



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

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

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

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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SERVICE WEEKS

So many blessings have resulted from a week set aside for service that many of the friends are asking that two service weeks be set aside this year. We therefore name the week beginning May 13 and ending May 20, as the first service week; and the week beginning August 26 and ending September 3 as the second service week. Announcement is made at this time so the brethren can arrange their vacations accordingly and every one have a part in the wonderful privilege of exalting the name of Jehovah.

CALENDAR PICTURE

A limited quantity of the 1928 calendar picture (without the calendar pad), suitable for framing, can be provided at 25c each, or in lots of five or more, 20c each.

MEMORIAL REPORTS

Class secretaries will confer a favor by promptly reporting the attendance at the Memorial, so that these reports may appear in an early issue of *The Watch Tower*.

The time for commemoration of the death of the great passover Lamb, Nisan 14th, is calculated for this year as the evening of Wednesday, April 4, after sunset.

RADIO AND LECTURE DEPARTMENT

The radio has become so important in the kingdom witness work in conjunction with lectures that the Society has determined to change the name of the pilgrim department and radio department to that of radio and lecture department. All mail or communications having to do with the radio and lectures, which of course embraces the pilgrims, should be addressed Watch Tower Bible & Tract Society, Radio and Lecture Department.

"SONGS OF PRAISE TO JEHOVAH"

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 69c each.

SPECIAL MOTTO PACKET MX

A number of the classes have asked us for special packets of mottoes with retail price marked on each motto to facilitate resale to individual friends. The Society has now made up such a packet. It contains an attractive assortment of mottoes with a total retail value of about \$8.25. Allowing the usual 20% discount, the packet will cost the classes \$5.00, postpaid, the margin of profit reimbursing them for handling. Order Packet **Mx**, \$5.00.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

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No. 6

JEHOVAH'S COVENANTS

"I will make my covenant between me and thee."—Genesis 17:2.

JEHOVAH'S covenants as prominently set forth in the Bible are manifestly for the purpose of effecting reconciliation between himself and fallen man. When one comes to a realization of this fact he stands all astonished at the condescension of the Almighty One and at his marvelous display of unselfishness. Truly God is love.

'Among the covenants that appear prominently in the Scriptures are: The covenant with Abraham; the law covenant; the covenant by sacrifice; and the new covenant. It is the purpose of *The Watch Tower* in this and subsequent issues to consider what the Scriptures say concerning these covenants. It is the hope that the anointed witnesses now on earth may gain a clearer vision thereof and be strengthened to more effectually sing forth the praises of his name.

WHO MAKES

'Jehovah in his Word many times speaks of "my covenant". (Genesis 9:9; 17:2; Exodus 6:4; Leviticus 26:42) The reason is because he is always the proponent of any and every covenant made with him. It would be presumptuous on the part of the creature to propose a covenant with the Almighty Creator. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:16) Having perfect wisdom to know what is for the best, possessing justice to determine what is right, and power to carry into operation his will, he is the only One to propose and dictate the terms of the covenant with him. It is not for the creature to say to the Creator what shall or shall not be done. Those who consecrate to the Lord and say they do so in order to get a certain plane of living would do well to keep the principle above announced in mind.

WITH WHOM

'God makes a covenant with no one who is out of harmony with him. Faith is the first essential on the part of the creature. In order to please God he must believe that God exists, and that he is the Rewarder of them that diligently seek him. (Hebrews 11:6) The one with whom God makes a covenant therefore must be justified or just. His beloved Son Jesus, always in

harmony with Jehovah, is just. Before any of the Adamic stock can enter directly into a covenant with Jehovah he must be first justified, either actually so or counted so.

'To justify means that one is counted righteous by faith. God has graciously provided that a man's faith under certain conditions may be counted unto him for righteousness. Such man therefore stands before Jehovah as a righteous or justified person. Where Jehovah makes a covenant with one or more not possessing this qualification, it must be done by and through a mediator who does have the proper standing with Jehovah.

ALWAYS KEEPS HIS COVENANTS

'Jehovah always keeps his covenants inviolate. He is repeatedly referred to as a covenant-keeping God. Concerning this Moses testified: "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." (Deuteronomy 7:9) Moses had some knowledge that God had kept his covenant with Abraham. He knew that a child had been given to Abraham; that his seed had been multiplied and that to the fourth generation. (Genesis 15:16) He knew that God had brought the natural descendants of Abraham out of Egypt as he had promised. Solomon bore testimony to the faithfulness of God in keeping his covenants. "And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart." (1 Kings 8:23) Nehemiah testified to the same effect.—Nehemiah 1:5.

'When the other party in the covenant becomes unfaithful to God and breaks his promise, then Jehovah is not obligated to fulfil any part thereof to such covenant-breaker. He does not restrict himself, however, from showing mercy to those who have broken their covenant by reason of weakness or by being overreached. Where a man's heart remains true to God, God shows mercy unto that one. He who loves righteousness should strive to follow this same rule. God requires mercy of those whom he approves.

MOVING CAUSE

"The motive or moving cause for a covenant by Jehovah with any of his creatures is never selfish. It is never a selfish bargaining on either side. Although God admires or is pleased with faithfulness on the part of the other party in the covenant with him, he is in no wise profited by the fulfilment of the covenant by the other contracting party. The desire of the creature to be in a covenant with Jehovah should always be influenced by a wish to please God and to glorify his name. Such is an unselfish motive. A man can not enter into a covenant with God for a selfish purpose, for obtaining a place either on earth or in heaven. The man who would become a Christian must enter into a covenant with God and must do so without regard to what his reward will be. He agrees to do God's will. If the man is faithful, God knows that the outcome will be for the good of the man; and he encourages the covenanter to be faithful.—Malachi 2:1, 2, 4.

"Jehovah God unselfishly binds himself to the performance of his covenant. He says: "I have purposed it, I will also do it." (Isaiah 46:11) This he does not for his own good or profit, but for the good and profit of his creatures. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." (Deuteronomy 6:24) The rules of action declared by Jehovah are always the same. He changes not.—Malachi 3:6.

DEFINED

"The English word covenant means "a coming together by agreement". It is a solemn and binding compact between the parties thereto. The Hebrew word from which the English word covenant is translated is understood to mean literally "to cut or a cutting", from the fact of the cutting of the victim or animal into parts and the contracting parties passing between the cut portions. "When they cut the calf in twain, and passed between the parts thereof." (Jeremiah 34:18) Also see Genesis 15:17. That was a solemn ceremony performed, signifying the sacredness and binding effect of the agreement between the parties.

"That which is required to make a covenant is this: (1) Parties competent or qualified to make a mutual agreement; (2) knowledge of the terms that are consented to, which is spoken of as the meeting of the minds; and (3) a good and sufficient consideration moving from one to the other. God is always competent to contract. His creatures who are in harmony and at peace with him may be said to be competent to contract. Such are provided with the means to know the terms of the contract, and mutual promises of the parties will constitute a good and sufficient consideration for the covenant.

"Adam as a perfect man in Eden, knowing God's will concerning him, assented to the doing of the will of his Creator by entering into possession and enjoying

all the things which God had provided for him. There may properly be said to have been an implied covenant between God and man, the objective of which was that man should have life everlasting and the full enjoyment of the earth upon condition of his obedience. Adam, being perfect, was competent to make a covenant. God's expressed will concerning him and Adam's course of action may be properly said to constitute an implied covenant. That covenant Adam broke by reason of his disobedience. "But they like Adam have transgressed the covenant: there have they dealt treacherously against me." (Hosea 6:7, R. V.) The relationship between God and Adam was severed, and Adam must suffer the penalty of death. All of his offspring, being born in sin, must suffer a like penalty unless God makes provision for man's reconciliation to him. God consistently and graciously has made such provision.

ABRAHAMIC COVENANT

"Jehovah directed Abram (afterwards called Abraham) to leave his homeland and go into a strange land. God promised to make of him a great nation and bless him and make his name great and make him a blessing. Then he added: "And in thee shall all families of the earth be blessed." (Genesis 12:3) Here was an unconditional promise made by Jehovah of his purpose to bless all the families of the earth, and that regardless of what any of his creatures might or should do. It was a unilateral or one-sided covenant, for the reason that God alone bound himself by that promise. It became a covenant between God and Abram later, however, by reason of Abram's course of action demonstrating his faith, which caused God to be pleased with him.

"Abram was in his native land when God spoke the words of promise to him. The very moment Abram set his foot upon the soil of Canaan he began his sojourn there. Thereafter, exactly 430 years to the day, the passover was instituted in Egypt; and on that same day the Israelites went out from the land of Egypt. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exodus 12:40, 41) Abram being the father of Israel, the sojourn of the Israelites began with the entrance of Abram into Canaan.

"The passover was the beginning of the law covenant. The passover was instituted exactly 430 years after God's promise to Abram. (Galatians 3:17) This proof shows that God had announced to Abram his purpose while Abram was still in Chaldea; and as soon as Abram set foot upon the land of Canaan there the covenant with Abram was made and became binding upon Abram. It was then a bilateral covenant because it was binding on both sides.

"By leaving his native land and journeying to a strange land Abram thereby demonstrated his faith in God and

in his promise. It was Abram's faith that was counted unto him for righteousness, or justification. Being justified by faith, Abram was now competent to enter into a covenant with Jehovah. Therefore the conclusion seems inevitable that the covenant with Abram dated from the moment that he entered the land of Canaan.

"It is found that usually there is a sacrifice in connection with a covenant with God. Was there any sacrifice in connection with the making of the Abrahamic covenant? There was at least a picture of a sacrifice, in this: When Abram left his native land on his journey to the strange land (Canaan) he thereby became dead to his native country and all things in connection therewith. He became alive to the country which he sought. There is no record that Abram ever returned to his native land of Chaldea even for a visit. Later he sent his servant Eliezer into that land to get a wife for his son Isaac, but never did Abram go there. Abram sacrificed everything he had in connection with the land of his nativity and thereby demonstrated his faith in God.

"Such seems to be the argument of Paul, who wrote: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Hebrews 11:13-16.

"This is proof that Jehovah was making a covenant with one who was dead to all things of the past but was then made alive by faith and hope in the future which God had prepared for such. Jehovah made Abram to see the coming day of Messiah whose government of righteousness would be established in which he might have a part. By faith therefore he looked forward to the kingdom. Jesus said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

"Immediately after Abram arrived in Canaan God told him for the first time that he would give that land to his "seed". Abram then immediately builded an altar unto the Lord, evidently for the purpose of a sacrifice.

"The first time that the term "covenant" is named between God and Abram is in Genesis 15:18, which reads: "In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." That was about ten years after Abram entered the land of Canaan. Shall we understand that to be the date of the Abrahamic covenant? Or how shall it be understood?

"The word in this text translated "made" literally means "to cut". The record is that upon that occasion God literally "cut" a covenant with Abram. Prior to

that time Abram had offered animals upon the altar. On this occasion Abram inquired of God: "Whereby shall I know that I shall inherit the land?" In answer to that question God directed him to take certain animals and cut them in pieces. "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. . . . In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Genesis 15:9, 10, 18.

"Two conclusions may be drawn from what took place at that time, and both conclusions are consistent with each other. That occasion may be viewed as a confirmation of the original covenant, which took effect when Abram entered the land. The original statement of the covenant was concerning God's purpose to bless all the families of the earth. It would be entirely consistent, therefore, for him to afterwards confirm the covenant. The other conclusion is that God's statement to Abram on the latter occasion was concerning the inheritance of the land. It would seem entirely proper and consistent that an additional covenant be made specifically concerning the land, that Abram's seed should inherit it for ever. On this occasion Abram did not pass between the cut animals, but a smoking furnace and a burning lamp passed between those pieces. These represented the Lord, and doubtless signified that God obligated himself to give Abram and his seed the land.

"Thereafter, when Abram was about ninety-nine years of age, "the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."—Genesis 17:1, 2, 7.

"How shall we understand the expression, "I will make my covenant with thee"? The word here translated "make" is not from the Hebrew word meaning "to cut" but is another word, which is translated in various ways. The most usual translation is "to give", or "fulfil"; that is to say, that God would fulfil or completely perform his covenant with Abram provided Abram would walk before him and be perfect. There could be no question about the fulfilment of the promise, or covenant, of God to bless all the families of the earth. That he would do regardless of what Abram might do or not do. But the question was whether Abram would have a part in God's arrangement in giving the blessing. It was from this that a contract, or covenant, was made to have Abram's seed circumcised: "This is my covenant, which ye shall keep, between me, and you, and

thy seed after thee; Every man child among you shall be circumcised."—Genesis 17: 10.

"It was subordinate or subsidiary to the original covenant made when Abram entered Canaan. Circumcision was not necessary for Abram's justification; for Abram was then justified. His faith was counted unto him for righteousness long before circumcision was instituted. Paul's argument concerning Abram's justification makes this point clear: "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Romans 4: 9-13.

"Abraham was counted righteous from the time he entered Canaan, and therefore competent to enter into a covenant. Now the sign of circumcision was received as a seal of his righteousness of faith, which righteousness had been counted unto him before he was circumcised. Circumcision should thenceforth mark him and his seed as a sign or seal of righteousness and of being associated with God in the outworking of the original promise. Abraham's obedience to God in regard to circumcision and other provisions of God's will won for him the Lord's approval and testimony, as it is written: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Genesis 26: 5.

"Isaac was to be born within a short time, and circumcision was now quite appropriate. Isaac was to foreshadow and did foreshadow the "seed" of promise. Circumcision has to do with cleanliness or purity. It suggests purity with regard to the begetting of the "seed" of promise as well as purity of the "seed" itself. It would be a "seed" with a seal of righteousness on it. In harmony with this the names of Abram and his wife were now changed. Henceforth he was to be known by the name Abraham, meaning "Father of a Great Multitude", and should have a son by his wife, whose name must now be called Sarah, which means "Princess".

HIS OATH

"On the occasion of Abraham's offering Isaac the record is: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed

as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Genesis 22: 16-18.

"Why did Jehovah give his oath there in addition to his word? Paul says it was for the benefit of the Christians, that they might see the unchangeableness of God's counsel, and thereby have their hope strengthened. (Hebrews 6: 18) May it not also be properly said that by his oath God expressed his pleasure in Abraham's faith and obedience? He said: "Because thou hast done this thing, . . . I will bless thee, and . . . multiply thy seed." This would indicate God's pleasure and that more impetus would be given to the performance of the covenant.

STARS AND SANDS

"On that occasion God said to Abraham: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." What is to be understood by this expression? Surely it could not indicate two seeds, one of a heavenly and the other of an earthly nature. Paul expressly states: "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of ONE, And to thy seed, which is Christ." (Galatians 3: 16) This could not have meant the Jews nor the ancient worthies. It could not have referred to seeds of different natures. The stars and sands therefore must have been used only with reference to the number. This conclusion is borne out by the Scriptures.

"God said to Abraham: "Tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Genesis 15: 5) Again: "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." Deuteronomy 1: 10) "And now the Lord thy God hath made thee as the stars of heaven for multitude." (Deuteronomy 10: 22) Paul, referring to the same thing, says: "Therefore sprang there even of 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." (Hebrews 11: 12) These scriptures prove beyond any question that the promised "seed" is not in two parts, one heavenly and one earthly. The Seed is Christ alone.

"Seeing that Abraham's "seed" shall be innumerable, like the stars and as the sands, how then can it be said that the "seed" is one? The answer is, Because all "are called in one hope." (Ephesians 4: 4) All are originally begotten to be members of The Christ. From those so called and begotten comes "a great multitude, which no man could number" (Revelation 7: 9), but whom God can number. (Psalm 147: 4) God said: "For in Isaac shall thy seed be called" (Genesis 21: 12), thus proving that Isaac was a type, or foreshadowed the "seed". Isaac therefore represented all the spirit-begotten ones, because all are originally called to be members of the body of

Christ. Church means called-out class. The great multitude are properly classed as a part of the church because called to be members of the body of Christ.

COVENANT PICTURES

"Jehovah caused pictures to be made showing the outworking of his covenant. Abraham, made the father of many nations, pictured Jehovah God himself. (Romans 4:16, 17) Sarah his wife pictured the covenant which gives birth to the "seed". (Galatians 4:24-26) Isaac, the one and only son of Abraham and Sarah, pictures the "seed" of promise, which is The Christ. Christ Jesus is Head over his church, which is his body. (Colossians 1:18) Those who ultimately will compose the great multitude, being begotten and called in the same hope with the body members, form a part of the church but not a part of The Christ in glory; and the "seed" therefore is without number. This does not mean that God could not foreknow the number or does not now know the number; but it means that he did not specify the number composing the great multitude, as he did the 144,000 composing the body members.

"THE SEED"

"One does not need to be a natural descendant of Abraham in order to be of the promised "seed". John the Baptist said to the Pharisees: "For I say unto you, that God is able of these stones to raise up children unto Abraham." (Matthew 3:9) Addressing Zacchaeus, a publican and a sinner, Jesus said: "This day is salvation come to this house, forasmuch as he also is a son of Abraham." (Luke 19:9) These scriptures show that much more is required than lineal descent to be rated as an offspring of Abraham, within the meaning of the promise. Faith like unto Abraham is the test. "Know ye therefore, that they which are of faith, the same are the children of Abraham."—Galatians 3:7.

"It is true that Jesus received his human body through the granddaughter of Abraham, but surely that did not constitute him "the seed of promise". It will hardly be said that he was the "seed" of promise before his consecration at the Jordan. At the time of his consecration Jesus was begotten by his Father to the divine nature and thereby he became the "seed of Abraham according to the promise". It was necessary for Jesus to be a lineal descendant of the Patriarch Abraham because God said he should be. But it was not his human descent, but his course of action in obedience to God's will, that made him the "seed" that the covenant must produce. The Prophet Isaiah, speaking as for Jesus, said: "Behold, I, and the children whom God hath given me." These children were all partakers of flesh and blood. So likewise Jesus also partook of flesh and blood. (Hebrews 2:13, 14) Not many of the lineal descendants of Abraham are of the "seed" or will be of the "seed"; but all who constitute the "seed" are partakers of flesh and blood, including Jesus.

"When the time came to select the children of God,

members of his body, Jesus did not lay hold upon angels, but he took hold upon the "seed" of Abraham. (Hebrews 2:16) By that we understand that he selected those who have the faith like unto Abraham. Those who become God's children through Christ are heirs of the promise and "seed" according to the promise. Human relationship does not have any determining influence in the selection of the "seed" of Abraham according to the promise. It is therefore clear that Christ is the "seed of promise", and that all who come unto Christ partake of the "seed" by virtue of the fact that they are in Christ; and these are spiritual.

"It has been said that Jesus kept the law, and that by keeping it he was qualified to be the "seed of promise". That could not be true. Jesus was not a son of Hagar, who Paul says represented the law covenant. The Abrahamic covenant produces the "seed", which is The Christ; and this must be done regardless of the law covenant. (Galatians 3:17) While it is true that Jesus kept the law, by so doing he did not gain anything. He magnified the law and showed it was righteous and perfect.

BLESSINGS FOR ALL

"The ultimate purpose of the Abrahamic covenant is to bless all the families of the earth. The blessing must proceed from God. Therefore God stated to Abraham: "In thee shall all the families of the earth be blessed." Abraham was there in a representative capacity, and in the picture he represented God. It is God who does the blessing. The covenant must first produce the "seed", which is Christ; and through Christ God administers the blessings. Therefore Isaac, the only son of Abraham and Sarah, represented Christ.

"In what will the blessing consist? Surely in the reconciliation of man to God. All reconciled and at peace with God will have the right to live. The first ones to receive the blessings promised by the Abrahamic covenant are those who are justified by faith in the shed blood of Jesus Christ. That would mean then, of course, those natural descendants of Abraham who accepted Jesus as the Christ and who were justified and begotten of the holy spirit at Pentecost.

"The Apostle Paul says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Galatians 3:8) The word "heathen" here means foreign, non-Jews, therefore Gentiles. This shows that justification by faith is a prominent feature and therefore the first part of the blessings of the Abrahamic covenant. The peoples and nations during the reign of Christ will not be justified by faith. Their justification will come at the end of his reign by full obedience.

"Who then are the "heathen" mentioned by the apostle in the above text? Surely those who are non-Jews; that is to say, Gentiles. The Jews received the first blessings of the Abrahamic covenant, and this is the plain state-

ment of the Scriptures: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25, 26.

"Then Paul tells who are the "heathen", saying, "That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith." (Galatians 3:14) Strictly speaking, then, the "seed" is the essential One; to wit, Christ Jesus, from whom the blessings must come to all.

"Those who are justified by faith in the shed blood of Christ Jesus are reconciled to God, and therefore receive first the blessings promised by the Abrahamic covenant. When they are begotten of the holy spirit and inducted into Christ by adoption, they become a part of the "seed", because "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29) Ultimately the members of the body of Christ will participate in dispensing the blessings, because they are of Christ.

"This is illustrated by Isaac, the only son of Abraham, who took unto himself Rebecca for a wife, who shared with him his inheritance. Isaac was the head over Rebecca, and she enjoyed what she had by virtue of being his wife. Christ is Head over the church his body, which enjoys what it will receive by reason of being the bride of Christ. It is therefore quite certain that the Apostle Paul in Galatians 3:8 refers to the Gentiles who were justified by faith by reason of coming into Christ, and that it does not ever refer to those who shall be blessed during the Millennial age.

"Christ, the "Seed of Promise", will dispense the blessings to the peoples of earth. Their blessings will be reconciliation and restitution to human perfection. But this will not be accomplished by faith. Therefore when Paul said that the Scriptures foresaw that the heathen should be justified by faith, he refers not to the various nations, but to the non-Jews who become members of The Christ. There is no other name whereby salvation can come save that of Jesus Christ; and since all must receive their blessings through "the seed" it follows conclusively that those who are justified during the Christian era are justified by faith in the shed blood of Christ and thereby receive their portion of the blessings promised by the Abrahamic covenant.

MELCHISEDEC

"There was a reason, of course, why Abraham came in contact with Melchisedec. Concerning this Paul writes: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of

Salem, which is, King of peace; . . . Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises."—Hebrews 7:1-6.

"In the covenant God made with Abraham he said: "In blessing I will bless thee"; and again: "In thee shall all the families of the earth be blessed." It follows then that Abraham himself must receive a blessing; and that which is related in the above scripture concerning him and Melchisedec shows that it is the Priest whom Melchisedec foreshadowed that bestows the blessing upon all, including Abraham himself. This proves that Abraham personally is subordinate to the covenant and to God's royal Priest of the order of Melchisedec. This also makes it clear that in relation to the covenant Abraham is purely a figure representing God, who is the real source of all blessing.

MEDIATOR

"It is observed that there is no mediator in the Abrahamic covenant. Not all covenants must have a mediator. If the covenant is made in which only one binds himself, no mediator is required. If both parties to the covenant are competent to contract, a mediator is unnecessary. There are good reasons why a mediator is not required in the Abrahamic covenant: (1) Because God obligated himself to bless all the families of the earth, and this he would do regardless of what any one might do. The covenant therefore was one-sided, or unilateral, and required no mediator. Therein Abraham is used as a figure representing Jehovah God. (2) Because Abraham had, at the time the covenant was made effective and binding, demonstrated his faith in God and therefore received God's approval. His faith was counted unto him for righteousness or justification. Being counted righteous or justified, he was competent to enter into a covenant with Jehovah.

"A mediator is a go-between, intercessor, or reconciler. The entire human race must be reconciled to God by and through Jesus Christ. There is no other name given under heaven whereby men must be saved. (Acts 4:12) Jesus himself said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) The apostle declares: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5, 6) These scriptures do not have reference to a covenant, but undoubtedly refer to Jesus as the go-between or reconciler between God and men. The members of the church are not brought into Christ by the mediator of a covenant, but they come by virtue of faith in the shed blood of Christ Jesus. The peoples of earth who are restored will get their

restitution blessings through the ministration of the promises of a new covenant, and the "seed" of the Abrahamic covenant will be the instrument to bring these blessings.

ABRAHAM TO RETURN

¹ God's prophet writes: "He will ever be mindful of his covenant. . . . He hath commanded his covenant for ever." (Psalm 111: 5, 9) This is an assurance that Abraham shall return from the tomb when the time is due to receive his personal blessings according to the promises of the covenant. God promised to bless him, and he will ever be mindful of his covenant.

² Abraham's restoration is also implied by the words written: "Moreover he said, I am the God of thy father, the God of Abraham." (Exodus 3: 6) Jesus placed an interpretation upon this statement of Jehovah when he said: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20: 37) That the covenant guarantees a future life to the dead Abraham is manifestly the reason why Jehovah called himself "the God of Abraham". Also that Abraham was the type of the ever living God suggests that Abraham shall live again and never die any more. "Thou wilt perform the . . . mercy to Abraham." (Micah 7: 20) As a further guarantee Jesus said: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matthew 8: 11) The kingdom will be that of the Messiah, which constitutes the Priesthood of the Melchisedec order. Abraham will have a position in the kingdom of Messiah as a representative on the earth. This is shown by God's covenant promise to Abraham.

FULFILLED IN COMPLETION

³ Christ is the instrument or royal Priest whom God will use during his thousand-year reign to bring all mankind who obey back into harmony with himself. Then will be fully accomplished the terms of the covenant, because all the nations of earth will then have an opportunity to be reconciled to God. Those who obey God will be reconciled and fully restored. That will mark the complete fulfilment of the Abrahamic covenant. The other covenants mentioned, namely, the law covenant, the covenant by sacrifice, and the new covenant, are ancillary to the Abrahamic covenant.

⁴ In the wonderful work of carrying out the Abrahamic promise to bless all the families of the earth, the body members of Christ first participating in the blessing are privileged to participate in the bestowing of the blessing upon others. The first ones selected as a part of the "seed" were Jews. Thereafterwards the members of the body were selected from the Gentiles, or heathen. These are the ones God has specially taken out as a people for his name. As stated in the parable: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:

the rich man also died, and was buried." (Luke 16: 22) That is to say, those Gentiles, once alienated from God, were brought into God's favor, represented by Abraham's bosom, and are privileged to receive the blessings of Jehovah by faith and an opportunity to become of the "seed" according to the promise. Those now on earth who are thus justified, called, and begotten, and anointed by the holy spirit, are privileged now to be witnesses and to boldly proclaim the glory of Jehovah's name. Thereby they prove their appreciation of and love for him. (1 John 4: 17, 18) Continuing faithful unto the end of their earthly course, they shall participate in the first resurrection and have a part with Christ Jesus in bestowing the blessings on all the families of the earth.

QUESTIONS FOR BEREAN STUDY

Name some of Jehovah's covenants set forth in the Bible.

Why are they there recorded? How is their revelation received by "them that fear him"? ¶ 1, 2.

Show how fitting is Jehovah's expression, "my covenant". Under what condition will God make a covenant with any of his creatures? How can a member of Adam's family come into that condition? What is the office of a mediator? ¶ 3-5.

What regard has Jehovah for the keeping of his covenants? What testimony thereto is recorded? How does God deal with the other party in the covenant? ¶ 6, 7.

Why would Jehovah make a covenant with any of his creatures, and what is the only motive on their part that is acceptable to him? ¶ 8, 9.

Define "covenant", and show its origin. Explain the essentials of a valid covenant. In what sense was Adam in covenant relationship with God, and what was the effect of his breach of contract? ¶ 10-12.

What direction did Jehovah give to Abram regarding the land of Canaan? Attended with what promise? How was the command received, and with what reward? What time relationship exists between Abraham's complying with this request and the institution of the passover and the beginning of the law covenant? Account for God's first making a one-sided covenant with Abram, and later entering into a bilateral covenant with him. ¶ 13-16.

In what sense was a sacrifice connected with the making of this covenant? Quote scriptures to that effect. ¶ 17-19.

Show the application of Genesis 15: 18. What two conclusions serving to harmonize may be drawn from the context? ¶ 20-23.

What is the meaning of Genesis 17: 1, 2, 7, and how is it related to the law of circumcision? Show why this ordinance was not necessary for Abram's justification. Why, then, did he receive the sign thereof? ¶ 24-28.

Explain the purpose of Jehovah's confirming by oath his promise of blessing. ¶ 29, 30.

To whom does the expression "seed" refer? Do Genesis 1: 10 and 10: 22 and Hebrews 11: 12 refer to natural or to spiritual "seed"? Using "in Isaac shall thy seed be called" (Genesis 21: 12), show the harmony. ¶ 31-33.

Show how God pictured the outworking of his covenant. Who compose the "great multitude", and why are they thus mentioned? ¶ 34.

What is essential to constitute one a member of the "seed of Abraham"? Why must Jesus be a descendant of Abraham according to the flesh? When did he become "the seed of promise"? What purpose was served by his keeping the law? ¶ 35-38.

What is the purpose of the Abrahamic covenant? From whom must the blessing flow? How, then, do Abraham, Sarah and Isaac come into the plan? Of what will the blessings consist, and in what order will they be administered? ¶ 39, 40.

Compare the requirement for justification in this age with that during the reign of Christ. ¶ 41-43.

As to their inheritance, what is illustrated by Isaac and by Rebecca as his bride? ¶ 44, 45.

What are the blessings to come to the world, and by whom will they be dispensed? ¶ 46.

What is pictured by Abraham's paying tithes to Melchisedec and by his receiving the latter's blessing? ¶ 47, 48.

State the rule determining the necessity for a mediator. Apply this rule to the Abrahamic covenant. ¶ 49, 50.

When will Abraham receive the blessings promised him? Prove by scriptures. ¶ 51, 52.

Describe the ministration of the new covenant. How are the other covenants related to the Abrahamic covenant? ¶ 53.

Show the application of Luke 16:22. What is the privilege of the "seed" class, and how does the use thereof affect their future inheritance? ¶ 54.

CONTROVERSIES IN CLASSES

FROM some classes in different parts of the country come reports to this effect:

"Elders are voted into office by the majority of the class who think they are in harmony with the Society and the work of giving the witness to the kingdom, but are not. Elders will not accept things that appear in *The Watch Tower*, criticize the same and also other books. Elders cause controversies in nearly every study. Other elders occupy nearly all the time doing the talking themselves and the class gets little or no benefit."

It seems passing strange that any one who claims to be devoted to the Lord should engage in a controversy about giving the witness to the Lord's name. Every one must concede that for some time *The Watch Tower* has stressed the necessity of now giving the witness to Jehovah's name, and announcing to the people the kingdom, and the blessings that are to be brought therefrom. If any one is a leader in a class or an elder who opposes this, of course then he surely is not in harmony with the Lord nor the Lord's work. Where any one attempts to exalt himself and put his own views to the fore, and thus brings controversy, then he is not prompted by an unselfish devotion to the Lord.

The classes should see to it that such is not put in office as a leader or elder of the class.

Without a question of a doubt the Lord has extended to his anointed on earth the privilege of being his witnesses. *The Watch Tower* has time and again defined the Society as meaning all the anointed ones who work together in harmony to carry out God's purpose. All who claim to be in harmony and yet persist in causing controversies by criticism and fault finding, are not a part of the Society, and should not be counted such.

God has laid upon the Society, that is to say, his anointed ones, the obligation and privilege of giving the testimony in the earth. If others do not wish to join in this let them refrain from doing so, but they can find no just cause or excuse to bring controversies and try to hinder the work.

Every class should mark any one in the class who is given to controversy and stirring up strife, and avoid such a one by setting him aside and not permitting him

to be an elder or leader or to have any other position of responsibility. The loyal and faithful ones should not engage in controversy and should not permit their time to be taken up by controversies. Where there are some who want to fight, let them go out and fight somebody else.

In nearly every instance it will be found that those who are opposing the Society and the work, and therefore causing division, indulge in fair speech, posing as great character developers and stressing the point of developing in brotherly love. In truth and in fact these do not know what brotherly love means. Love for the brethren means to unselfishly look out for the interest of each one of the brethren, and no one can honestly safeguard the interest of his brother and at the same time try to cause doubt and confusion and indulge in controversies.

Let the classes where difficulties have arisen follow the advice of the Scriptures: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17, 18) Let those who are really devoted to the Lord say to those who are opposed: "If you want to oppose, go and oppose; but please let us alone in our effort to carry on the work."

Without a doubt the forces are rapidly dividing as indicated by the experiences of Gideon. The ones represented by the three hundred are gladly partaking of present truth and watching every opportunity to give a witness to Jehovah's name and to the kingdom. Others who claim to be accepting the truth and use it for a selfish purpose are numbered amongst the other class. The issue is too important for any one who is really devoted to the Lord to permit his mind to be drawn away from the real issue by indulging in strife or controversies.

The great issue now is, Who is Jehovah? Is the kingdom here, and does the Lord wish us to give the witness to his name and to his kingdom? All who are of this

mind will see eye to eye and together will lift up the voice in proclamation of the message. (Isaiah 52:7, 8) All such will stand shoulder to shoulder working together in harmony and not quailing before the common enemy.—Philippians 1:27, 28.

All the true and faithful and loyal ones will be prompted by unselfishness and will have boldness in the declaration of the message at this time. (1 John 4:17, 18) All who manifest a contrary spirit and who are opposed to the harmonious witnessing to the truth, should stand aside and let the others alone. The Lord is not looking for numbers. The Lord has put his blessing upon those who have his spirit and who work together to his glory and who avoid all selfishness.

It will be found that most of these controversies arise because of selfishness manifested on the part of some; and where selfishness exists, love is absent.

At this time there is a great deal of work to be done. It seems a real shame that classes can not settle their own difficulties amongst themselves but that time must be occupied by others who have more important work to do, in trying to settle their difficulties. It seems quite certain that those who persist in having controversies and do not honestly try to settle them, will soon be shaken out. The Lord will have the witness given and it will be given only by those who are faithful and honestly devoted to the Lord.

Those who do love the Lord, however, must be careful not to harshly judge their brethren. They are not called upon to indulge in controversies; but they are plainly told to avoid those who oppose and to let them fight something else aside from their brethren. A worldly army could not get on when there is strife in the ranks. With stronger reasoning, we know that the Lord's army can not progress with the work where time is occupied in controversies.

It is noted that in classes where there is controversy, those who are provoking the same do not have any part in the work, but are hindering those who want to work. How can any one who hinders ever hope to justify himself before the Lord for so doing? He is putting himself in opposition to the Lord and surely the Lord will hold such responsible.

The advice is therefore given, where a controversy exists: Let a meeting be called of all those who are consecrated to the Lord. When the meeting is called to order let the following question be put: "How many here have made a full consecration to the Lord and have symbolized their consecration, and are determined by the Lord's grace to do his will? All who have so done please hold up your hand." The count should be taken and then the question should be put: "All who have not fully consecrated themselves to the Lord and symbolized their consecration, and who are not unreservedly devoted to the Lord, hold up your hand."

Only the ones who vote by holding up their hand at the question first above put should be permitted to have

any part in the meeting. Then the ones who do participate in the meeting should endeavor earnestly and conscientiously in the spirit of the Lord to ascertain wherein lie the difficulties and put them away, agree to forgive one another, forget all the past misunderstandings and pledge themselves to work together in harmony to the glory of the Lord. If this course is taken the difficulty will disappear. Then let each one carry out his consecration by actively participating in the Lord's service. *The Watch Tower* has urged upon the classes active service in the field because clearly it is the will of God that such shall be done and all who participate therein are strengthened in the Lord.

If each class where there is controversy follows this course it will not be necessary for those at headquarters to occupy time by examining long statements of controversy and trying to render aid. Let us see to it, dear brethren, that the time is occupied now to the Lord's glory and not in warring amongst ourselves.

In this connection, there are some who claim to be in the truth who make it their business to circulate scurrilous matters concerning others who are engaged in the Lord's service. Some who claim to be in the truth receive these reports as though they were true. Each one should remember that any one charged with a crime or wrongdoing is entitled to have the charges before him and to answer in a proper tribunal. The Lord lays down the rule as to how all charges against brethren may be heard.—Matthew 18:15-18.

Any papers or letters that are circulating scurrilous matter against brethren should be disregarded because the same is evil-speaking and contrary to the Scriptures and the parties who circulate them are not taking a Scriptural course. All the brethren should know this fact and not be influenced by such. Scurrilous charges of this nature are only a means that the Devil has employed to stir up strife and cause doubt in the minds of the brethren to disrupt the work. The columns of *The Watch Tower* will not be used for the purpose of answering scurrilous reports, because this journal is devoted to the Lord's work. Each one must stand or fall to his master, and no individuals are authorized to appoint themselves as accusers and courts to try any of the Lord's people. The Lord has pointed out the only proper way to do this.

It seems that some have forgotten, if they ever knew, that this is the time in which the Devil goes forth to make war against the remnant. (Revelation 12:17) Knowing this to be true, then it must be expected that the Devil will attack those who are really doing the Lord's work and attack them in the most subtle form. Let the truly consecrated beware. None have any just reason to be ignorant of the wily methods of Satan.

As brethren in the Lord, let us stand shoulder to shoulder and do the work which the Lord has committed into the hands of his people to do.

THE HEBREW PROPHETS AND THE STATE

IT HAS been claimed by the clergy that their position in relation to the state in which they live is the same as that of the Hebrew prophets in relation to the kingdom of Israel, or is so closely analogous thereto as to be practically the same. Upon this they base their claim for taking part in the political affairs of the day. Indeed, they do more than this; they insist upon political activity as part of their duty as ministers of and representatives of God and Jesus Christ in the earth, and further insist that it is not only the privilege but the duty of every man who would style himself a Christian, and over whose spiritual interests they in any way rule, to do likewise. The question is important because the Free Churches in particular have taught this for so long a time to their congregations, that now the idea is firmly fixed in the minds of the church members. Politics, they say, is to be considered as part of the Christian's religion. Perhaps it might be said that the democracy of the present day, which is supposed to have so great a place in human politics, is in great measure the result of the Free Church movement.

Rome determines the politics of its people; it tells them what they must do in all phases of life. The Greek church would do the same; the Anglican church gives liberty in theory, but does not do so in practice, for the parson would order his parishioners to put themselves under the political direction of the squire. It is in great measure because the Free Churches have had to fight for their life against the greater systems, that they have tried to inculcate the dogma of liberty of conscience amongst their people, and have, in theory at least, desired that "their people" should not be under the control of those great church powers against whose influence and doctrine they themselves protested. They have rightly declared that the union of church and state as in England, and in Russia in the days of the Czars, is contrary to the Word of God. But their attitude, however right it was in its conception, has in practice been proved to be unreal; for there have been no more ardent politicians than the preachers and the principals of their flocks. They have not had the power to direct the affairs of the state; but they have tried to gain their ends by means of the ballot box.

We ask, Is the claim of the clergy a good one? Does the Bible give them any warrant for it? We answer that the claim has no sanction in the Scriptures, and that in this matter there is no analogy between the Hebrew prophets and the clergy of the present day. We would say more; namely, that there is no true analogy between the clergy of the Christian church organizations and the Hebrew prophets. But an analogy may be seen between them and the false prophets who professed to speak to Israel in the name of Jehovah, though they had no commission from him. The clergy of the churches profess to be called of God and to be separated to him as the Hebrew prophets were, but their claim is false; they are either self-appointed, or are the appointees of a purely

human system, and they take their position before men absolutely without divine ordination or authority or privilege.

In order to get the true viewpoint, the special relationship between the people of Israel and their kingdom and Jehovah must be taken into account. Israel were God's people, and the kingdom was God's own kingdom. The nation of Israel were a chosen people to himself; and Palestine, the land of their inheritance, was God's own land in this special sense, that though all the earth was his, all except this portion, which he reserved for himself, he had given to the children of men. He preserved Canaan that it might be a place of inheritance for his chosen people. See Deuteronomy 7:1, 6.

The laws of the people given at Sinai, to enable them to live a communal life in good fellowship with each other and before him, were Jehovah's own laws. That law made no provision for a constitution as commonly conceived. The law and its commandments were sufficient for all needs; no other arrangement would have been necessary if the people had kept the law. But when the time came that, in response to a cry from Israel to be made like their neighbors round about, God gave them a king, then the king was *his* king, his appointee. Hence in the case of David, he was specially said to sit upon the throne of Jehovah. (1 Chronicles 29:23) Thus the land was God's, the people were his, and the king was his, also.

Israel were to have no trade arrangements with their neighboring nations; there was no set policy to pursue; they were under the care of Jehovah. God set them neither to teach the nations, nor make any endeavor to extend their land beyond the confines as delineated in his promise to Abraham, recorded in Genesis 15:18. Israel fell from that high estate. Their kings became as other rulers and were no longer shepherds of God's flock. The people lost sight of their special position as before God, and became as one of the nations.

Proud of their separateness in the facts of past history, outwardly Israel tried to conform to the Gentile ideas. It was in such circumstances that God raised up his servants the prophets to witness both to the people and to their kings, and to their wrong course. As the kings, and the chief priests, and the principal men of the people were those who directed the affairs of the nation, very frequently the prophets were sent to speak to them. Thus Isaiah was God's messenger to the kings of Judah, Uzziah, Amon, Jotham and Hezekiah; and thus Elijah was a messenger to Ahab, and Jeremiah to the kings of his day.

The prophets also were messengers to the people, speaking the things that God gave them. All this was in order that God's people might be brought to a sense of their responsibility. But these prophets did not attempt to interfere with the policies of the people. They were God's messengers to tell of the wrong conditions which obtained, and to point the people to the require-

ments of the law. In the case of Isaiah God used his prophet to tell what should be done to correct mistakes that had been made. But the prophets were not politicians in the accepted sense; they were messengers of Jehovah.

Now it must be said that in no respect have the nations of Christendom any such relationship to Jehovah, the Most High of all the earth, as Israel enjoyed in the days of old. Christendom, which means Christ's kingdom, is the name adopted by certain nations, because it was deemed politically wise to decide that the Christian religion should be accepted as that acknowledged by the state. This first came about in the days of Constantine, who turned from paganism to be a Christian. In no sense did he become a true disciple of Jesus of Nazareth, but he accepted the form of religion as it was expressed in the already great institution which was thrusting itself into prominence and into power in the earth. Constantine renounced the idea (or professed to) that the Roman Jove, or Jupiter, was the great god; and he accepted the declaration of the majority of the bishops that Christ Jesus, then already being worshiped as God, was he who should be accepted as the Almighty. Actually it was Constantine who determined that the doctrine of the trinity should henceforth be the accepted doctrine of the church. In other words, the emperor sided with those who exalted Christ into the false position of declared equality with God, his Father.

Since that time many states have chosen to enact that Christianity, as represented by the largest churches, should be the acknowledged religion of the state; and the clergy in such states have received certain privileges and its protection. The aggregation of these states at any time has been known as Christendom because they have professed to be Christ's kingdom. This, however, has not prevented them from fighting and attempting to destroy one another. Indeed, because of the violent differences and disputes of the churches, the countries supporting them have been incited to war one with the other.

The fact is patent to all that at no time has there been a kingdom which has professed to be ruled and governed by the principles of the teaching of Jesus Christ. Christendom is Christian in name only. Nor has God regulated their affairs nor in any way interfered with them, except in such circumstances that a policy if completed would interfere with his plans, as when Napoleon Bonaparte tried to get the world under his control. God has not at any time sent any messenger to the courts of Christendom. The simple fact is that all the nations of the world have been under the control of Satan, whom the Scriptures call "the god of this world", since the days of Nebuchadnezzar, king of Babylon.

Previous to the days of Nebuchadnezzar God had left the kingdoms of the earth to themselves, to take their own way in all their affairs, interfering with them only as their schemes should interfere with his purposes. But

in the day of Nebuchadnezzar there came a change; for then God definitely gave for a set time certain kingdoms what may be called the dominion of the earth. It was from the time the kingdom of Judah was overthrown till God's kingdom should be set up on earth. Also from that time there was a unification of the kingdoms of earth under a spiritual control. But that control is not Jehovah's, but is delegated by Jehovah to Satan. This also was to continue until he should come who had the right to the crown of Israel, and who should be God's king over all the earth. That position did not alter till the year 1914 A. D., when the allotted period of 2520 years came to its end.

This misconception of the facts concerning Christendom has existed so long and has been so persistently kept before the minds of church members and adherents that it has become as one of the accepted facts of human affairs. Those who are unacquainted with the Scriptures in this matter must think it strange that God should not take care over the affairs of the so-called Christian nations, both in their politics and in the welfare of the peoples. That he does not is certain. And to them it seems stranger still that Christians who would serve the Lord should keep themselves free from all world politics. The truth is that the arrangements which have obtained in the world are human in every way; and that whatever pretence there has been in some nations calling themselves Christian, there has been no desire in any one of them at any time to seek the will of God in order to do it. God left humanity to seek its own way in order to prove that it needed him not only for life, but for its happiness.

The claim of the clergy that it is their business to act toward the powers of this world as the prophets of old did to Israel, and that they should help to regulate the affairs of the kingdom, is fictitious, and is positively harmful in that it has led Christendom to believe that this muddle of national policies and prejudices is in some way God's kingdom.

But it is true that since 1914 A.D., when the time came for God's King to be set upon his throne, God has sent his witnesses to Christendom, not to any one nation, but to them all. He will have them know that the time is come when they must render to him the honor due to his name and give to his King their allegiance. Thus these witnesses for Jehovah are used as the prophets of old were. They are not to attempt to regulate the affairs of the kingdoms of this world, but to witness to those kingdoms that their day is past and the new kingdom is established. High honor and privilege are given to them.

The witness that the God of heaven was about to set up his kingdom in the earth was given from the first movement he made in preparation for that kingdom about the year 1874 A.D. Soon there was a definite witness begun which, ever increasing in force and in the power of the spirit of Jehovah, has spread through all the earth. The kings of the earth, by which term is

meant not only the titular rulers, but those who really control the power of earth's affairs through their money, and also the rulers in ecclesiastical high places, have refused to listen even as the kings and rulers of Jeremiah's day refused to listen to him as he told of the downfall of the rule of the kings of Judah.

These witnesses know that it is no part of their duty

to start anything which should even appear to be in opposition to the government; their business is to witness to all that God is calling the peoples of earth to allegiance to his King, and to the fact that the present order in the world is not of God but is of man, and has been arrived at chiefly through the misleading teachings of the clergy who have been unfaithful to their trust.

JESUS AND THE PUBLICANS AND SINNERS

WHEN Jesus came to the Jews, God's chosen people, that nation was divided socially into three classes; there were three strata in their society. In this they shared with most of the nations, whether of the past or present, small or great, of those who have professed to rise to any degree of civilization. There were the small but influential class, the people of wealth and position; the common people, varying within themselves according to the degree of wealth or local influence or power; and then there were those who were looked upon as the lowest class and who were ostracized by both the other classes because these thought themselves their superiors. The leaders of the people were chiefly Pharisees, Sadducees, lawyers, scribes, and the chief priests who were in the higher positions of the temple service, and also such among the people as were wealthy found in places of power. Following the general tenor of the gospels, these three classes might be described as the scribes and Pharisees, the common people, and the publicans and sinners. The common people looked up to their leaders, the scribes and Pharisees; and both looked down upon the publicans and sinners.

When Jesus began his ministry he gave considerable attention to the leaders of the people, though he made no special effort to gain their attention, and certainly none to gain their favor. But he put himself into his ministry in such a way that they might take note of him, and that for the simple reason that, by the fact of their privilege of office and positions and because of their knowledge, they ought to have been ready to receive the message he was charged with by his Father, and thus have become aids in his great work. They would thus have become what they professed to be, namely, helpers of the people in bringing them back to God.

When Jesus came, John the Baptist had already been preaching for six months and had received considerable attention from the Pharisees. But it was self-interest which moved them; they wanted to see what bearing his ministry would have upon them and their interests. These leaders in Israel had already decided against John the Baptist, and they soon came to the same decision in respect to Jesus. They saw that though the Nazarene never stirred the minds of the people against them, but rather said to the people that they should

heed the Pharisees who were in positions of authority, he taught that which was most damaging to their position, and he warned the people that they should not do what those leaders did. Jesus' attitude toward these men was not that of one whom God had charged with the work of putting these men out of office, however wrong they were, but of proclaiming truths which he knew (and which they early discerned) would ultimately bring them down from their high positions, and bring the castles they had built for themselves in ruins upon their heads.

Though they early decided against Jesus, for a time they were very cautious for fear that they should prejudice themselves in the eyes of the people, who believed that he was a prophet sent from God, even as God had sent prophets to their fathers in days then long past.

After the leaders of the Jews had received a full opportunity, Jesus gave less attention to them, and more to the common people, those of his own manner of life, the ordinary people who formed the majority of the nation. But it should never be understood that Jesus made distinctions; he was the servant of all, and was ever ready to be the friend of all, all who had need, or would listen to his message. If for a time he seemed to pay some attention to one class more than another, it was not because he thought some were better than others. He knew what was in man, and saw both the good and the evil. He took the best course for the furtherance of his work.

The publicans of Jesus' day had, of course, no relationship to that business which in later days has brought the word into common use. They were not innkeepers, nor mere retailers of strong drink; they were collectors of the public money which the Roman empire took in taxes from all its subjects. Rome had a system of farming out its taxes. Wealthy men at the Roman court paid a price for the taxes which should or could be gathered in a province. These appointed men to gather the taxes in various parts of the province, selling the right to the highest bidder. In turn these appointed men (Zaccheus of Jericho was one) to local districts known as chief tax gatherers. Again, chiefs appointed men to lesser offices and districts. The system was capable of allowing much injustice; for each man from the largest con-

tractor downward sought to get as much for himself as he could. That this was common is instanced by Zaccheus, saying, "If I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19: 8); and all contemporary records confirm that much injustice was practised.

Tax gatherers, whether of those days or of today, are never a people held in favor by their fellows; for they represent those who must take away some of what is usually considered hard-earned money. No government as yet experienced among men could have been kept up by the voluntary gifts of the citizens. But to the Jew the tax gatherer was a constant reminder of the fact that the Jews were subject to the Romans, a domination galling to the proud Jew. But there were Jews who joined the number of the publicans, and these were considered renegades; for none but a Jew who cared little or nothing for the opinions of his fellows would take on the work. And because the Jewish publican was ostracized by his fellows and was thrust out of the synagogue, it often meant that such a one had given up the hope of Israel. Thus it came about that in the minds of the people, rich or poor, the publicans were associated with sinners, with adulterers and with the heathen. See Matthew 18: 17.

What was Jesus' attitude toward them? Did he take the judgment of the people, who had decided that these were not fit to be members of their local communities? Did he hold himself aloof?

It is by contemplation of his attitude toward the various classes of the people that we may learn much of Jesus and his message to all. First we see this, that he did not turn away from the Pharisees because they were insincere and oppressors of the people; they might have repented. Nor did he turn from the common people because he proved that they wanted him only for what they got out of him, even as he said to them: "Ye seek me, . . . because ye did eat of the loaves, and were filled." (John 6: 26) Nor did he keep himself from the publicans and sinners, the lowest class, because they were low.

Here is Jesus' attitude toward humanity as represented in the Jews. There were none who did not need his help and his message, though most thought they did not need him, as Jesus, referring to the Pharisees in their righteousness, said: "They that be whole need not a physician." (Matthew 9: 12) They were the uncommon good of the nation; and Jesus, attempting to teach them and help them out of the bonds with which they had fastened themselves, was received with scorn and contempt. These men were sick with a disease which was worse than that which afflicted the men they so much despised. They were as scornful of any attempt on his part to help them as the high priests of the religious world today are scornful of the printed page offered to them and of the messenger who presents it.

Men have set their own standards by which sin is

to be judged. The Pharisees had set theirs, and they verily believed they were righteous. They were hypocrites, because they tried to deceive the people. Jesus unmasked them. It is common observation that the heart of man is made harder by professing to live up to a standard which in his heart he despises; and the Pharisees and Sadducees and the leaders of the people who followed this course were further from God than the publicans and sinners whom they so much despised. They made themselves believe that if they were only sufficiently punctilious in outward observances, multiplied to suit their self-righteousness, they need not trouble about their inward impurities. The publicans and sinners with whom they would not associate probably had discarded all standards of life as pleased them.

It must ever be good to have a true standard; it is always bad to make an outward profession merely. Better have no standard and live a decent life than have a standard and be a hypocrite. That Jesus taught this is shown by his parable of the Pharisee and the publican who went up into the temple to pray. The Pharisee, as he was praying, saw the publican; and the sight gave him something to "pray" about. He thanked God that he was not as other men were, not even as this publican; and pleased with himself, he retired from prayer. The publican who had gone to pray felt himself short of words. He might have thanked God that he was not as other men were, even as the Pharisee, whom perhaps he saw; but in his contrition of heart he did not so much as lift his eyes to heaven, much less look about him to see with whom he might compare himself. Jesus said that man went down to his house justified rather than the other.

That the publicans felt that Jesus was their friend is clear by their listening to him. When the Pharisees saw Jesus talking with the publicans and sinners they murmured, saying, "How is it that he eateth and drinketh with publicans and sinners?" (Mark 2: 16) inferring that he was of the same class.

The beautiful parables of the lost sheep, the lost piece of money, the lost son, were spoken in their hearing, and because they clustered around him. Probably partly to show that he had come from God to be a messenger of love to all of Israel, and also as a witness against the Pharisees, Jesus chose one of his disciples from the despised and detested publican class. He called Levi, otherwise known as Matthew, from the receipt of custom; and Matthew was so honored of the Lord as to be given the privilege of writing the first of the gospels.

So it is today. The common people of the earth, who are looked upon as being unworthy of notice by the very righteous of today, have softer hearts than those who despise them; and the leaders of organized religion are likely to find themselves further from the kingdom of heaven than the poor people whom they have openly despised. Indeed, the Pharisees of today are the opponents of the message of God's kingdom.

International Bible Students Association

RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS	STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
CFYC	Vancouver, B. C.	730	410.7	500	WDAY	Fargo, N. D.	550	545.1	250
Sun am	10-11, pm 2.30-3.30, 6.30-9				Sun pm	2-3, Thu pm 4-4.30			
CHCY	Edmonton, Ala.	580	516.9	250	WEBC	Duluth, Minn.	1240	241.8	250
Sun am	10-11, pm 3-4.30, 9.15-10.30				Sun pm	5-5.45			
Tue Thu	Sat pm 8-10				WEER	Buffalo, N. Y.	1240	241.8	200
CHNS	Halifax, N. S.	930	322.4	100	Sun pm	2-3 (every other week)			
Sun pm	9-10				WFBE	Cincinnati, O.	1220	245.8	250
CHUC	Saskatoon, Sask.	910	329.5	200	Sun pm	6.30-7.30			
Sun pm	12.45-2.15, 8.30-10				WFBG	Altoona, Pa.	1120	267.7	100
Tue Thu	pm 8.30-10				Sun pm	7-7.30			
CJCI	Calgary, Alta.	690	434.5	250	WFBL	Syracuse, N. Y.	1160	258.5	750
Mon pm	8-9				Sun pm	2-2.30			
CJGC	London, Ont.	910	329.5	500	WFDF	Flint, Mich.	1100	272.6	100
Sun pm	2-3 (every other week)				Fri pm	9.30-10			
CKCX	Toronto, Ont.	580	516.9	1000	WFJC	Akron, O.	1320	227.1	250
Sun am	9.30-11, pm 1.30-3, 8.15-10.15				Thu Sat	pm 9.30-10			
Tue Fri	pm 8-10				WGHP	Detroit, Mich.	940	319	1000
CKOC	Hamilton, Ont.	880	340.7	50	Sun pm	12-12.30			
Thu pm	7-7.30				WISN	Milwaukee, Wis.	1110	270.1	500
KEX	Portland, Ore.	1080	277.6	2500	Sun am	10-11			
Sun pm	9-10				WHBP	Johnstown, Pa.	1310	228.9	250
KFEQ	St. Joseph, Mo.	1300	230.6	1000	Sun pm	8.30-9.30			
Sun pm	7-7.30				WHEC	Rochester, N. Y.	1180	254.1	500
KFH	Wichita, Kan.	1220	245.8	500	Sun am	10-10.30 (every other week)			
Sun am	9.30-10.30				WHK	Cleveland, O.	1130	265.3	500
KFJF	Oklahoma City, Okla.	1100	272.6	750	Sun am	10-12, pm 7.30-9			
Sun am	9-9.30; Sat pm 8-8.15				Mon pm	7-8.30, Thu 7.30-10			
KFSD	San Diego, Calif.	680	440.9	500	WIAD	Philadelphia, Pa.	1040	288.3	100
Sun pm	2-3				Tue Fri	pm 8.05-8.35			
KFUL	Galveston, Tex.	1100	258.5	500	WIBX	Utica, N. Y.	1260	238	150
Sun pm	2-3				Sun pm	9-10.20			
KFUL	Colorado Springs, Colo.	620	483.6	100	WICC	Bridgeport, Conn.	1130	265.3	500
Thu pm	7.30-8				Mon pm	8-8.30			
KFWM	Oakland, Calif.	1270	236.1	500	WIL	St. Louis, Mo.	1160	258.5	250
Sun am	9.30-11; pm 12.30-2.30; 7.30-9				Sun pm	6.30-7			
Mon Sat	pm 8-10; Tue Thu pm 12.30-3, 8-10				WIOD	Miami Beach, Fla.	1210	247.8	1000
Wed pm	2-3; Fri pm 2-3, 8-10				Sun	11.30-12 noon			
KGRC	San Antonio, Tex.	1360	220.4	50	WIP	Philadelphia, Pa.	860	348.6	500
Sun pm	1-2				Tue pm	3.45-4			
KHQ	Spokane, Wash.	810	370.2	1000	WJAD	Waco, Tex.	900	333.2	500
Sun am	10-11, pm 9-10				Sun pm	7-7.30			
KLZ	Denver, Colo.	850	325.7	750	WJBL	Decatur, Ill.	1410	212.6	250
Sun pm	7-8				Thu pm	7.30-8			
KMBC	Independence, Mo.	1110	270.1	1500	WKBF	Indianapolis, Ind.	1190	252	250
Fri pm	5-5.30				Mon pm	7.30-8.15			
KMIC	Inglewood, Calif.	1340	223.7	250	WLBG	Petersburg, Va.	1400	214.2	100
Sun pm	8-9.15				Sun am	10-11, pm 3-4			
KNRC	Los Angeles, Calif.	800	374.8	500	WLBW	Oil City, Pa.	1100	272.6	1000
Tue Thu	Sat pm 2.30-3				Sun pm	4.30-5 (second and fourth, monthly)			
KOCW	Chickasha, Okla.	1190	252	500	WLSI	Providence, R. I.	1150	260.7	500
Sun pm	6.30-7				Sun am	10.30-11.30, pm 2-3, 6.30-7.30			
KOMO	Seattle, Wash.	980	305.9	1000	Wed Fri	pm 7.30-8.30			
Sun am	10-11, pm 7.30-8				WMBS	Harrisburg, Pa.	1280	234.2	250
KPRC	Houston, Tex.	1020	293.9	500	Sun pm	5-6			
Mon pm	8.30-9.15 (every other week)				WMES	Boston, Mass.	1420	211.1	50
KQV	Pittsburgh, Pa.	1110	270.1	500	Sun am	10.30-12, pm 8-9; Mon Thu pm 8-9			
Sun pm	1-2; Fri pm 7.30-9				WNBF	Erdicott, N. Y.	1450	206.8	50
KSL	Salt Lake City, Utah	990	302.8	1000	Sun pm	7.30-9.30			
Sun pm	1-2				WNBH	New Bedford, Mass.	1210	247.8	250
KVCR	Cedar Rapids, Ia.	1250	239.9	250	Tue pm	8.30-9.30			
Sun pm	4-5; Wed pm 9-10				WNBZ	Saranac Lake, N. Y.	1290	232.4	10
KWKC	Kansas City, Mo.	1350	222.1	100	Sun am	10.15-10.45			
Sun am	10-11, pm 9.15-10.15				WNOX	Knoxville, Tenn.	1130	265.3	1000
KWTC	Santa Ana, Calif.	1350	222.1	100	Fri pm	7.30-8			
Sat pm	7.50-8.30				WNRC	Greensboro, N. C.	1340	223.7	500
WBAW	Nashville, Tenn.	1250	239.9	100	Fri pm	6.15-6.45			
Sun pm	5.30-6.15				WODA	Paterson, N. J.	1020	293.9	1000
WBAX	Wilkes-Barre, Pa.	1200	249.9	100	Sun am	10-10.30			
Sun pm	8-9				WOKO	Peekskill, N. Y.	1390	216	250
WBBR	New York (Rossville), N. Y.	1170	256.3	1000	Sun pm	12.30-1; Thu pm 8.30-9			
Sun am	10-12, pm 2-4, 7-9				WOO	Philadelphia, Pa.	860	348.6	500
Mon Tue	Thu Fri pm 2-4, 7-9				Mon am	11.30-11.55			
Wed pm	2-4, 6-7				WOOD	Grand Rapids, Mich.	1150	260.7	500
WBRC	Birmingham, Ala.	1240	241.8	250	Sun pm	9-10			
Tue pm	8-8.30				WORD	Chicago (Batavia), Ill.	1190	252	5000
WBRL	Tilton, N. H.	1290	232.4	500	Sun am	10-12, pm 2-4, 6-7.30;			
Sun pm	8-9				Mon Tue	Wed Thu Fri Sat pm 6-7			
WBT	Charlotte, N. C.	1160	258.6	500	WRAW	Reading, Pa.	1360	220.4	100
Thu pm	7.30-8				Sun pm	7.30-8.30			
WCAH	Columbus, O.	1280	234.2	250	WREC	Memphis, Tenn.	1200	249.9	500
Sun am	11.45-12.45, pm 8.45-9.45				Sun pm	5-5.30			
Mon Tue	Wed Thu Fri Sat 11.40-12.40 noon				WRHF	Washington, D. C.	930	322.4	150
Fri pm	7.30-10				Sun pm	5.30-6			
WCBA	Allentown, Pa.	1350	222.1	150	WRHM	Minneapolis, Minn.	1150	260.7	1000
Sun pm	4-5				Sun am	9.15-10.30			
WCLO	Kenosha, Wis.	1320	227.1	100	WRR	Dallas, Tex.	650	561.3	500
Sun am	11-12				Sun pm	2.30-3			
WCBM	Baltimore, Md.	1330	225.4	100	Fri pm	6.30-7			
Sun pm	6-8 (bi-weekly); Fri pm 9.30-10				WSPD	Toledo, O.	1250	239.9	250
WCSH	Portland, Me.	620	483.6	500	Sun pm	1.30-2			
Sun pm	3-3.30				WTAR	Norfolk, Va.	1090	275.1	500
WCWK	Fort Wayne, Ind.	1400	214.2	250	Sun pm	7-7.30			
Sun pm	5-5.30				WVVA	Wheeling, W. Va.	580	516.9	250
					Sun pm	1-2			