and a wall of destructive fire to those on the outside and in opposition. Anyone who tries to go into God's organization in any other way than by the "gate" or "door", Christ Jesus, finds that he is attempting the impossible thing. He cannot scale the wall. (John 10: 1-9) To the enemy "our God is a consuming fire". (Heb. 12: 29) To His organization Jehovah is full protection: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Ps. 125: 2) This prophecy applies particularly at the present time and discloses that Jehovah will give all the needed protection to his people to whom he has given his name, and therefore to them his name is a strong tower or fortress.—Prov. 18: 10, A.R.V.

The glory of the entire organization is Jehovah himself: "I . . . will be the glory in the midst of her." It is Jehovah's palace that is being built, and he is the light and the glory thereof. This prophecy discloses that Jehovah's temple must be built and that he will dwell in his holy temple, in the midst of his organization. There will be no glory therein of creatures, such as "leaders" or "elective elders" or the 'more holy than thou' character-developers. Nor will there be any praise, honor and glory therein given to men, whether these men have lived in the past or live in the present. Jehovah is to be given all the glory for the truth and the work accomplished by it. The glory of God's anointed people will be in the name and power of Jehovah. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21: 23) "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 16) "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60: 1) "The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory." (Ps. 29: 9) The reason for this is, as stated in Ezekiel's prophecy, chapter forty-three, verses 2-5: "Behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. . . . And, behold, the glory of the Lord filled the house."

Make a joyful noise unto God, all the earth: sing forth the glory of his name: make his praise glorious.—Psalm 66: 1, 2, A.R.V.