



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

VOL. L

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CONTENTS

AMBASSADORS	259
Present Duties	260
The Seeds	263
To Comfort	264
Questions for Berean Study	264
THE MYSTERY OF THE KINGDOM OF GOD	265
THE SIN THAT WILL NEVER BE FORGIVEN	268
SERVICE APPOINTMENTS	272
SERVICE CONVENTIONS	272
VACATION AND SERVICE WEEKS	272
RADIO AND THE PRINTED WORD	258
PHILADELPHIA CONVENTION	258
OPPORTUNITY FOR SERVICE	258
BEREAN BIBLE STUDIES	258

"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

ITS SACRED MISSION

THIS journal is published 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 in earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully 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 was raised 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 forever in a state of happiness.

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

EDITORIAL COMMITTEE

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

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario
Australasian 7 Beresford Rd., Strathfield, Sydney, N. S. W., Australia
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RADIO AND THE PRINTED WORD

All canvassing parties and all individuals who canvass should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books into the hands of the people. Have in mind the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this unique service is available every Sunday. The "Radio Slip" supplied by the Society, described more particularly in *The Watch Tower* for March 1, 1929 (page 66), is proving to be a convenient and effective method of giving public notice of this chain program.

PHILADELPHIA CONVENTION

A convention of Bible Students will be held at Philadelphia October 31 to November 3 inclusive. The first day is the occasion of the annual meeting of the Watch Tower Bible and Tract Society, and the convention will follow. The regional service directors will be present, as well as other speakers. Further details of the convention will be given later. Applications for accommodations should be addressed to George G. Calhoun, 6019 North Tenth St., Philadelphia, Pa.

OPPORTUNITY FOR SERVICE

It seems likely that we shall find it necessary to increase our factory force at Brooklyn to care for the increasing work. Any unencumbered brothers desiring to participate in this branch of the service will be sent questionnaires. When returned to us they will be filed for call when required.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Job Sees the Truth"

Issue of August 1, 1929

Week beginning October 6 ¶ 1-26
Week beginning October 13 ¶ 27-52

"Vindication of His Name"

Issue of August 15, 1929

Week beginning October 20 ¶ 1-32
Week beginning October 27 ¶ 33-60

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

SEPTEMBER 1, 1929

No. 17

AMBASSADORS

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."—2 Cor. 5:20, R. V.

JEHOVAH is causing the message of his truth to be proclaimed to the people, to the end that those of good-will and who desire so to do may take their stand on his side. It is of first importance that the messengers acquaint themselves with the message and encourage their brethren to participate in proclaiming it, and then to carry that message to all people who have a hearing ear. The visible part of the work on earth the Lord has committed to those in Christ, who have received the anointing of the holy spirit. Faithfulness on the part of his anointed is expected and will be required.

² Some who claim to have made a consecration to do God's will hold an erroneous view as to the duty of the true follower of Christ. They say: 'If we are ambassadors of Christ, how can we be so hostile to the world wherein we live? Is it proper for an ambassador to be hostile to the country in which he resides?' In support of their position they argue that an ambassador is sent to a country that is at peace with the country sending him, and that when the relationship between such countries becomes strained the ambassador is then withdrawn.

³ This argument leads the proponents thereof to the conclusion that the ambassador of Christ should at all times pursue the course of least resistance, speak softly and with such chosen phrase that no one holding a different view could possibly take offense. They argue that it is wrong to say anything that will provoke the clergy to anger or that might offend Big Business or the political rulers of the world. Their contention is that a Christian should by his course of action be so very inoffensive that all would want to follow his example and accept his religion, and that thereby he might bring them into the position of reconciliation with God. Because of their course such fail or refuse to even mention the Devil's organization or any one forming a part thereof. Their influence over the weaker ones of God's people is not for good. It therefore becomes necessary to set the matter Scripturally before the minds of the brethren.

⁴ It is manifest that the difficulty lies in the fact that the organization of Satan and the organization of Jehovah are not clearly discerned by those who refuse to take a bold stand. With the opening of the temple of God greater light is given to those of the temple class. To be sure, one not approved of the Lord at the time of his test when the Lord came to his temple would not be brought into the temple condition and will not see present truth. After the opening of the temple two great signs or wonders appeared. One of these signs or wonders is God's organization, pictured by the woman, which is Zion. The other great sign or wonder is the Devil's organization, pictured by the wicked woman, which is Babylon.

⁵ Jehovah God is the Husband of Zion, and Christ Jesus is the chief One of that organization. Satan is the husband of Babylon, which organization now confines its activities exclusively to things pertaining to the earth. The two organizations are unalterably opposed to each other. There can be no compromise on the part of God's organization with that of the enemy. The ambassador of the Lord must be entirely on the Lord's side. It is of great importance that the proper relationship of the ambassador of the Lord to the world be understood.

⁶ The custom and practice between the nations of the world is for one nation to send an ambassador to another nation. In times of peace, and while the relationship between the two nations is peaceful, the ambassador sent takes up his residence in the land to which he is sent, and he endeavors to maintain the peace and good-will between the two nations. When war or hostilities begin, the countries respectively withdraw their ambassadors. But let it always be kept in mind that such is the practice within the organization of the world of which Satan is god. Such was not the office of an ambassador in Paul's time, nor at any other time where the ambassador in question is that of the Lord. The Scriptures show that God's typical kingdom sent ambassadors to countries that

were hostile to or at war with God's people, and that nations at war with Israel sent ambassadors to the rulers of Israel.

⁷ The king of Egypt marched out to engage Carchemish in battle, and Josiah the king of Israel also marched out the forces of Israel to engage in battle. Then the king of Egypt sent ambassadors to Josiah. (2 Chron. 35:21) Relations had assumed a hostile attitude at the time ambassadors were sent. Further supporting this position, note the words of Jesus: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace."—Luke 14:31, 32.

⁸ Paul writes: "God was in Christ, reconciling the world unto himself." Surely he did not mean a friendly world; for God sent him to the people of earth organized and under the rulership of Satan the enemy. After some such of the world repented and accepted Christ and submitted themselves in consecration to do God's will, God did not impute to them their trespasses, but brought them into a condition of peace with himself. When one is brought into Christ and becomes a part of God's organization, he is then made an ambassador on behalf of Christ. He is not sent as an ambassador to those who are already at peace with God, but is sent to those who are out of harmony with God, to bring to them God's message. Such ambassadors are enemies, and so regarded by the country to which sent, and are in the midst of the enemy's government. The people of those countries are enemies of God and under the enemy's government, and need to be reconciled.

⁹ The Lord sends forth his anointed in the name of Christ and uses such to invite, treat with, or deal with those of the world by telling them the way by which they may be brought into harmony with God. This could not be accomplished by refraining from telling the people about the enemy and his organization.

¹⁰ In his second epistle to the Corinthians, twice in the verse mentioned (5:20, A. V.) the word "you" is found; and in both instances it is improperly used, and is an interpolation. The word "you" is once improperly used in the *Revised Version*, there also being interpolated. The proper rendering of the text is this: "We are ambassadors therefore on behalf of Christ as though God were entreating by us. We beseech on behalf of Christ, be ye reconciled to God." Paul's meaning clearly is that the anointed are ambassadors for Christ and that God uses such to treat with, invite, or deal with others who are hostile to God and to show them the way to be reconciled to God.

¹¹ God is not reconciling those who are already on his side and in his organization. He is carrying out

his purpose to reconcile those who are under the dominating influence of the enemy. The anointed of God, therefore, must of necessity be ambassadors representing God and performing the work of their embassy in the enemy's country and speaking to those of the enemy's organization and those who are held under its control. In no other way could Paul's words be properly understood in the text first above cited.

PRESENT DUTIES

¹² The Scriptural proof heretofore set forth in *The Watch Tower* shows beyond all cavil that we are now in the time called "that day". It is the day which the Lord has made and in which his anointed rejoice. The anointed of the Lord recognize that God's time has come for a separation of his own people, and that the Lord has come to his temple for that purpose; that he has brought the approved ones under the robe of righteousness and given to them the garments of salvation. Those thus approved and in the temple condition realize that there is a mortal combat on between the powers of darkness and those who love and serve God. Because thereof these faithful ones pray: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity," and give us victory.—Ps. 118:22-26.

¹³ It is in "that day" that God will have the witness given to the rulers and the peoples of the earth. To this end he and his beloved Son call for those who are willing to go; and the faithful anointed ones making up the remnant respond, "Here am I," and they are sent forth as ambassadors to perform that high duty assigned to them by the Lord. (Isa. 6:8-10) God's ambassadors in Christ are today authorized and directed to declare the vengeance of our God and to speak his message of denunciation against the enemy, and to do so while in the enemy's country. In support of this conclusion, note the words of the Prophet Ezekiel:

¹⁴ "And they [the inhabitants] shall know that I am the Lord, when I have set a fire in Egypt [Satan's world], and when all her helpers shall be destroyed. In that day shall messengers [Hebrew, ambassadors] go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt [Moses' day]; for, lo, it cometh." This scripture shows that the message of God is not one that falls softly upon the ear, but one that brings pain to those of Egypt, or the Devil's organization.

¹⁵ Through his prophet, whose words apply at the present time, God shows that it is his purpose to have members of his anointed army now on earth to remind each other of their duty at this time. The message of the Lord comes to one or more of the anointed ones and must be carried to other members of the anointed that these may be more fully advised. In this connection, mark the words of the prophet.

¹⁶ "Edom" is one of the names that God applies to Satan's organization, including the people under the control of that organization. God caused his prophet Jeremiah to write: "Concerning Edom, thus saith the Lord of hosts: . . . I will bring the calamity of Esau upon him, the time that I will visit him. . . . I have heard a rumour from the Lord [a message from Jehovah], and an ambassador is sent unto the heathen, saying, Gather ye together [members of God's earthly army scattered among the nations], and come against her [Edom, the mount of Esau, the Devil's organization], and rise up to the battle."—Jer. 49: 7, 8, 14.

¹⁷ This prophecy began to be fulfilled by the Lord's anointed in obedience to the commandments set forth in Matthew 24: 14. After coming to his temple he gathered his people together and has sent them forth with the message of the Lord. That message concerning the kingdom and the day of God's vengeance must be given to the nations as a witness just preceding the greatest trouble the world has ever known; and that message must be carried to the nations by the Lord's ambassadors. While delivering such message to the world as a witness the anointed are, in obedience to God's will, calling one another together, like Gideon's band, and encouraging one another to go forth against the enemy organization.

¹⁸ Corroborative thereof, the testimony of Obadiah is submitted. That prophet had a vision, and therein it is written: "Thus saith the Lord God concerning Edom: We have heard a rumour from the Lord, and an ambassador is sent among the heathen, [then to the anointed] Arise ye, and let us rise up against her in battle." (Obad. 1) This rumor or tidings from the Lord is just preceding the great battle of God Almighty against Satan's organization, and it is then that the Lord's ambassadors have a special work to perform. It is at the time of the assembling of Zion when Christ the Savior of the world judges the Devil's organization. And concerning that the Prophet Obadiah further says: "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."—Obad. 21.

¹⁹ It is at the same time that God gathers together the royal family that the members thereof on earth must be engaged as his ambassadors in the performance of their duties on behalf of the kingdom. Appropriate thereto the prophet says: "In that day will I raise up the tabernacle [royal lineage] of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."—Amos 9: 11, 12.

²⁰ As further proof that the work of God's ambassadors is performed in times of hostility and not in times of peace, attention is called to the words of

Joshua: "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors; . . . they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league [covenant] with us."—Josh. 9: 3-6.

²¹ The Lord Jesus spoke a parable concerning the kingdom in which he uses the word "embassy", or ambassadors, as having reference to hostile conditions. He told of his own going away to receive for himself a kingdom, and then, concerning those who were hostile to him and who declined to have him as their King, he added the following: "But his citizens hated him, and sent an embassy after him, saying, We are not willing for this man to reign over us." (Luke 19: 14, *Diaglott*) The correct word used in this text to translate "embassy" is the same as used in Luke 14: 32, but there translated "ambassage".

²² Paul did not entertain the thought that the Christian should tread lightly and speak with such soft phrase that even the enemy's organization might have no cause for offense. He had the mind of the Lord and spoke with authority. He gave instruction to the church concerning the warfare in which the members thereof must engage. He tells of the necessity for putting on the armor of God and keeping it on, and for engaging in combat; and says that while so doing every one of the anointed should pray God for his brethren. Then, asking that they pray for him, he says: "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."—Eph. 6: 19, 20.

²³ Manifestly, from his words, the Christian can not be faithful to the Lord if he fails or refuses to speak with boldness. No one who represents the Lord should be rude in his speech; neither should he assume an apologetic attitude. It is the privilege of the ambassador of the Lord to represent the King of kings, and his love and faithfulness to God and to Christ is proven by the fact that he has boldness in proclaiming the truth in the day of judgment. (1 John 4: 17, 18) Paul was a prisoner in bonds, and yet he availed himself of all opportunities to execute the embassy committed to him. Paul was an example of the flock of God that each one will do well to follow.

²⁴ In Satan's organization ambassadors are clothed with power to execute certain orders or laws. Such is not true in the Lord's organization, aside from Christ Jesus the Head of that organization. The ambassador of the Lord in his typical organization was merely entrusted with messages. After delivering the message with which the ambassador was entrusted he returned to his own country for further instruction.

The same rule applies to the Lord's anointed in his real organization, including those now on earth. The business of such is to tell the message of the kingdom, which includes the message concerning what constitutes Satan's organization and concerning God's purposes to destroy that organization. It may be helpful here to consider some of the texts in which the word "ambassador" is employed, both in the Old and in the New Testament. The Hebrew word *malach* (mal-awk) is frequently translated "angel" or "messenger"; and the same word is also at times translated "ambassador". In the following texts the Hebrew word *malach* is used and translated "ambassador", "messenger" or "angel".

²⁵ "But he rebelled against him [the king of Babylon], in sending his *ambassadors* into Egypt, that they might give him horses and much people."—Ezek. 17: 15.

²⁶ "Behold, their valiant ones shall cry without; the *ambassadors* of peace shall weep bitterly."—Isa. 33: 7.

²⁷ "Then spake Haggai, the Lord's *messenger*, in the Lord's message unto the people, saying, I am with you, saith the Lord."—Hag. 1: 13.

²⁸ "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the *messenger* [*malach*] of the Lord of hosts." (Mal. 2: 7) The name Malachi (one of the prophets) is also from the same Hebrew word, and means "ambassador of the Lord".

²⁹ "Behold, I will send my *messenger*, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the *messenger* of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3: 1) In this text the same Hebrew word is translated *messenger* as is translated *ambassador* in the other texts quoted.

³⁰ "Who is blind, but my servant? or deaf, as my *messenger* that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42: 19) This text shows the proper attitude of the Lord's ambassador to the world wherein he is situate and where he tells God's message. It shows that he is blind in this, that, as to the course of action he takes, he does not give heed to anything, nor is he influenced by anything or any creature, save the message from the Lord which he is instructed to give. His purpose is a single one, and he follows it out and is blind to everything else.

³¹ "What then shall one answer the *messengers* of the nation? That Jehovah hath founded Zion, and in her shall the afflicted of his people take refuge."—Isa. 14: 32, *R. V.*

³² "[The Lord] confirmeth the word of his servant, and performeth the counsel of his *messengers*; [he] saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." (Isa. 44: 26) This

scripture shows that the Lord backs up or supports the message which he sends forth by his ambassadors.

³³ The Hebrew word *tseer* is also used to translate the word "ambassador". The word is derived from the Hebrew verb *tsoor*, meaning to cramp, or confine, or constrain. This says that the Lord's ambassador is held or confined to the work or service which he is commissioned to do, and is constrained to do that and nothing else. The ambassador can not perform his work if he goes unwillingly or if he exercises self-will. He is under strict obligation to represent his Principal, who is the Lord, and to perform his duty faithfully. He is under the pain of duty. To draw a contrast between the unfaithful and the faithful ambassadors the proverb says: "A wicked messenger falleth into mischief: but a faithful ambassador is health."—Prov. 13: 17.

³⁴ This is well illustrated by what the clergy have done. Claiming to represent the Lord and his message, they undertake to deliver a different message. They have tried to imitate the worldly ambassadors in assuming to act in an executive capacity for the Lord. They fell into the mischievous difficulty of prohibition, mixing politics with religion, and like matters. On the contrary, the faithful ambassador is health and strength because he proclaims the true message of truth. He does not overstep his commission by trying to act in an executive capacity or to run ahead of the Lord.

³⁵ Another text bearing upon the point is: "As the cold of snow in the time of harvest [the heated season when men want ice-water], so is a faithful messenger [ambassador] to them [Jehovah and Christ] that send him: for he refresheth the soul of his masters." (Prov. 25: 13) This is in harmony with the statement of God, through his prophet, that his soul delights in his elect servant.—Isa. 42: 1; Mal. 3: 1.

³⁶ The Prophet Isaiah (18: 1, 2, 7, *R. V.*) speaks in poetic phrase concerning the Lord's anointed, in whom the Lord delights because of their faithfulness as his ambassadors. Pleased by reason of that faithfulness the prophet says: "Ah [an expression of delight and admiration], the land of the rustling of wings, which is beyond the rivers of Ethiopia." The place of the land represents a condition, and therefore pictures God's anointed in his organization. These are otherwise designated the "remnant" or the "faithful and wise servant". Such are in a condition of security, represented as being under the shadow of Jehovah's wings because in and forming a part of his organization. "The rivers of Ethiopia" represents the peoples of the commercial or selfish business part of the sin-cursed world, the course of which is marked entirely by selfishness. The truly anointed ambassadors of God's organization are beyond that condition of commercial and selfish turmoil, and are therefore beyond the rivers of Ethiopia. They are in the world,

to be sure, but form no part of it. They are separate and distinct therefrom and are the ambassadors of God in a hostile country.—Zeph. 3:10.

³⁷ Then the Prophet Isaiah continues: "That sendeth ambassadors by the sea [by the great river, *Rotherham*, margin], even in vessels of bulrushes [papyrus] upon the waters [meaning or representing the printed message of God's Word in which the remnant does traffic]." God, through his organization, sends forth these messengers or ambassadors to deliver the message of encouragement to all who have made a consecration to do God's will. To make clear that the anointed ones are to encourage the members of God's organization the prophet in another place says, "Cry aloud, . . . lift up thy voice like a trumpet," as a warning to those of God's people who have become negligent of their privileges.—Isa. 58:1.

³⁸ Returning now to Isaiah's prophecy: God says to these ambassadors: "Go, ye swift messengers, to a nation tall and smooth, to a people terrible from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide!" (Isa. 18:2, *R. V.*) These ambassadors are commanded to go swiftly and energetically because the King's business requires haste. The nation mentioned as "tall and smooth" includes all who have covenanted to do God's will and who have been brought forth as his sons. It was in 1914 that the kingdom was born, and thereafter the "servant" class was made manifest. It is the "servant" class that is polished and smooth. That conclusion is corroborated by the further statement of the Prophet Isaiah: "Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name [from the time the Lord comes to his temple]: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and he hath made me a polished shaft; in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified."—Isa. 49:1-3, *R. V.*

³⁹ From the time of the birth of the kingdom God's organization has been terrible to Satan's organization. "The Lord . . . is terrible to the kings of the earth." (Ps. 76:11,12) Since the going forth of the great river of truth from and after 1922 the condition of God's consecrated people has been that of a division, and this division has been caused by the truth; hence the prophet says, "whose land the rivers divide."

⁴⁰ The rivers mentioned as dividing God's people are not the rivers of Ethiopia, because the Lord's people are beyond Ethiopian rivers. The reference to 'the rivers dividing his people' is to those of truth and peace that flow unto the people of God. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." (Ps. 46:4) "I will extend peace to her like a river."—Isa. 66:12.

⁴¹ Then the prophet shows the time of sending forth these ambassadors and speaks of the result of their work. "In that time shall a present be brought unto Jehovah of hosts from a people tall and smooth, even from a people terrible from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide, to the place of the name of Jehovah of hosts, the mount Zion."—Isa. 18:7, *R. V.*

⁴² The present brought unto the Lord of battle is made up of the willing volunteers who joyfully go forth with the message of truth, and these strike terror to the heart of the enemy from and after the beginning of the preparation for the great battle of God Almighty. It is God's holy nation, some of whom are yet on earth, wherein a division has been made by reason of the message of truth. The remnant, or chosen nation, constitutes "the nation that meteth out and treadeth down", because these have to do with the work of the vengeance of our God. Says the prophet: "This present is brought to the place of the name of the Lord of hosts, to Mount Zion," which is the organization of 'the God of battle'.

⁴³ Beyond all question of doubt, these ambassadors of the Lord are commissioned and sent forth to perform a bold service immediately preceding the great battle of God Almighty. That being true, the servant or ambassador must not fear the enemy or his organization or fail to speak with boldness the name of Jehovah God.

⁴⁴ As Paul requested the prayers of his brethren in his behalf, even so should all the anointed pray for one another that each one may execute the commission of his ambassadorship and speak boldly as he ought to speak. His speech will not be harsh, but smooth and cutting, like the sharpness of a two-edged sword. It must be the truth that does the cutting, and the truth is the sword of the spirit.

THE SEEDS

⁴⁵ Long ago God said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) The woman mentioned in this verse is God's organization Zion. The 'seed of the woman' is Christ, which includes the remnant yet on earth. The serpent is the Devil; and his "seed" springs from his organization and is made manifest in his evil agencies on earth, of which the clergy are the most subtle, fraudulent, hypocritical and cruel. Those men claim to represent God, but do so hypocritically and in fact represent the Devil.

⁴⁶ God says he will put enmity between the two seeds, and he has done so. This he did, of course, after the two seeds are in existence. After the birth of the holy nation or kingdom, and after the coming of the Lord to his temple, the remnant of the 'seed of the woman' is made manifest. After the casting of Satan out of heaven Satan hurries to assemble his

“seed” because he knows that his time is short. Both of the ‘seeds’ are now easily discernible. It is now that the ‘seed of the serpent’, that dragon organization, with all of its wicked agencies, goes forth to make war in an attempt to destroy the remnant of God because that remnant keeps God’s commandments by declaring his name and his purposes, and because to the remnant is committed the testimony which God commanded that Christ shall give. The ambassadorship of the remnant, therefore, is performed in times of hostility. The ambassadors of the Lord should expect no quarter from the enemy. They should give none to the enemy, because there can be no fellowship of God’s anointed with those forming Satan’s organization.

⁴⁷ In his letter to the Corinthians Paul shows that the anointed are the ambassadors of the Lord; and then he shows that these execute their commission during a time of enmity and stress, and then stresses the fact that they must hold themselves entirely separate and aloof from Satan’s organization. With great emphasis he says: “What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—2 Cor. 6:15-18.

⁴⁸ Some of the elders refuse to mention publicly the Devil’s organization or the elements or associations of men composing the same. They satisfy themselves by stating God’s loving kindness in providing salvation for the people. So far, so good. But that does not fulfil their covenant.

⁴⁹ Manifestly God wants his people to go forth now and tell the nations who is the true God and what constitutes his organization, and who is the false or mimic god and what elements or associations of men make up the visible part of the Devil’s organization. It is his time to lift up a standard for the people, that they may take their stand on one side or the other.

⁵⁰ From the foregoing scriptures it is clearly to be seen that the anointed are told in plain phrase to come out from among Satan’s organization, to be separate and distinct therefrom, and to refuse to touch the unclean thing. They are told to boldly and fearlessly tell of God’s indignation against the wickedness of Satan’s organization and of his purpose to destroy it. Such course of action requires complete faith and trust in the Lord. The true ambassador of the Lord does not count even the present life as dear unto him, but counts as above all things else the approval of

Jehovah. That approval can not be had without complete allegiance and faithfulness to the Lord.

⁵¹ *The Watch Tower* must give this advice to the anointed or “servant” class, to wit: If there are among you some of the elder brethren who refuse to make mention of Satan’s organization and those who compose it, and who fail or refuse to tell of God’s purposes to destroy Satan’s organization, let them take their own course; but so far as you who are faithful are concerned, you should withdraw yourselves from them. You should neither fight nor argue with them. Go joyfully on doing what God has given you to do, and let all who are of a different mind take whatsoever course they may desire. Each one of the “servant” class must stand or fall to his own master. The Lord tells how his servant may be able to stand and receive God’s approval. Faithfulness and boldness in representing the Lord will assure approval from him.

TO COMFORT

⁵² The ambassador of the Lord is also commissioned to comfort those that mourn. This was true in God’s typical organization. (1 Chron. 19:2) Manifestly God’s purpose is that the people shall be told of his intention to soon destroy the unrighteous organization that rules the world and to set up instead thereof his own righteous government that will bring blessings to the people. The ambassadors of the Lord, therefore, are to comfort the people by showing them that Jehovah is the only true God, that he is the Most High, that he is the God of love. They must tell the people that he is the source of life and the Giver of every good and perfect gift. Of course they will be opposed in their efforts while on earth, because they are in a hostile land; but the truly anointed will delight to sing forth the praises of Jehovah, that his name may be exalted and the people blessed.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. For what purpose is Jehovah now having his message proclaimed? What responsibility attends an understanding of that message?
- ¶ 2-5. Some, though claiming full consecration to do God’s will, take what erroneous view and position as to the duty of a true Christian? What is their argument? What is the result of their conclusion? Account for their not taking a definite and active stand for Jehovah’s organization and against that of Satan.
- ¶ 6, 7. As to conditions under which ambassadors are appointed, contrast the practice of nations of the world with the procedure of nations in the time of God’s typical kingdom and in that of the apostles, and give scriptures to support your conclusion.
- ¶ 8, 9. What is indicated by Paul’s statement that “God was in Christ reconciling the world unto himself”? Explain how some of those once enemies of God have become entrusted with the word of reconciliation. Where are they sent? To whom do they minister? How? For what purpose?
- ¶ 10, 11. According to the proper rendering of 2 Corinthians 5:20, what is clearly the position and service of God’s anointed?

- ¶ 12. "That day" refers to what time? What facts are recognized by the anointed as to a present work of separation, judgment, and test?
- ¶ 13, 14. "That day" requires the giving of what additional or special message by the anointed as God's ambassadors?
- ¶ 15-18. What is God's purpose as shown in Jeremiah 49: 7, 8, 14? How has this prophecy been in course of fulfillment? How is this corroborated by Obadiah's testimony?
- ¶ 19-21. What do Amos 9: 11, 12, Joshua 9: 3-6, and Luke 19: 14 indicate as to the time when the "remnant" members of the royal family would be engaged as ambassadors on behalf of the kingdom? As to the conditions under which they would perform that service?
- ¶ 22, 23. What is the lesson we get from Paul, and from the statement of John, in regard to boldness on the part of God's ambassadors?
- ¶ 24. Compare the authority of ambassadors in Satan's organization with that of the Lord's ambassadors.
- ¶ 25-29. Show, with scriptures, that the Lord's ambassador is strictly a messenger sent to speak the message of the Lord to the people.
- ¶ 30-32. What do the Scriptures say as to the nature of the message, and the singleness of purpose, of the Lord's servant? Show whether the Lord regards the word of his servant.
- ¶ 33-35. The meaning of the Hebrew word *tsoor* sheds what light upon the position of the Lord's ambassador? Apply Proverbs 13: 17.
- ¶ 36, 37. Give the application of the prophet's words, "Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia." Who are 'the ambassadors sent by the sea'? How do they go 'in vessels upon the waters'?
- ¶ 38-40. Why does the prophet refer to these as "swift messengers"? What is the 'tall and smooth nation' to which they are sent, and how do they minister? To whom are they "terrible"? What is meant by "whose land the rivers divide"?
- ¶ 41-43. Quote and explain the scripture showing the time when these ambassadors are sent forth and the result of their work.
- ¶ 44. According to the words of Paul, to what end should the anointed pray for one another?
- ¶ 45, 46. What did God mean in his statement recorded in Genesis 3: 15? How are the two 'seeds' now manifest? Account for their being easily discernible at this time. What is the conflict now in progress, and the test now on?
- ¶ 47-50. How does Paul emphasize the position which true Christians must take, and the course of action they must pursue, in order to fulfil their covenant and have the approval of the Lord?
- ¶ 51. In case some of the elder brethren fail or refuse to engage boldly as witnesses of God's purpose to destroy Satan's organization, what is the duty and privilege of the faithful ones? How does the importance of individual responsibility come into consideration here?
- ¶ 52. Seeing that the commission of the Lord's ambassador includes 'proclaiming the day of God's vengeance' and comforting those that mourn, how will the truly anointed regard their position and enter into their privilege at this time?

THE MYSTERY OF THE KINGDOM OF GOD

[Thirty-minute radio lecture]

THE Bible declares that the kingdom of God is a mystery to all except a certain class. Speaking to his disciples, Jesus said: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." (Mark 4: 11) Ask a number of professing Christian people the question, What is meant by the kingdom of God? The indefinite and contradictory replies will clearly indicate the confusion of thought on the subject, and the truthfulness of the Scriptural declaration that it is a great mystery. Thus we are assured that outsiders are not to know about the kingdom. This great privilege is reserved only for those who study the Bible and are trying to do the things written therein. Let us note some of the conflicting opinions about the kingdom.

Many people think of the kingdom as being in some far away place called heaven, while the Bible teaches that, when established, it will reign over people living on this earth. Many others believe that the kingdom has always existed, but Jesus taught that it was a future kingdom and would be established at his second coming.

Jesus spoke of himself as a young nobleman taking a long journey into a far country to receive for himself a kingdom and to return. (Luke 19: 12) He taught his followers to pray for that kingdom to come, saying, "When ye pray, say, . . . Thy kingdom come. Thy will be done, as in heaven, so in earth." (Luke 11: 2) One of the thieves who was crucified

with Jesus had doubtless heard of the kingdom which Jesus would possess at some future time. Addressing Jesus, the thief said: "Lord, remember me when thou comest into thy kingdom"; and Jesus replied: "Verily I say unto thee today, Thou shalt be with me in paradise." (Luke 23: 42, 43) Paradise means the earth perfected and brought to a condition like the first paradise in Eden. That thief is still sleeping in the grave until Jesus shall call him forth from the tomb, as he promised that he would do when his kingdom is established on the earth. That thief will get just what he asked for, namely, life on the earth.

Still others believe that Jesus set up his kingdom at his first advent, and that he has been reigning ever since; seemingly never giving thought to the fact that if the world in its present wicked, corrupt condition were Christ's kingdom, then it could not be worse if Christ were *not* reigning.

Others, basing their belief on a mistranslation, believe that when Jesus spoke of the kingdom of God, he meant a kingdom within the heart of each individual. Judged by the reports in the daily papers and the conduct of nearly every member of the race, it would seem impossible even to imagine that Jesus has been reigning in the hearts of any human being. The wilfulness, the boastfulness, the pride, the cruelty and the wickedness of even the best of earth's people are entirely foreign to the humble, meek, loving, kindly, helpful, merciful and sympathetic spirit of our Lord Jesus.

This mistranslation is found in Luke 17: 20, 21, and

reads: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with outward show: neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you." Surely Jesus did not mean that the kingdom of God was within those hypocritical Pharisees. What did he mean, then? The answer is that the phrase "within you", when properly translated, means "among you", or "in your midst". Jesus really refused to answer their question, because their hearts were in a wrong condition, and so he reproved them by saying: When the kingdom is set up there will be no outward show or demonstration; no noise or confusion; no blare of trumpets nor wreck of earth. But the kingdom will be set up silently; it will come upon you like a thief in the night; you will not be watching, and will not be aware of the fact until you discern that it is already set up; you will discover that *it is in your midst*. In other words, Jesus said to those wicked Pharisees: 'You will not know when the kingdom is set up until it is already in operation, among you; in your midst,' not "within you".

Nobody will know about it except those people who are honest, faithful students of God's Word; those who are searching the Scriptures and watching for the signs of his presence. Speaking of this faithful class, Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:4.

The purpose of this lecture is to prove the following three points:

(1) That the kingdom of God means God's government, rulership or authority, which is to be reestablished over the earth.

(2) That the king who is to reestablish God's government on the earth is the Lord Jesus, and that he will have associated with him 144,000 others, chosen out of the human family since the first advent of Jesus. Together, these will be the rulers of earth for a thousand years, and will be invisible to mankind just as Satan is the invisible ruler of earth now and has been in the past.

(3) That the work of that kingdom will be to awaken all who are in the graves, and give them, together with those who will be living at that time, both knowledge and ability to win everlasting life on earth; and that during this thousand years of education and uplift the Devil is to be bound so that he can not hinder the work.

Going back to Eden, we observe that God established his government, his authority on the earth at that time, in the person of father Adam, to whom God said: 'Multiply and increase and fill the earth, and have dominion over the earth, and over the fowl, fish and beasts.'

Adam was God's representative exercising God's

dominion over the earth. That dominion consisted of the privilege and power of procreation and filling the earth with a race of human beings. More than that, it consisted in the perfect and complete control of all the fish, the birds and the animal creation. This was God's government, God's dominion, God's authority reposed in the hands of Adam.

Then there was another feature of God's government which was closely related to the dominion given to Adam. God had created a beautiful, intelligent being on the spirit plane, called Lucifer. God placed Lucifer over the man as a guardian, a guardian angel, if you please, to protect the man from unseen dangers, just as, we are told, 'the angel of the Lord encamps round about those who love the Lord' and are trying to do his will at the present time.

This was God's kingdom on earth. This kingdom was disrupted and overthrown by a traitor. That traitor was Lucifer. Observing the beautiful harmony and cooperation existing in God's earthly kingdom, and foreseeing that a time would come when the earth would be entirely subdued and be beautiful beyond comprehension, and foreseeing also that eventually Adam's posterity would fill the earth, living in happiness, contentment and peace, with no trace of sin or sorrow, Lucifer's heart was filled with envy toward God, and with an insatiable ambition to have an earthly kingdom of his own, just like God's. This ambition is brought to our attention in Isaiah 14:13, 14, where Lucifer is represented as saying, "I will exalt my throne above the stars of God: . . . I will be like the most High."

With this wicked and traitorous thought in mind, Lucifer plotted to alienate the affections of Adam and to lead him into disloyalty to God, knowing full well that God would cast him off. Lucifer's treachery went farther than this. He planned to deceive Adam through his wife. To do this he must deceive the woman into believing that God was an enemy and that Lucifer was her real friend. To this end he lied to the woman. After God had told Adam that he would surely die if he ate of the forbidden fruit, Lucifer said to Eve: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:4, 5.

Jesus branded these words of Lucifer as a lie. (John 8:44) Lucifer, however, succeeded in his wicked designs. Eve was deceived. She concluded that Lucifer was her friend and that God was a liar, and therefore her enemy. She ate of the forbidden fruit and tempted Adam to do the same.

God condemned them both, and drove them out of their beautiful paradise home. Under this condemnation of death their children were born and through the law of heredity inherited the same condemnation, and passed it on to their posterity. Thus the entire

race came under the condemnation of sin and death, and the beautiful, sinless and harmonious kingdom of God was overthrown and defiled. It came to an end, and the traitor, who overthrew God's earthly government was thereafter called Serpent, Dragon, Satan and Devil. Since that time he has been God's enemy and man's enemy, and the Bible tells us that eventually he will be cast into the lake of fire and completely destroyed.—Rev. 20:10; Matt. 25:41.

A little later Satan led some of the angels into sin, and finally succeeded in his ambitious design to have a kingdom of his own just like God's. It was like God's kingdom in the sense that while God's kingdom is but *one* kingdom, nevertheless it operates both in heaven and in earth, that is, among angels as well as among men. Just so Satan succeeded in seducing some of the angels and leading them into sin, and thereafter his kingdom has operated both in heaven and in earth. In Matthew 25:41 Jesus mentions "the devil and his angels", and it was Jesus also who said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:44) These wicked angels, and all selfish, cruel, wicked and ambitious men, who care nothing for their fellow men except to deceive, oppress and exploit them in order that they may profit thereby, constitute Satan's kingdom.

These men have always been Satan's tools in carrying out Satan's wicked schemes. They have been his representatives in the earth. Jesus addressed the religious hypocrites in his day, saying, "Ye are of your father the devil, and the lusts of your father ye will do." Paul said that Satan is the god of this world; and John said that "the whole world lieth in the wicked one".

Over and over again the Scriptures declare that it is God's purpose to overthrow and destroy the Devil's kingdom and to reestablish God's kingdom on the earth. When thus reestablished, instead of one man representing God on the earth, there will be an earth full of sinless men and women, each one enjoying everlasting life, and exercising the former dominion over the fish, birds and beasts.

God has appointed a thousand years for the purpose of reestablishing his government on earth. He has also appointed his son, our Lord Jesus Christ, to do the work; hence that thousand-year period is called "the day of Christ". It is also called "the kingdom of Christ", and the "judgment day".

Very few people have realized that God's kingdom will operate on earth as well as in heaven. This fact is clearly stated in Ephesians 1:10, as follows: "In the dispensation of the fulness of times he might gather together [reunite] in one *all things* in Christ, both which are in heaven and which are on earth." When all things are thus reunited under Christ, there will be no wicked angels in heaven, and there will be an earth full of perfect, sinless and obedient men and

women. This is a part of the "mystery of the kingdom of God". But there is still another feature of God's kingdom which has been a mystery in the past; and only in recent years has it come to be understood.

It is this: When Jesus begins the work of reconstruction, he will have associated with him 144,000 other spirit beings, who were once men and women on this earth, but who made with the Lord a covenant by sacrifice and faithfully carried out that covenant even unto death. These are the overcomers of this Christian era who have followed in Jesus' footsteps; they have suffered with Christ; they have been persecuted for righteousness' sake, yet they counted all these things joy for the reward that was set before them. These will come up in the first resurrection and will reign with Christ during the thousand years. The selection of this class began on the day of Pentecost, fifty days after Jesus' resurrection, and is not completed yet. These are called 'the bride of the Lamb'; they are also called "a little flock"; and again, "the church, which is his body." These, reigning with Christ Jesus, will be invisible to men.

The Scriptures call attention to the fact that those faithful men and women who lived before Christ's time will be representatives of the kingdom upon earth. They will be seen by men. In the eleventh chapter of Hebrews these faithful ones are mentioned by name. Among them are Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Gideon, Barak, Samuel and the prophets. John the Baptist was the very last one of this class. These will come up in the resurrection as men, right here on this earth, and will be God's representatives among men.

Thus seen, the kingdom of Christ, the thousand-year government which is to do the work of reconstruction, will be administered upon earth by visible representatives of the King, Christ Jesus. All the faithful men and women who died *before* Jesus died will be raised from the dead. As princes in all the earth, they will cooperate in the work of resurrecting the dead, writing God's law in the hearts of men, and filling the earth with a happy, contented race. They will work under the supervision of Christ Jesus and his faithful followers, who together shall reign as kings and priests, invisible to men.

When this kingdom is established, all the wicked and sinful race will come forth from the tomb, over twenty thousand millions of them, to be blessed under that new government, blessed with an accurate knowledge of what God requires of them, and with an opportunity to win everlasting life, liberty, peace and happiness on the earth.

Those of earth who have been faithful followers of Jesus will, according to his promise, share with him in the glory and the service of that kingdom. These, associated with Jesus in heaven as divine beings, will be

invisible to humanity. Only such, however, will be among the kings and priests in heaven. Even John the Baptist will not be in heaven, for the reason that he died *before* Jesus did, and the heavenly way was not opened until Jesus had died. Jesus himself said that John would not be in heaven. His words are: "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) If the least one in heaven is greater than John, then, of course, John will not be there.

Nearly all Christian people have thought that God has been trying to convert the world during this Christian era, and have raised immense sums of money and sent out missionaries and evangelists to help the Lord do the work. But how wretchedly they have failed. Why the failure? The answer is, that the work of converting the world has been reserved to be accomplished by the kingdom of God.

The fact that God was preparing a kingdom class throughout the ages past was overlooked by them for the reason that they had a way of their own for doing this work and considered their own plans better and wiser than God's, and persisted in doing the work in their own way.

Over and over the Bible speaks of this mystery which has been hidden from other ages and men. Our text calls it the mystery of the kingdom of God. One feature of the mystery is that the kingdom is a thou-

sand years long; another feature is that it is to reign over the earth and bless all the human family, both living and dead; another feature is that ever since the resurrection of Jesus, God has been selecting the kingdom class, which consists of Jesus the head and 144,000 saints; and still another feature is that this kingdom class will be the ones authorized and empowered to convert the world during the thousand-year reign of Christ, and that the world can not be converted in any other way, nor prior to that time.

Speaking to his disciples, who were to be members of the kingdom class, Jesus said that 'unto them it was given to know the mystery of the kingdom of God, but to outsiders it was not given'. No others are to know until the kingdom class is completed and the kingdom work is begun, and then it will be too late to become a member of the kingdom class. All the wise virgins will have entered in and the door will be shut.

When the kingdom work is completed, at the end of the thousand years, and when the world is converted, the race will be turned over to God; and Satan will be loosed for a little season, for a final testing of all the millions of people who will then be living on the earth. Under this test some will prove unfaithful and disloyal, and such, together with Satan, will be cast into the "lake of fire", which means their everlasting destruction; and from that time to all eternity God's kingdom will work together for the everlasting blessing of all his creatures, and God's will shall be done on the earth as it is done in heaven.

THE SIN THAT WILL NEVER BE FORGIVEN

[Thirty-minute radio lecture]

THE most precious possession of any intelligent creature is life. Life is a blessing, a favor bestowed by Jehovah God, who is the creator of all life. It is a blessing, even if it lasts but a few minutes, or a few days or a few years. It is God's *best* gift to his creatures. To have *everlasting* life is a most wonderful blessing; and to have it, and in addition thereto, to have perfect liberty, perfect peace, perfect happiness and perfect health, makes of it a priceless possession.

God created the human race with this end in view, and has made it possible for them to have everlasting life, together with liberty, peace, health and happiness, on condition that they shall obey God's law, which Jesus summed up in these words: 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself.' Surely this is but a reasonable and just requirement.

Moreover God *desires* that every person shall live. To this end he has made certain rules or laws, which, if obeyed, will confer everlasting life. Eventually all intelligent creatures are to be acquainted with these

laws, and all who come into harmony with the same will receive in return the grandest gift God has to bestow, namely, liberty, peace, happiness, health, and everlasting life, in all their fulness and perfection. If these things are God's best gift to man, then it follows that the greatest loss that any man can possibly sustain is the loss of these blessings without any possibility of recovery, that is, to die like a dog, and to remain for ever dead.

Jehovah pleaded with Israel in these words: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11.

And again, in Deuteronomy 30:19 we read: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." This last text discloses the fact that God desires man to choose life. This means that he has given to mankind something that differentiates

him from the brute creation, namely, free moral agency, and requires that if man would have life, he must deliberately and from choice accept the terms upon which God gives life, that is, that mankind shall obey willingly and not from coercion.

This explains why God will not give life to any one except he first stand some tests of loyalty and devotion, and prove that he would appreciate life, and love God and his fellow men. In other words, every man must pass a trial for life. This explains why Adam was placed on trial in Eden.

There is just one thing that will separate man from the life which God has given him, namely, sin. Sin is the violation of God's law; and every violation proves that the violator is unworthy of the great gift of life, for it proves that he does not love God supremely, nor his neighbor as himself. The only penalty that God ever placed upon anybody for violating his law, is death, or in other words, the utter loss of the life which God gave the individual, together with all its accompanying blessings.

God told Adam that if he sinned he would surely die; that he would return to the dust as he was before creation; and when he sinned God separated him from the life-sustaining fruits and nuts and vegetables which grew spontaneously in the Garden of Eden, and left him alone to die. He succeeded in eking out an existence for 930 years, and finally died: returned to the dust as he was. He had lost everything that God had given him: his beautiful home and environment, his life and his right to live.

God's law, 'Obey and live; sin and die,' was a just law, and therefore could not be revoked. Jehovah God was the judge, and pronounced the penalty, saying, "Thou shalt surely die." Adam's children, yet unborn, inherited his condemnation, and came under the same death curse, and so it is written: "In Adam all die." Adam was fully aware that the penalty for his sin would be death, and from this standpoint his sin was wilful, and nothing could be said in extenuation of it. But Adam lacked a knowledge of the full consequences of his sin. He did not know that it involved all his race. He could not see all the disease, all the crime, wars, pestilences, famines and deaths that would come upon the 20,000,000,000 of his posterity as a result of his one sin. He lacked an experience with evil in any of its forms.

From this standpoint, something can be said in extenuation of his sin. And surely his unborn children were not to blame for it.

In view of these facts, the love of God provided a way to exact the full penalty for Adam's sin, thus satisfying the demands of justice, and at the same time redeeming the sinner and setting him free from the consequences. This way was by providing a substitute for Adam, who would take his place in death and thus satisfy the decree of justice.

That substitute was Jesus; and it is written that when Jesus died voluntarily on the cross, Jehovah "laid on him the iniquity of us all". When John the Baptist recognized Jesus as the Messiah, he pointed to him and said: "Behold the Lamb of God, which taketh away the sin of the world."

What is this sin of the world? It is the one sin of Adam, and, in addition thereto, all the sins of the fallen race which are traceable to weakness inherited from Adam. The proof of this statement is found in Romans 5:15. "For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Having provided a substitute and settled the account which justice held against the race, Jehovah was at liberty to forgive the sinner, and to deliver him from the consequences of that sin. This is just what the Bible points out that God intends to do. This is why the Bible tells us of a time when there shall be no more death, no more tears, no more sighing or crying. This is why the Bible tells us that all that are in the graves shall hear the voice of the Son of man and come forth to a new start for life, a trial for life, but with some advantages that Adam did not have.

What will be those advantages? Mankind will have a complete knowledge of what the penalty for sin is; a knowledge gained by an experience with sin and death; a knowledge which Adam did not have. Armed with this knowledge, all past sins forgiven, and mercy extended to them through Christ, for a thousand years the work of restoration shall go on, until every member of the race will get back all that Adam lost for him.

The point to be noted is that the sin of Adam which involved all his posterity is forgivable, and will be forgiven. Those who claim that at death the wicked go to eternal torment, deny that these sins are forgivable.

In Jeremiah 31:31-34 we read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, . . . I will put my law in their inward parts, and write it in their hearts; and . . . they shall all know me, from the least of them unto the greatest of them, . . . for I will forgive their iniquity, and I will remember their sin no more."

Speaking of the redemption that is in Christ Jesus, the Apostle Paul says: "Whom God hath set forth . . . for the remission of sins that are past, through the forbearance of God." (Rom. 3:25) It is because these sins are forgiven that there is to be a resurrection of both the just and the unjust (Acts 24:15); and Jesus said, "All that are in the graves . . . shall come forth; they that have done good, . . . and they that have done evil."—John 5:28, 29.

Speaking of these inherited sins that are forgiven as a result of the death of Jesus, the Prophet Ezekiel

says: "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2) Father Adam ate the sour grape of sin, and his children inherited sinful propensities.

Now notice what Jeremiah says of this Adamic condemnation. "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29,30) In plain language, this means that the time will come when the law of heredity shall not prevail, but when every man, if he sins, will be said to eat the sour grape himself, and shall die for his own sin, and not for some sin inherited from his fathers. This text also means a full and complete deliverance from the consequences of Adam's sin.

When a person comes to a knowledge that Jesus Christ tasted death for him; that Jehovah laid all his past sins on Jesus, and that through the death of Jesus eternal life is a possibility, that person should be grateful, and should show his gratitude by devoting his life to the service of the Lord. To fail to do this is ingratitude, lack of appreciation. When one comes to this knowledge his responsibility before God begins. He must now decide how he will use this knowledge. There is no way of escaping this responsibility. He is bound by common gratitude to show his appreciation, and nothing less than a desire to devote his life to the service of One who so loved him as to give his Son to die for him will be accepted as an evidence of gratitude.

When one comes to a knowledge of the fact that God has provided a way for the forgiveness of his sins, on the basis of Jesus' death, and has a proper gratitude in his heart, he instinctively exclaims as did the Prophet David, "O Lord, open thou my lips; and my mouth shall shew forth thy praise." (Ps. 51:15) This would be sincere gratitude. With such a one the Lord is pleased, and will forgive his sins and receive him into divine favor, and give him an opportunity to win life; in other words, God will place him on trial for life. Such an opportunity would be his first individual trial, for the reason that he was born under the Adamic condemnation, for which he was not to blame. The death of Jesus was for the very purpose of lifting the Adamic condemnation, so that the individual could have an opportunity to choose life or death.

After coming to this knowledge, and having his sins forgiven, and having been received into divine favor, this individual could commit sin again and lose his standing with God, lose divine favor, and lose life again. In the Scriptures this is called second death. The Adamic death is the death which Adam brought upon the entire race. It is an inherited death for everybody except Adam. The second death is the

death which the individual would bring upon himself after having been brought to a knowledge of the truth regarding God's love and Jesus' sacrifice. Wilful rejection of these would result in the second death of the individual. One might wilfully refuse to accept the terms, and go into the second death; or he might accept the terms, and later repudiate his contract and go into the second death.

One who dies the second death will die for his own individual sin. He will not inherit the condemnation from another, nor will he transmit the condemnation to another by heredity. In proof of this we read in Jeremiah 31:29,30: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge."

Also, Ezekiel 18:20: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Again, in Hebrews 10:26 we read: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." This means that another sacrifice would be necessary to cancel the wilful sin, and that the Lord will not provide a second one. The next verse tells us the portion of such a wilful sinner. It reads: "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Ah yes! Such wilful persons will be regarded as God's adversaries, and will share the same destruction as the great adversary, the Devil, who, we are told, shall be 'cast into the lake of fire and brimstone, which is the second death'.—Rev. 20:10.

These texts mean that these wilful ones have sinned against light, against the truth, against knowledge, or as other texts put it, against the holy spirit of God. Their sin consists of a premeditated, deliberate and wilful rejection of the sacrifice of Jesus: a wilful refusal to accept the mercy and favor of God. They thus prove themselves unworthy of life.

On the other hand, God has done everything possible to save them, except one thing, and he will not do that thing, namely, coerce their wills. He wants the service and love of those whose hearts respond in gratitude and appreciation for the great love shown them, the service of those who delight to do his will.

This sin of wilfulness might manifest itself in open defiance of God's law, in outward rebellion against what is clearly seen to be the divine will; or it might manifest itself in silent indifference or persistent carelessness or neglect in showing forth the praises of him who hath brought us out of darkness into his

marvelous light. And again, it might manifest itself in smooth words and fair speeches, outward professions of loyalty and obedience to God, which might deceive the hearts of the unwary and unsuspecting, while God, who alone can read the heart, might see that the individual is at heart really a hypocrite and entirely unworthy of life.

Yielding to the inherited or acquired weaknesses of the flesh is not the sin unto death, and yet the Devil has led everybody to believe that lying, stealing, swearing, committing adultery, getting drunk or losing one's temper, or any other of the long list of fleshly weaknesses, constitutes sin unto death. But, on the contrary, all these things are forgivable. This explains why David could be called a man after God's own heart. His heart was loyal, but his flesh was weak.

When one comes to an understanding of the truth of God's plan, God's Word and his love, his responsibility begins. If he refuses to accept or obey God's law, and continues to revile the same, or make light of it, or rebel against it, and persists in doing these until it becomes a settled course with him, until his heart becomes hardened and his conscience becomes seared, there will come a time when the Lord will cast him off; when his case will be hopeless; when he will adopt a course of misrepresenting God, perverting the truth, denying the need of the death of Jesus, and following, in general, a course of wilfulness; and when such a one dies, it will be the second death for him, because he has committed the sin unto death, the sin that will never be forgiven, neither in this world nor in that which is to come.

During the thousand-year reign of Christ, when all the race have been awakened from the sleep of death, they will be brought to an accurate knowledge of the truth, and then they can commit the sin of rebellion, of wilfulness, and all such will go into the second death. All those who get the truth in this life, and sin wilfully against it, will die the second death. Those who, after having been raised from the dead, get the truth and sin wilfully, will also go into the second death.

Now let us see what the Scriptures have to say about this subject.

In Matthew 12: 31, 32 (*Diaglott*) we read: "Though every other sin and blasphemy will be forgiven to men, yet the blasphemy of the spirit will not be forgiven. For whoever may speak a word against the Son of man, it will be forgiven him; but he who may speak against the holy spirit, it will in no wise be forgiven him, neither in this nor in the coming age." The Pharisees had just accused Jesus of casting out devils by the prince of devils, and Jesus uttered these words against them, as a reproof. In other words, Jesus said to them: 'It is so apparent that this is a good work, and done by divine power, that there is

no excuse for your charge. It is manifestly a wilful and a malicious one, and made with evil intent; therefore it is a sin against the holy spirit, and can not be forgiven.' The sin had its origin in an evil, ungrateful, wicked and rebellious heart. It could not be attributed to any inherited weakness. They were willing to malign Jesus; willing to swear to lies to kill him, and finally succeeded in their wicked designs.

Applying the lesson, then, we see that when any one comes in contact with the truth as did those Pharisees, and then tries to kill or persecute those individuals who tell the truth, he is sinning against the holy spirit, sinning wilfully, with wicked heart and intention. He can not plead ignorance before the judgment bar of God. Such a sin, springing from a wicked, wilful, rebellious and selfish heart, places one in danger of the second death. The Apostle John refers to it in 1 John 5:16, 17. He says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. . . . and there is a sin not unto death."

Again, in 2 Timothy 3:2-8, the apostle mentions this same class of malicious blasphemers, saying that they are "ever learning, and never able to come to the knowledge of the truth. . . . so do these also resist the truth: men of corrupt minds, reprobate concerning the faith". And in 2 Thessalonians 2:10 we read: "They receive not the love of the truth, that they might be saved." All these texts speak of a class who refuse to investigate and refuse to accept the truth.

Another class who sin wilfully, and go into the second death, are some who do accept the truth, and later repudiate it because their hearts become selfish and evil. Paul refers to these. He says: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6) Note that it is impossible to renew such unto repentance. These are subjects of the second death. Their sin can not be forgiven. They have received the grace of God in vain.

Thus seen, the sin that will never be forgiven is a wilful repudiation of the love of God, of the truth of God, of the grace of God, when one comes in contact with it, or a repudiation of it after having accepted it. This is the blasphemy of the holy spirit, and Jesus himself said: 'All manner of sin shall be forgiven the children of men, but the blasphemy of the holy spirit will not be forgiven, neither in this age nor in the age to come.'

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Middletown, Del.Sept.	2	Emporia, Va.Sept.	19
Chestertown, Md.	3	Petersburg, Va.	20
Georgetown, Del.	4, 5	Richmond, Va.	22
Chincoteague, Va.	6, 8	Apple Grove, Va.	23
Exmore, Va.	9, 10	Ruther Glen, Va.	24
Newport News, Va.	11, 12	Fredericksburg, Va.	25
Norfolk, Va.	13, 15	Charlottesville, Va.	26, 27
Suffolk, Va.	16, 17	Lynchburg, Va.	29
Lawrenceville, Va.	18	Republican Grove, Va.	30

C. W. CUTFORTH

Matsqui, B. C.Sept.	5, 6	Camrose, Alta.Sept.	20, 21
Chilliwack, B. C.	7, 8	Edmonton, Alta.	22
Kamloops, B. C.	9, 10	Calmar, Alta.	23, 25
Illecillewaet, B. C.	12	Buford, Alta.	24
Calgary, Alta.	14, 15	Leduc, Alta.	26
Swallow, Alta.	16	Wetaskwin, Alta.	27
Coronation, Alta.	18, 19	Edmonton, Alta.	28, 29

G. H. DRAPER

Waynesburg, Pa. Sept. 29-Oct. 1	Oakland, Md.Oct.	17-19
Rices Landing, Pa. Oct. 3-5	Cumberland, Md.	20-22
Leckrone, Pa.	Hagerstown, Md.	24-26
Uniontown, Pa.	York, Pa.	27, 28
Lonaconing, Md.	Philadelphia, Pa. Oct. 31-Nov. 3	

M. L. HERR

Nashua, N. H.Sept.	26-28	Lewiston, Me.Oct.	17-19
Manchester, N. H. Sept. 29-Oct. 1		Hallowell, Me.	20-22
Sanford, Me.Oct.	3-5	Pittsfield, Me.	24, 25
Springvale, Me.	6-8	Abbott, Me.	26, 27
Portland, Me.	10-12	Bangor, Me.	28, 29
Yarmouth, Me.	13-15	Philadelphia, Pa. Oct. 31-Nov. 3	

W. M. HERSEE

Kamloops, B. C.Sept.	1	Nelson, B. C.Sept.	14, 15
Vernon, B. C.	2, 3	Passmore, B. C.	17
Grindrod, B. C.	5	Cranbrook, B. C.	19, 20
Penticton, B. C.	7, 8	Ferne, B. C.	22, 23
Rock Creek, B. C.	9, 10	Coleman, Alta.	25
Grand Forks, B. C.	10, 11	McLeod, Alta.	26, 27
Trail, B. C.	12, 13	Lethbridge, Alta.	28, 29

DWIGHT KENYON

Phoenix, Ariz.Oct.	1-6	San Diego, Calif.Oct.	17-20
Yuma, Ariz.	8-10	Oceanside, Calif.	22-24
El Centro, Calif.	12-14	Los Angeles, Calif.	26-31

A. H. MACMILLAN

Marietta, OhioSept.	8	Cincinnati, OhioSept.	19
Huntington, W. Va.	9, 10	Knoxville, Tenn.	21, 22
Charleston, W. Va.	11, 12	Chattanooga, Tenn.	23, 24
Ashland, Ky.	13	Nashville, Tenn.	25, 26
Portsmouth, Ohio	15	Memphis, Tenn.	28, 29
Dayton, Ohio	17, 18	Little Rock, Ark.	30

H. S. MURRAY

Saginaw, Mich.Sept.	22-24	Watertown, N. Y.Oct.	13-15
Flint, Mich.	26-28	Gloversville, N. Y.	17-19
Syracuse, N. Y. Sept. 29-Oct. 1		Johnstown, N. Y.	20-22
Cortland, N. Y.Oct.	3-5	Glens Falls, N. Y.	24-26
Rome, N. Y.	6-8	Ticonderoga, N. Y.	27-29
Utica, N. Y.	10-12	Philadelphia, Pa. Oct. 31-Nov. 3	

E. D. ORRELL

New York, N. Y. Sept. 24-Oct. 27	Philadelphia, Pa. Oct. 28-Nov. 3
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J. C. RAINBOW

Berlin, N. D.Sept. 29-Oct. 1	Bay City, Mich.Oct.	17-19
Vulcan, Mich.Oct.	Port Huron, Mich.	20-22
Marquette, Mich.	Monessen, Pa.	24-26
Manistee, Mich.	Brownsville, Pa.	27-29
Midland, Mich.	Philadelphia, Pa. Oct. 31-Nov. 3	

E. B. SHEFFIELD

Brave, Pa.Sept.	22-24	McClure, Pa.Oct.	13-15
Connellsville, Pa.	26-28	Harrisburg, Pa.	17-19
Johnstown, Pa. Sept. 29-Oct. 1		Norristown, Pa.	20-22
Altoona, Pa.Oct.	3-5	Lansdale, Pa.	24-26
Alexandria, Pa.	6-8	Chester Springs, Pa.	27-29
Lewistown, Pa.	10-12	Philadelphia, Pa. Oct. 31-Nov. 3	

H. L. STEWART

Truro, N. S.Sept.	1, 2	Margaretsville, N. S. Sept.	18, 19
Stellarton, N. S.	3, 4	Deep Brook, N. S.	20
Sydney, N. S.	6-8	St. John, N. B.	21, 22
Glace Bay, N. S.	9, 10	Fredericton, N. B.	23, 24
Truro, N. S.	12	Woodstock, N. B.	25, 26
Halifax, N. S.	13-15	Sherbrooke, Que.	28
Kentville, N. S.	16, 17	Montreal, Que.	29, 30

W. J. THORN

Kittanning, Pa. Sept. 29-Oct. 1	Pottsville, Pa.Oct.	17-19
McGees Mills, Pa.Oct.	Hazleton, Pa.	20-22
Sunbury, Pa.	Wilkes-Barre, Pa.	24-26
Shamokin, Pa.	Scranton, Pa.	27-29
Mahanoy City, Pa.	Philadelphia, Pa. Oct. 31-Nov. 3	

S. H. TOUTJIAN

Vineland, N. J. Sept. 29-Oct. 1	Linfield, N. J.Oct.	17-19
Bridgeton, N. J.Oct.	Pottstown, Pa.	20-22
Atlantic City, N. J.	Bangor, Pa.	24-26
Lakewood, N. J.	Kunkletown, Pa.	27-29
Camden, N. J.	Philadelphia, Pa. Oct. 31-Nov. 3	

J. C. WATT

Brockton, Mass.Oct.	3-5	Byfield, Mass.Oct.	20, 21
Quincy, Mass.	6-8	Lawrence, Mass.	22, 23
Waltham, Mass.	10-12	Lowell, Mass.	24-26
Lynn, Mass.	13-15	Leominster, Mass.	27-29
Beverly, Mass.	17-19	Philadelphia, Pa. Oct. 31-Nov. 3	

VACATION AND SERVICE WEEKS

While it would be desirable to have vacations and service weeks the same all over the earth, if that were best, because of climatic conditions in some parts of the earth the local managers are authorized to fix these periods at the most opportune time for the brethren. In India the vacation will be from December 22 to January 5.