



The WATCHTOWER

A PRESENTATION
OF GOD'S KINGDOM

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXVI

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD."—Isa. 43:12

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

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

THAT THE OLD WORLD ended in A.D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"STRANGER'S RIGHT" TESTIMONY PERIOD

August is the month of the "Stranger's Right" Testimony Period. During this month all lovers of right and truth will be diligent to accord to the "stranger" class the right to hear the Word of God and to have help in understanding it, by bringing to them the Kingdom message. They will specialize on the combination of the book *"The Kingdom Is at Hand"* and the booklet released for this period, *The "Commander to the Peoples"*, offering this on a contribution of 25c. Many of our *Watchtower* readers may view themselves as "strangers" and yet want to join in taking part in the spread of this wonderful message. Let such be informed that it is their God-given right to have a part therein. So let all such write us for information, and we will link them up with a group of veteran publishers active in the work for companionship. As a finishing touch to your efforts during August, please submit us a report of what you do.

"WATCHTOWER" STUDIES

Week of September 16: "Life-giving Acquittal During This World,"
¶ 1-17 inclusive, *The Watchtower* August 15, 1945.

Week of September 23: "Life-giving Acquittal During This World,"
¶ 18-34 inclusive, *The Watchtower* August 15, 1945.

Week of September 30: "Justification in the New World,"
¶ 1-18 inclusive, *The Watchtower* August 15, 1945.

ITS MISSION

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

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

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"THEOCRATIC AID TO KINGDOM PUBLISHERS"

The proper purpose of gaining any knowledge at all of the truths about God's kingdom should be to pass the benefit that we ourselves gain therefrom along to others. Hence all *Watchtower* readers deserve notice of this new 384-page book, *Theocratic Aid to Kingdom Publishers*. Whether for private study and instruction, or for study in classes at Kingdom Halls, or for use as a ready-reference handbook to be carried with us as a companion when we engage in proclaiming the Kingdom message afield, all *Watchtower* readers will find good use for a copy of *Theocratic Aid to Kingdom Publishers*. Besides two introductory chapters calling attention to the reason for the book and outlining its efficient usage in classroom study, this *Aid* sets out 90 lessons, accompanied by Review questions. These instruct us on how to get information direct from the Bible and from Bible helps, how to formulate such gathered information for presenting it to audiences of one or more, under varied conditions and circumstances, how to meet and overcome the arguments of opposers, how to avoid the confusion of religions; in short, how to be a confident, well-equipped and effective publisher of God's kingdom. It is a real aid to this end, and, being Theocratic, is non-religious. The book is bound in brown cloth, with gold-stamped title and cover-embossing, and is indexed. The edition and its circulation being limited, it is supplied on a contribution of 50c a copy, mailed to you postpaid. Servants of companies or of groups should combine orders to allow for shipment to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

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LIFE-GIVING ACQUITTAL DURING THIS WORLD

"Well then, just as the result of a single transgression is condemnation for all mankind, so also the result of a single deed of righteousness is a life-giving acquittal for all mankind."—Rom. 5:18, Weymouth.

JEHOVAH God has promised a new world, in which all creatures that live will be absolutely just. Men who choose to believe his promises are greatly encouraged by looking ahead to that righteous world to come. We today do not have to look so far ahead as the sacred writer did, who wrote for our benefit these words: "But we look for new heavens and a new earth according to his promises, in which justice dwelleth." (2 Pet. 3:13, *Douay Version*) The heavens are higher than the earth; and the "new heavens" will rule the righteous new world. The Creator thereof has seen to it that those ruling powers shall be just and righteous. This is the first requirement in order for perfect justice and righteousness to prevail all over this earth. None shall gain life eternal on this earth who will not measure up to God's perfect standard of righteousness. By means of the present or future human governments set up by men it would be impossible to lift mankind up to such a high standard; but by Jehovah's righteous "new heavens" it will be possible to do so. Men of good-will now on earth may take courage, therefore, and may fix their hopes upon the promised "new heavens", namely, the kingdom of Jehovah God by his King Christ Jesus.

* God's way of building up the "new heavens" and filling this earth with just inhabitants, all engaged in doing righteousness in its perfection, includes His gracious action known as "justification". This subject has been under discussion in the last two previous issues of *The Watchtower*, the reading of which will aid you in the quicker understanding and fuller appreciation of this article. Till now we have dwelt mainly upon the "justification of life" which is granted to the Christian "church of God", which justification is by crediting righteousness to them. Now we propose to bring this study of justification or "life-giving acquittal" to a climax by showing how human creatures not members of the church of God may gain justification with God and the eternal good it means to them.

1. What has Jehovah God promised for the near future? and how will men gain eternal life then on this earth?
2. The producing of the righteous new world includes what gracious

* The particular writer who gives us most information upon the subject is the one known as "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God", to quote his own words at Romans 1:1. In this letter to the congregation of Christians at Rome he develops the argument to show that all the world is guilty before God, not excepting even the Jewish religionists of the world. (Rom. 3:19) All attempts of sincere Jews to develop perfect righteousness in themselves and thus justify themselves before God ended up in failure and left them still in their undone natural condition and in need of an effective atoning sacrifice for their sinful and condemned condition before God. The attempt of leading Jewish religionists to justify themselves with God and thus put in claims for his special favor was illustrated by Jesus Christ in a parable concerning a self-righteous Pharisee and a commonly despised Jewish publican or tax-gatherer. At Luke 18:9-14 we read:

* "To some who were confident of their own uprightness, and thought nothing of others, he used this illustration: 'Two men went up to the Temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and uttered this prayer to himself: "O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax-collector. I fast two days in the week; I pay tithes on everything I get." But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said, "O God, have mercy on a sinner like me!" I tell you, it was he who went back to his house with God's approval, and not the other. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.'"—*Goodspeed*.

* Why did Jesus judge that "this man went down to his house justified rather than the other"? It was

- action on God's part? and what will our further study show thereon?
3. Who writes us the most information on the subject? and what special fact concerning the Jews does his argument stress?
 4. What was the parable Jesus told by way of illustration?
 5. Why did Jesus judge that the tax-collector went home justified rather than the Pharisee? and why would it be unreasonable to say God would force justification upon suchlike?

because the despised tax-collector was honest and confessed he was a sinner before God. But the religious Pharisee was self-righteous and proud of his partial keeping of the lesser things of God's law. Hence he praised himself to God and minimized the fact that he was a sinner. He was a religious hypocrite. Unlike the tax-collector, he would therefore feel no need of accepting righteousness by God's merciful arrangement through the sacrifice of his Son. Rather, it was Pharisees of this type that rejected the "Lamb of God" and clamored for him to be nailed to the tree. And speaking of men who continued in such a frame of heart and mind, it would be unreasonable and unscriptural for anyone to say that God would arbitrarily, by unilateral action, force justification upon them that he might save them. Such religionists as that Pharisee accused Jesus of being in league with Beelzebub the Devil, when Jesus was doing miracles by means of the holy spirit of God; and Jesus said: "Therefore, I tell you, men will be forgiven for any sin or abusive speech, but abusive speech about the spirit cannot be forgiven. And whoever speaks against the Son of Man will be forgiven for it, but whoever speaks against the holy spirit cannot be forgiven for it, either in this world or in the world to come."—Matt. 12:31, 32, *Goodspeed*.

* A man who speaks abusively about the plain operation of God's active force or holy spirit would not be inclined to seek the justification which comes from God accompanied by the forgiveness of sins. He would abusively call righteousness iniquity, and iniquity righteousness; good evil and evil good; light darkness and darkness light; sweet bitter and bitter sweet. (Isa. 5:20, 21) The apostle Paul was a religious Pharisee, but it was his honesty of heart that led him to seek and accept justification from God through Christ. Note his sincerity as he says: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church [of God]; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:4-9.

6. Why would abusive speakers against the holy spirit not be forgiven? and how did Paul come to break off from Pharisaism?

* Paul was therefore eminently qualified to speak and write on the subject of justification, also because he was made an "apostle of the Gentiles", which Gentiles never made any efforts to justify themselves by the works of the law as Paul had once tried to do. Paul never claimed that, before he laid hold upon the righteousness which comes through Christ, he had a justification reckoned or accounted to him arbitrarily by God. To the contrary, Paul says that back there he was trusting to the righteousness by the works of the law of Moses. The apostle speaks nowhere of any justification which comes automatically upon all men, living and dead, because of the death of Christ, "the Lamb of God which taketh away the sin of the world." No statement of the apostle may be Scripturally interpreted to mean a "universal justification", automatically. Because what he says at Romans 5:18 has been interpreted that way by some, it seems in place to examine the context and see how Paul leads up to the statement of Romans 5:18, and what conclusion he draws therefrom.

* His opening up Romans, chapter 5, with the word "Therefore" throws our attention back on what he has just said, namely: "And therefore it was imputed to him [that is, to Abraham] for righteousness. Now it was not written [at Genesis 15:6] for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. 4:22-25) Does anything in those words argue that an arbitrarily assigned, automatic justification comes upon any human creature? No! Of course, it was of Jehovah God's own decision and personal will to deliver up his Son as a man to atone for human offenses; but justice does not require that he arbitrarily force and thrust justification upon each and every one of mankind because of Christ's sacrifice. He of his own righteous will provided the means for justification, it being a mercy and a favor on his part. Then also of his own perfect will he can set the terms or conditions by which justification comes to those who benefit by it. To Christians who had justification with God in Paul's day he explains that it was because they believed in God Jehovah and believed that he raised up his Son Jesus Christ from the dead to appear in God's presence and offer to God the precious value of his human sacrifice. Therefore their faith or believing was imputed or credited to them for righteousness. That means that God justified them, not arbitrarily or

7. On what subject was Paul therefore qualified to speak? and why does special attention now fasten upon his words at Romans 5:18?

8. To what does the introductory word "Therefore" (Rom. 5:1) call attention? and why does this not favor an arbitrary justification?

automatically, but because they met God's righteous terms for justification.

RIGHTEOUSNESS IMPUTED NOW

*The apostle was a member of the Christian "church of God", and was writing directly to other members of the church who were at Rome. It was for this reason that he used the pronominal expressions "we" and "our" and "us". In doing so, he was putting a limitation or fence around the things he was writing, restricting them to himself and those to whom he was writing. His whole argument is embedded in this letter addressed to all children of God who have been begotten of the spirit of God and called to the "kingdom of heaven". Keeping this in mind helps us to apply rightly the things he says.

⁹Note now how Paul excludes the world in general from the condition he describes as he says: "Therefore being justified by faith, *we* have peace with God through our Lord Jesus Christ: by whom *also we* have access by faith into this grace wherein *we* stand, and rejoice in hope of the glory of God." (Rom. 5: 1, 2) The hope which Paul and his fellow justified ones had of the "glory of God" could be realized only by their going to heaven. To those Paul later writes, at chapter 8, verses 15-18: "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

¹¹It is these that the apostle speaks of as being justified by faith now during this "present evil world" and hence before the battle of Armageddon. By reason of this justification or life-giving acquittal these have set before them the heavenly hope of the "glory of God". Hence we can see the reason why their justification by faith came to them through having righteousness imputed, reckoned, accounted, or credited to them. It is because their hope is not that of living evermore on earth in the New World of righteousness. They expect to die in faithfulness, depending upon God to raise them from the dead as immortal and incorruptible spirit creatures in the "new heavens". So they do not need that their justification now with God actually make them perfect and righteous in the flesh. One day they must cease for ever to exist as humans, by dying sacrificially with Christ, in vindication of God's name. Hence it is only needful to give them a credit of righteousness

as to their flesh. Thereafter they can continue to serve God on earth the best they can in their imperfect human bodies, faithfully until death.

¹²Such credit of righteousness put to their account is by reason of Christ's perfect human sacrifice, in which they believe and which they accept on their behalf. Of course, after God's act of justifying them by faith they may sin in the flesh due to their inborn imperfections and bad traits; yet they have that credit of righteousness with God and can confess their sins to him and can have the sacrificial blood of Christ wash away such sins. That is, they can have the value of Christ's perfect human sacrifice make up for their imperfect deeds and errors and sins committed in the flesh. That credit of righteousness as to the flesh stands on God's records in their behalf as long as they are in the flesh. (1 John 1: 7-10; 2: 1, 2) Therefore it is not a perfect human body that they lay down in death, as Jesus did, because they do not need to do so, for they have no part in the ransom work. Christ's perfect sacrifice alone accomplishes the ransom work. (1 Tim. 2: 5, 6) To prove their faithfulness to God and to maintain their integrity to him until death it is not necessary for them to be first made perfect in the flesh. Hence their "justification of life" or life-giving acquittal God accomplishes by taking of Christ's merit and crediting it to them for righteousness because of their faith. Behold, then, the wisely administered economy of Jehovah God, "the justifier of him which believeth in Jesus." —Rom. 3: 26.

¹³Justification by faith serves a very necessary purpose for the "church of God". It is by this, says the apostle, that those of the church have access "into this grace wherein we now stand, and rejoice in hope of the glory of God". If the members of the church, "the body of Christ," did not exercise faith in Christ and then make a consecration to God through him, and then receive the imputation of righteousness to justify or acquit them, they could not be accepted of God to be sacrificed with Jesus. There would be nothing that they could lay down, seeing that they were already under condemnation to death and hence had no right to life. Human perfection as sons of God worthy of eternal life on earth in the new world would not have been credited to them. God's law of sacrifice is: "It shall be perfect to be accepted; there shall be no blemish therein." (Lev. 22: 21) That is why they needed justification first. And unless they consecrated themselves unconditionally to God, saying, "Not my will, but thine, be done," God would not arbitrarily justify them for sacrifice with Christ. Also he would not then have his High Priest Christ

9. By using what pronouns does Paul put restriction on what he writes in the letter to the Romans?

10. At Romans 5: 1, 2 how does Paul show he does not mean the world? and how is the hope there mentioned to be realized?

11. What is the reason for their justification by faith through the imputing of righteousness?

12. What if they sin after having been justified? and why is it not necessary for them to lay down perfect human bodies in death?

13. What very necessary purpose, therefore, does justification serve toward them? and why, therefore, could justification not be arbitrarily toward them?

Jesus to offer them in sacrifice to him. Hence, first, God by his grace justifies them and so makes them "accepted in the beloved".—Eph. 1:6.

¹⁴ Jehovah acts only upon the believers' denial of themselves to follow Christ. After causing the sacrifice of their future possibilities of perfect human life in the new world which justification brought to the believers, Jehovah begets them to be his spiritual children. This begetting of them is "not of blood, nor of the will of the flesh, nor of the will of man, but of God". And by his Word of truth he sets the hope of heavenly glory before them, and assures them that the promises of such glory apply to them, if they stay faithful. As it is written to them: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) Instead of being accounted as human sons of God by reason of their justification by faith, they are thenceforth spiritual sons of God. As such they are his heirs and the joint-heirs of his heavenly Son Christ Jesus. And they will inherit with Christ the actual heavenly glory, provided they suffer with him for righteousness' sake and keep their integrity toward God in the face of much tribulation, for a vindication of Jehovah's name. The scripture says to them: "True is the word; For if we died with him, we shall also live with him; if we endure patiently, we shall also reign with him."—2 Tim. 2:11, 12, *The Emphatic Diaglott*.

¹⁵ We see, then, that God's act of justifying them for their faith has been the way of access or introduction into a favored position with him, namely, that of sons of God. They are no longer under the condemnation inherited from Adam, and are no longer alienated and enemies in their mind by wicked works. Now they have peace with God and rejoice in glorious heavenly hopes. (Col. 1:20, 21) However, the realization of such hopes is not to be won in an easy way, but at the cost of resistance to the extreme pressure of this world, the Devil's organization. Yet they have cause to rejoice, knowing that the reason for holding true to God under affliction from the world is that they may have part in vindicating Jehovah's name and proving worthy of his heavenly glory. They know that the troubles from the world can never destroy their peace with God, nor can the condemnations of this world injure or affect their justification with God. So, instead of seeking the path of least resistance, they have reason to glory in the rough path in which they must follow Christ Jesus. Hence, besides boasting in the hope of God's glory, they say like the apostle: "And not only so. But let us boast also in our tribulations; knowing

that our tribulation worketh out endurance, and our endurance a testing [or approval, from God], and our testing hope, and our hope putteth not to shame."—Rom. 5:3-5, *Roth*.

¹⁶ In place of growing discouraged because of their own sufferings or the sufferings of Jehovah's witnesses undergone in Japan, Germany, Italy, and other lands, the remnant of the church of God have reason to rejoice that they are "counted worthy to suffer shame for his name". (Acts 5:41) If to be on Jehovah's side of the great controversy over the domination of the universe means to suffer for his name's sake, then they are glad to be the targets of such tribulation from the world, which is on the other side of the controversy, the wrong side. Such tribulations put a test upon their integrity toward Almighty God, and call for their endurance without making any compromise with the opposers. But they know that if they endure such without letting their devotion to God be spoiled, it will work out for them God's approval. And if they have his approval, then it makes their hope burn all the more brightly. They know that putting one's hope in Almighty God and in his King Christ Jesus will never bring disappointment. Having such hope, they are without shame or fear before men, but are "ready always to give an answer to every man that asketh [them] a reason of the hope that is in [them] with meekness and fear [of God]".—1 Pet. 3:15.

¹⁷ Such rejoicing in tribulation, and the enduring of it, all the time hoping in God, denotes that they love Him. Furthermore, such tribulation is no mark of God's disfavor and disapproval concerning them, but is a proof that he loves them. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:6, 7) From this standpoint, therefore, the apostle Paul pursues his exhortation farther, saying: "And hope will not disappoint us. For, through the holy spirit that has been given us, God's love has flooded our hearts." (Rom. 5:5, *Goodspeed*) God's spirit or active force is holy, and is hence no spirit of shame or fear of men. It is a spirit "of power, and of love, and of a sound mind". (2 Tim. 1:7) It floods the heart with love for God, and makes them appreciate more the love which God showered upon them. Hence Satan's attempts to cool off their love to God by tribulation and reproach fail.

LOVE ANTICIPATES

¹⁸ In proof of God's love to his church, the members thereof are called upon to consider certain unusual

14. When and how, therefore, are they begotten of God? and what kind of sons are they thenceforth?

15. Into what favored position had they therefore had access? and why do they rejoice in hope of glory despite the hard way thither?

16. What do they know regarding tribulation, endurance, approval and hope?

17. How in the tribulation is mutual love shown between God and them? and how is his love shed abroad in their hearts?

18. What unusual facts does Paul then lay before the church? and whom must the expression "for us" properly exclude?

facts. Writing to such members of the "body of Christ", the apostle lays the facts before them, saying: "For when we were still helpless, at the decisive moment Christ died for us godless men. Why, a man will hardly give his life for an upright person, though perhaps for a really good man some may be brave enough to die. But God proves his love for us by the fact that Christ died *for us* when we were still sinners." (Rom. 5:6-8, *Goodspeed*) The expression "for us" cannot be stretched so broadly as to be interpreted to mean all the world, including Adam, Cain, Nimrod, and the wicked murderers to whom Jesus said: "Ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [Gehenna; destruction as by an all-consuming fire]?"—Matt. 23:31-33.

¹⁹ No one can truthfully say that God loved any men because they were sinners. Before the Son of God died, there was no way for any men to have "justification of life" or get "life-giving acquittal". Nevertheless, before Christ Jesus died, there was a long line of faithful men and women, from Abel down to and including John the Baptist, who exercised faith in God and were waiting upon his "justification of life". Did God love such ones even before his Son died and laid the real foundation for the forgiveness of sins? Yes, God loved such men and women of faith and devotion. He loved also the apostles and disciples who followed Jesus even before his death occurred. Those were men and women who God knew would avail themselves of the loving sacrifice of his Son after it was finished at Calvary and its merit was presented to him in heaven. When they availed themselves thereof, they were no longer sinners and ungodly.

²⁰ God's love is not toward those who helplessly drown themselves in sin and harden themselves in it and who abide under his condemnation and wrath. (John 3:18, 36) Those who will take advantage of his loving provision that God makes for their redemption are the ones toward whom his love turns. The apostle Paul, who once practiced the Jews' religion and persecuted the church of God, was one of such sinners and ungodly men for whom Christ Jesus died in proof of his Father's love. Christ's death was *for* Paul or with effect toward Paul because Paul accepted the ransom sacrifice of Christ when his eyes of understanding were opened to it. Paul wrote to Timothy, saying concerning himself: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it igno-

rantly in unbelief. And the grace [favor] of our Lord was exceeding abundant with faith [on my part] and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern [to whom? to the irreformably wicked? No; but] to them which should hereafter believe on him to life everlasting." (1 Tim. 1:13-16) In harmony with the facts the apostle could well say to men who had taken advantage of the death of Christ Jesus: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

²¹ Still speaking to those who are justified like himself, Paul says: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement [the reconciliation]." (Rom. 5:9-11; and marginal reading) God's wrath continues on those who do not accept the atonement sacrifice of his Son Jesus Christ. But those who through faith are "now justified by his blood" are saved from God's wrath, and this salvation is through Christ. While the members of the church of God were yet enemies of his, Jehovah God provided the foundation for their reconciliation to him by the death of his Son as a sacrifice of atonement. Christ Jesus the Son, being raised to life in the spirit, ascended to heaven into God's presence to offer there the value of his human sacrifice in behalf of all believers.

²² Paul and fellow members of the church, by believing on Jesus' sacrifice for them and accepting it, were reconciled to God or brought into peaceful relationship with him as his children. They were justified, but not for the mere purpose of enjoying life on earth. Since Christ Jesus entered through the veil into the heavenly presence of God as the forerunner of his church, he opened up for his church the way for salvation to life with him in heaven. Hence Paul and the rest of the church, after having been reconciled to God through faith in Christ's death on earth, are to be saved to heavenly life, because there is where their Head and Savior lives, interceding for them. (John 3:36; Heb. 6:19, 20; 9:3, 7-12, 24) And so their joy is not only in Jesus Christ, but also in God, because from him the atonement or reconciliation comes through Christ Jesus.

19. Whom did God love on earth before Christ died, so that his Son should die for such ones?

20. Toward whom, then, is God's love in connection with redemption? and why was Paul one of such?

21. How, then, are the justified "saved from wrath" and "saved by his life"?

22. To what, then, are they saved by Christ's life? and in whom do they now joy?

COMPARISON AND CONTRAST

²³ You may now be asking, 'There was just one sacrifice, was there not? How, then, could benefit come to so many from just one sacrifice?' Here is how the apostle explains it: "It is just like the way in which through one man [Adam] sin came into the world, and death followed sin, and so death spread to all men, because all men sinned. It is true sin was in the world before the Law was given [through Moses], and men are not charged with sin where there is no law. Still death reigned from Adam to Moses, even over those who had not sinned as Adam had, in the face of an express command. So Adam foreshadowed the one who was to come."—Rom. 5:12-14, *Goodspeed*.

²⁴ God's law given to the Jews through Moses some twenty-five hundred years after Adam sinned declared plainly what sin was and informed the Jews about sin. But just because down till Moses' time there was no law covenant for men to sin against, that does not mean they were not sinners or were not sinning. They were, even though the non-Jewish peoples were never under the Mosaic law covenant to know its definitions of sin. That fact is shown in that "the wages of sin is death" and they were all dying. They did not have to sin "after the similitude of Adam's transgression", namely, against God's express command, in order to be sinners. No; for they all inherited sin from Adam; and so death passed over them all. Before the Mosaic law was given Abraham lived, and hence he was not condemned by it or under its curse against covenant-breakers. And yet Abraham needed justification by faith in order to enjoy friendship with God; and then at length Abraham died, showing he also was subject to inherited sin.—Jas. 2:23; Gen. 15:6; Rom. 6:23.

²⁵ Adam, in being a "figure" of another that was to come, was not a figure prophetic of another sinner to come. But in being father to a whole race of sinners he foreshadowed that, if any of his offspring were to be relieved of inherited sin or acquitted, a perfect one such as Adam had been in Eden must come and must act as their Redeemer or Deliverer. 'Like must go for like.'—Deut. 19:21.

²⁶ Thus sin is no respecter of persons among Adam's descendants. All of them, whether Jew or Gentile, whether under Moses' law or not, died as sinners by inheritance. And God did not owe them any redemption. So, if he did acquit them and absolve them from sin and its penalty, that is, if he did justify them to life, then it must be a free gift on his part

through the One whom Adam foreshadowed. Along this train of thought the apostle Paul continues writing and says: "But not as the offence, so also is the free gift. [Or, to quote a modern translation: But there is no comparison between God's gift and that offence.] For if through the offence of one [Adam] 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." (Rom. 5:15) That is to say, God's favor and the gift which his favor made in the sacrifice of his Son the "man Jesus Christ" were more than able to offset the damage which Adam's offense wrought upon his offspring. Why? Because God's gracious gift was able to do more than cancel the condemnation of death and free them from the mere charges of sin. It was also able to bring them actually up to perfection in the flesh, actual righteousness. Thus it not only canceled the debt, but also undoes the physical, mental and moral effects of Adam's offense which made all humans debtors to God.

²⁷ Next the apostle draws a contrast, saying: "And not as it was by one that sinned, so is the gift." Or, to quote again the modern translation: "Nor is there any comparison between the gift and the effects of that one man's sin." (*Goodspeed*) "For the judgment was by one to condemnation, but the free gift is of many offences unto justification." (Rom. 5:16) The expression "by one to condemnation" is set off in contrast with the expression "of many offences unto justification". On the one hand, God's judgment came by just one man and by one act of sin, and God's judgment brought condemnation. On the other hand, God's free gift comes when there have been many offenses committed, offenses committed by many more than one man. Besides that, God's free gift is for the opposite of condemnation; it is unto acquittal or justification. So from the purely legal standpoint there is a difference between the two ways of procedure. All this indicates that *many* are to be justified by God's grace.

²⁸ Now listen to the further contrast drawn by the apostle: "For if by one man's offence death reigned by one [or: if by one offence death reigned by one]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. 5:17; *margin*) Adam's conduct in Eden did not work for the justification of his children to life. Instead, by the offense that he committed he brought the train of sin upon his offspring. Thus by reason of this one man death reigned over all his offspring. Paul and the members of the "church of God" are among those who were once

23. How did sin come upon all men? and how was Adam's sin different from theirs?

24. Why did death reign over all men even before the law of Moses was given? and why does the Mosaic law represent a marked point?

25. How was Adam a figure or foreshadowing of one to come?

26. (a) How was sin no respecter of persons, and as what, therefore, must acquittal come? (b) How did the grace of God and his gift by grace abound much more unto many?

27. How does the apostle then draw a contrast between God's judgment and His free gift?

28. How did death reign by one? and who are those receiving the "abundance of grace" and the "gift of righteousness"?

under that reign of death as Adam's descendants. But Paul and all other members of the church of God are the ones that receive the abundance of God's grace in addition to the gift of righteousness through their faith, or justification of life.

²⁹ In consequence of all such superabundant, overflowing grace and mercy from God they eventually gain life in heaven and sit on the throne up there with Christ Jesus. They reign over those who once, like themselves, were reigned over by death. As it is written: "They lived and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:4-6) As a means to that end, the "gift of righteousness" was made to the church by a credit arrangement or imputation, and this through the one "man, Jesus Christ".

"UPON ALL MEN"

³⁰ The next words of the apostle Paul have been isolated by some Bible students from their context and have then been made a basis for wrong conclusions unsupported by the rest of the Bible. In the following quotation of Romans 5:18 from the *King James Version* the words in *italics* show what words were inserted by the translators: "Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life." The *Douay Version* of this verse is more literal: "Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life." Or, as the modern Catholic version reads: "Therefore as from the offense of the one man the result was unto condemnation to all men, so from the justice of the one the result is unto justification of life to all men."

³¹ The *American Translation* reads: "So as one offense meant condemnation for all men, just so one righteous act means acquittal and life for all men." (*Goodspeed*) We now ask, Are those who use this text to argue for "universal justification" Scriptural? Are they right in saying that there must be a balance in numbers between the two expressions "all men"? and that therefore justification of life must come upon each and every descendant of Adam by the arbitrary, unilateral action of God? and that all of Adam's offspring are helpless about the matter and cannot resist the enforcement of God's provision? We must all admit that Adam's children had no say about being born sinners, but inherited condemnation

from Adam by reason of his one offense in Eden. Does this, then, mean that justification of life must come automatically upon each and every one of Adam's offspring through the righteous act of the one man, Jesus Christ, in offering a perfect, righteous sacrifice to God?

³² To answer Yes to such questions would be unreasonable and unscriptural. It would be saying that Christ Jesus becomes and must become the "Everlasting Father" of *all* of Adam's offspring, both the willfully wicked and the ones disposed to righteousness. (Isa. 9:6) True, at the time of Adam's offense his offspring were unborn and had no say about becoming the children of an imperfect, sinful father under God's condemnation. However, those who get justification of life through Christ's "justice" or "righteous act" are not unborn, but have had or do have conscious existence upon this earth. There is no scripture to show that all of Adam's condemned offspring will willingly become the children of Christ Jesus, accepting life through him, "the Everlasting Father." Christ Jesus will not, by an indiscriminate justification of life, make all human creatures, be they dead or alive, wicked or righteously disposed, his children. Those who receive and benefit by God's free gift of "justification of life" He will let and does let have a say. Nobody will be forced into it by any one-sided action on God's part; and Romans 5:17 just discussed shows this. It is in this sense that there is no comparison between the two processes: "There is no comparison between God's gift and that offense. . . . Nor is there any comparison between the gift and the effects of that one man's sin."—Rom. 5:15, 16, *Goodspeed*.

³³ Thus the apostle Paul himself places a limitation upon the scope of his expression "upon all men to justification of life". All along his argument has been that men, not Jews merely, but Gentiles also, and hence *all*, may avail themselves of justification by faith in God and his Christ. There is no partiality on God's part, but persons of all races, kindreds, peoples, and tongues, may take advantage of justification through the one individual, Christ Jesus. In this sense note Jesus' use of the expression "all men", at John 12:31-33: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw **ALL MEN** unto me. This he said, signifying what death he should die." The facts are against arguing that "all men" here means that every human creature will eventually be drawn to Christ Jesus. After his death on the tree only a remnant of the Jews were drawn

29. How do such ones reign in life?

30. How has the verse, Romans 5:18, been dealt with by some students? and how do the Catholic versions thereof read?

31. How does the *American Translation* read? and what questions now come up for treatment as to the expression "all men"?

32. To answer Yes would mean what regarding "the Everlasting Father" and his children? and in what way is there no comparison between God's gift and the effects of Adam's sin?

33. What limitation, therefore, does Paul himself place on his expression "upon all men"? and how does Jesus' prophecy of drawing "all men" unto him agree therewith?

to Christ; and the religious leaders of the remainder showed themselves irreformable in their opposition to Christ. However, besides the remnant of Jews, men from all other races, nations, kindreds and tongues have been drawn to Jesus Christ, and willingly so.

"Just so, too, the expression "all flesh" in Jesus' prayer below does not mean each and every human creature has eternal life forced upon him: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son,

34 How does Jesus use of the expression "all flesh", in John 17:1-3, agree therewith?

that thy Son also may glorify thee: as thou hast given him power over ALL FLESH, that he should give eternal life [to how many? All flesh? Listen] to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:1-3) Regardless of what nationality, race or color, human creatures are "all flesh" and of one blood; and any of such who come to know God and Christ Jesus and to believe on them and to obey them receive the "justification of life", or "life-giving acquittal". The church whom God gives unto Jesus receive it now during this world.

JUSTIFICATION IN THE NEW WORLD

"**B**EHOLD the Lamb of God, which taketh away the sin of the world." This announcement of John the Baptist respecting Jesus, at John 1:29, lends no support to the idea of "universal justification". This present world Christ Jesus will not justify, but will destroy it for its wickedness against God. The world for which he gave his life as the Lamb of God is the new world. The sins which he takes away are of those who gain life in the new world; and upon such ones he bestows "justification of life".

² That such righteous world is the one meant is shown by the apostle Paul's statement at Romans 4:13 concerning Abraham and the Seed in whom all families of the earth are to be blessed. We read: "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." Abraham was, of course, not made the heir of this wicked old world. That fact is illustrated in that he wandered about and dwelt in tents and was not given a free foot of ground by any gift of God. (Acts 7:2-5) Abraham was a type of Jehovah God the Father; and the true Seed of Abraham is therefore the Son of God, that is, Jesus Christ. Hence the "world" of which Abraham was promised to be the heir was and is the new world of righteousness; and for the sins of those who will compose that new world Christ Jesus died as the Lamb of God. That world is blessed in him, the Seed.

³ "Justification of life" which comes to those who gain life in the new world is not automatically bestowed, but comes by exercising faith in God's provision through his Seed Christ Jesus. To this effect Galatians 3:7-9, speaking of God under the type of Abraham, says: "Know ye therefore that

they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen [How? arbitrarily, automatically, unilaterally? Not that way, but] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

* We have seen how justification by faith comes without works of the law to earn it. But that fact cannot be argued to mean also that justification of life comes upon each and every human creature automatically. Let no one, therefore, quote Paul's words at Romans 4:6, 7, where he says: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Such blessedness did not come upon David, and it does not come upon men whom David here describes, without confessing such iniquities and sins to God and applying to him for his means of forgiving and covering such. David's statement, which Paul quotes only partially, proves this, when David says: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence [from confessing], my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me [not for arbitrary justification, however]: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and [then first] thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found." (Ps. 32:1-6) Here again the willing action on the part of the sinner while God may be found is emphasized

1. What is the "sin of the world" which the Lamb of God takes away? and does that support "universal justification"?

2. How is that proved by what Paul says concerning Abraham at Romans 4:13?

3. As against any automatic justification, what does Paul say at Galatians 3:7-9?

4. Why does not Paul's quoting of David, at Romans 4:6, 7, prove an automatic justification?

before any justification can result to him from God by cleansing away his sins.

* The sum of all the foregoing argument is, therefore, that Paul's expression at Romans 5:18, namely, "upon all men unto justification of life," means all such of Adam's offspring, whether Jew or Gentile, as accept God's terms and act upon them for life-giving acquittal. That such ones will be many, although not every human creature, the apostle declares in the next verse (Romans 5:19): "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Concerning this one by whose obedience many are to gain righteousness with justification of life, it is written: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) This further disproves any such thing as "universal justification" applied arbitrarily and without regard to the sinner's attitude and desire. There must be faith with obedience.

* Abraham, the forefather of Moses, had faith. God did not later introduce the law covenant to the Jews through Moses in order to do away with such faith as Abraham had. Rather, God provided the law covenant in order to safeguard the faith of the Israelites against the inroads of religion. In that way God would in due time bring the obedient unto Christ Jesus in faith. Whenever the Jews under that law covenant lost faith in God, they always ran into sin. Even the faithful Israelites could not perfectly keep the laws of God, but the law convicted them as being sinners the same as all other men. The law, with its defining of what sin is, demonstrated all the more the evil effects of Adam's sin, which infected all his offspring. But did that bar out the Jews from God's grace? Did this multiplying of sin by the law's definitions of sin's various forms lessen God's grace, favor and mercy? The apostle answers No, saying: "And the law came in besides, that the trespass [the offense] might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." (Rom. 5:20, 21, *Am. Stan. Ver.*) The sting of death, or that which induces to death, is sin; and for a long time sin has reigned by stinging all of Adam's descendants to death.—1 Cor. 15:56.

* However, at the right time God stepped in and showed his grace or favor through Jesus Christ, to

provide justification through him. Justification with God is by righteousness through Christ; and righteousness is the opposite of sin and is the antidote for it. The righteousness by Christ cancels and does away with the sin inherited from Adam. Such righteousness is unto eternal life. Thus since Christ's death and resurrection Jehovah God's grace and mercy have reigned over those who receive justification by the righteousness which is through Christ Jesus. And such reign of divine grace and mercy by the righteousness which he bestows through Christ Jesus our Lord is unto eternal life of the justified ones who continue faithful in their integrity to God the Justifier.

AS CONCERNS MEN ON EARTH

* Today many men of good-will are being gathered to the Lord God, and their faith in him holds before them the destiny of eternal life on earth. They are otherwise spoken of as his "other sheep"; and the Good Shepherd Jesus Christ gathers them into the companionship with the remnant of the Christian "church of God" yet alive on earth. Such remnant of the church are justified by faith and by God's grace and by Christ's blood; the Scriptures are definite on that point. But what of those "men of good will", the "other sheep"? Are they justified now? The answer is No. Justification is now restricted to the church, the heirs of the heavenly kingdom. In view of the fact that those of the church are sacrificed with Christ that they may reign with him in the "new heavens" of the world to come, they are justified by the crediting or imputing of Jesus' human righteousness to them. For such reason there is no need for them to be actually perfect and sinless in their human bodies in order for them to be justified to God.

* The Lord's "other sheep", however, are not called to the sacrifice of the human nature in order to inherit the kingdom of God. (1 Cor. 15:50) Therefore no present need exists for God to impute or credit righteousness unto them through Christ Jesus. Their hope is to become perfect human sons and daughters of God in the flesh on earth, and to live everlastingly here on earth under the "new heavens". Hence the justification by the reckoning of righteousness such as the remnant of the church have does not apply to the "other sheep". The justification which the "other sheep" seek is absolute justification in the flesh, which comes by the attainment of human perfection through Christ's reign for a thousand years. They must, of course, exercise faith in Christ's sacrifice in order to attain that. In other words, they must gratefully accept from God the benefits of the sacrifice of his Son, and then they must obey the King, their

5. What, then, is the Scriptural understanding of "upon all men to justification", at Romans 5:18? and how does the next verse bear that out?

6. (a) Was the law covenant with its works introduced to do away with faith such as Abraham had? and what did that law cause to abound? (b) Did that bar out the law covenanters from God's grace? and how did sin reign?

7. How, then, has grace reigned through righteousness unto eternal life?

8. Who else are now interested in "justification"? and why is justification of life restricted now to the church of God?

9. Why does no need exist to impute righteousness to the "other sheep" now? and what justification do they seek?

Redeemer and Ransom Sacrifice, Christ Jesus, to prove they accept what he has done for them. Hence the "other sheep" are now on the way to absolute justification, which comes at their attainment of human perfection in the new world. Suppose that, because of their faith and obedience now before Armageddon, they had justification by faith through the imputation of righteousness. Then that would mean they could not die before Armageddon, as some are now doing through old age or otherwise. It would also mean that, surviving Armageddon, they would lose such justification in the new world and would gain instead justification actually in the flesh. That is not God's arrangement for them.—Compare Galatians 3:3.

¹⁰ Were it not for the sacrifice of Christ which is able to lift from them the disability due to inheriting sin and condemnation from Adam, the way to such absolute justification in the flesh would be for ever barred to the "other sheep". By their own works they could never rise to human perfection; but by the help of the kingdom of Christ all the willing, obedient and faithful ones will be able to do so. That is what this earthly class of good-will persons want, and not a mere imputation of righteousness now by faith.

¹¹ The present condition of the "other sheep" is illustrated by the condition of the "stranger" who unwittingly killed a man in the land of Israel and who fled for refuge to the nearest one of the six Levite cities of refuge. (Numbers 35) Despite the accidentalness of the killing, the "stranger" was bloodguilty and under condemnation. To elude the "avenger of blood" he must stay within the boundaries of his city of refuge continually, until the death of the high priest in Israel. Then first could the accidental slayer return to his native city or home. Likewise, today, the "other sheep" are not members of Christ's "little flock" and hence are not spiritual Israelites. But they become "strangers" within the gates of the organization of spiritual Israel. All the world today is bloodguilty; and to escape the guilt of the world and the penalty therefor at Armageddon, the "stranger" class must flee to the antitypical city of refuge, God's Theocratic organization under the High Priest Christ Jesus. There these "strangers" must abide continually by faithfully keeping their integrity toward God.

¹² Nevertheless, that does not bring about their justification before the battle of Armageddon. It does not effect in them such a justification as the spiritual Israelites, the remnant, have now. No more than the stranger's fleeing to the city of refuge justified

him from his manslaughter guilt, but merely kept him out of reach of the "avenger of blood". However, inside the city of refuge the stranger had the privilege of engaging in the city's activities and to associate with the Levites and to receive instruction from them. And Israel's high priest, who offered sacrifice at Jerusalem's temple, acted as a propitiatory shield over the bloodguilty stranger; which was why the unwitting manslayer could return home at the high priest's death. Likewise, the "other sheep" class, in the Theocratic "city of refuge", may take part in the activities of the visible organization and may associate with the remnant of the antitypical Levites. And they have the High Priest Christ Jesus as a covering for them from the execution of Jehovah's righteous wrath against the world at Armageddon. They wash their "robes" in the High Priest's blood, the "blood of the Lamb", and thus make their robes of identification white, showing that they have no sympathy with sin and worldliness, and that they trust in Christ's blood for the removal of their sins that they may gain everlasting life in the new world. (Rev. 7:14) Under the Theocratic organization they are engaged in righteous works.

¹³ That these "other sheep" are not justified by faith now is further shown by the sacrifices of the yearly atonement day of the nation of Israel. On that day the high priest first presented the blood of the sacrificial bullock before God's mercy seat in the Most Holy of the temple. This presentation of the bullock's blood, whose blood back there was for the sins of the tribe of Levi, pictured that Christ Jesus first brings about the atonement for the sins of the antitypical Levites, the "church of God". Next, the Jewish high priest presented the blood of the "Lord's goat" before God's mercy seat in the Most Holy. This he did in behalf of the other tribes of Israel, which tribes had an inheritance of landed property in the God-given Promised Land. This pictured that after Christ Jesus brings about atonement for the "church of God" by justification through the imputation of his righteousness, then he brings about the atonement for the willing and obedient ones of the remainder of mankind. This he does during the thousand years of his reign.—Leviticus, chapter 16.

¹⁴ Thus their justification must come after Armageddon, and it must be by the perfecting of them in the flesh to be the children of Jehovah God, the same as the perfect Adam was in Eden. Christ's reign over them will not be a so-called "mediatorial reign". In the Bible "mediator" presupposes a covenant between God and imperfect men. For instance, Moses was the mediator of the law covenant between God

10. Why would the way to absolute justification be barred to them except for Christ's sacrifice?

11. What was the provision for the accidental manslayer in Israel? and how must the "other sheep" now take a course like his?

12. What was the stranger's position and privilege inside the city of refuge? and what like standing and privileges do the "other sheep" have today?

13. How is their not being now justified further shown by the atonement-day sacrifices and offerings?

14. When and how does their justification come? and why may they now address Jehovah as "Our Father"?

and natural Israel. Just so, Christ Jesus now mediates the new covenant between Jehovah God and spiritual Israel. (Gal. 3: 19, 20; Heb. 9: 14-24) When Christ reigns together with these spiritual Israelites of that new covenant, he reigns over his obedient subjects on the earth, and will do so as a "priest upon his throne", a "priest for ever after the order of Melchizedek". (Ps. 110: 4; Zech. 6: 13; Rev. 20: 4, 6) Christ Jesus as the Greater Moses now mediates the new covenant toward his remnant of spiritual Israel, but he is not yet begetting earthly children. That is, he is not yet giving the "other sheep" the standing of sons of his, sons of "The everlasting Father". (Isa. 9: 6) But these faithful ones will become such during his thousand-year reign after Armageddon; and now, by virtue of the prospect of eventually becoming Jehovah's perfect sons, they address him prospectively as "Our Father".

AS CONCERNS THE DEAD

¹⁵ Concerning the dead in the graves, Christ Jesus said that the hour would come in which they would hear his voice, and would come forth from the tombs. Those that have done evil coming forth "unto the resurrection of judgment", they will come forth on earth as humans. (John 5: 28, 29, *Am. Stan. Ver.*) An automatic justification of them in advance while they are still in the graves is not possible for them, neither is such a thing necessary for them, before they can be awakened from the sleep of death. (Note *The Watchtower*, November 1, 1904, page 334.) Such a thing is no more necessary for them in order to bring them forth than it is necessary in order for Satan the Devil to be brought forth from the abyss at the end of the thousand-year reign of Christ. Now you will note that these humans who have done evil are brought unto the "resurrection of judgment", which shows they are not yet justified. They are brought forth that they may avail themselves of the benefits of their King's ransom sacrifice and attain to justification by receiving life through him as "The everlasting Father". The death, which is due to inheritance from Adam, is to be wiped out during the millennial reign of this "everlasting Father." —Rev. 21: 4.

¹⁶ The faithful men and women of old time prior

¹⁵ Are those dead in the graves that have done evil automatically justified before being brought forth? and unto what opportunity do they come forth?

¹⁶ When and how will the faithful ones of old come forth?

to Christ now come under consideration. It is written that they endured all manner of trials of faith, endurance and integrity, some of them being tortured at enemy hands, but not accepting deliverance by a compromise. Why not? "That they might obtain a better resurrection." (Heb. 11: 35) The Scriptures indicate that they will be resurrected in human perfection toward the beginning of Christ's thousand-year reign, in order that they may be the "new earth", the righteous visible earthly organization, to represent the kingdom of heaven.—Heb. 11: 39, 40.

¹⁷ Their being brought forth in human perfection is not an automatic justification, nor an arbitrary affair, effected unilaterally by God. They are not able to get this resurrection before the church of God has been rewarded with "some better thing", the heavenly resurrection to be with Christ Jesus in the temple. (Heb. 11: 39, 40) Furthermore, they underwent great provings of their faith at much privation and suffering, in order that they might obtain a resurrection better than that to be obtained by the rest of mankind. When they awake from death's sleep to life on earth under the Kingdom, they will still have the faith and integrity with which they died. And on seeing then the realization of the things to which they once looked forward according to God's promises and prophecies, they will at once vow and render allegiance to the reigning King Christ Jesus and will accept life at his hands. This will qualify them, so that the King will make them "princes in all the earth".—Ps. 45: 16.

¹⁸ At the end of Christ's millennial reign all then living on earth will be perfect, by the uplifting power of the Kingdom. But will they all be justified? That all depends upon God, who is the One that justifies. Hence, by God's permission, they will be tested by Satan the Devil, who will be loosed for just a short time before his everlasting, uninterrupted destruction takes place. Those who yield to Satan will be destroyed. Those of perfect humankind who keep their integrity toward God and his King and universal sovereignty will be the ones that Jehovah God will then justify to everlasting life as human sons of God, by his wondrous grace through Jesus Christ their King. Then right to eternal life on the Paradise earth will be theirs, on a permanent basis. Justification will be complete.

¹⁷ Why will this not be an automatic justification of them in a one-sided action by God?

¹⁸ How will justification of the earth's inhabitants finally be completed?

FROM PRISON TO FOOD ADMINISTRATION

A SHEPHERD boy was the first one to be named "Joseph", dutifully giving attention to his father's flocks. Jacob, his father, who dwelt in tents in the land of Canaan, sent Joseph to a distant town to ascertain

the condition of the flocks which Joseph's ten half-brothers were attending. In the prophetic drama which here begins Joseph pictures another good shepherd, namely, Christ Jesus, the Son of Jehovah God, and whom Jehovah sent to

the earth to look after the interest of the flock of humanity that had strayed away from Him. But Joseph's half-brothers hated him, because his father favored him; and when they saw him coming across the fields they conspired together to kill Joseph. Not strange, then, that when Jesus came to earth and began his ministry, Satan the Devil put it into the minds of the religious leaders of Jesus' own nation to get rid of him, and therefore these too conspired together to kill Jesus. Joseph's half-brethren then conspired among themselves to dispose of Joseph instead of by death, and they sold him as a slave. He was carried south into Egypt, where he became the slave of Potiphar, an officer of the king.

In the new scene in Egypt Joseph played parts in the great prophetic drama, first in the role representing Christ Jesus, and then the role representing Christ's body-members, his faithful followers, including the remnant thereof now upon the earth. The lustful wife of Potiphar attempted to seduce Joseph, but, failing in this, she charged him with an attempt at criminal assault against her. In her we see pictured Satan's organization of religion that tries to seduce the faithful followers of Christ Jesus and to induce them to join in un-Christlike relationship with the Devil's organization, which relationship is spiritual fornication or idolatry, within the meaning of the Scriptures.—See James 4: 4.

Charged with this crime, Joseph was imprisoned. His imprisonment had continued two years, with no parole in sight, when Pharaoh the king had a dream. In the emergency it was reported to the king that Joseph the prisoner could interpret his ominous dream. Joseph was brought from prison and interpreted Pharaoh's dreams satisfactorily. Greatly impressed, Pharaoh made Joseph the incumbent of the new national office, that of Food Administration, and he held the position of authority next to the king. Thus in a local sense Pharaoh and Joseph were the earthly "higher powers"; and at this point of the prophetic drama they pictured Jehovah God and Christ Jesus, the actual "Higher Powers" of all the universe.

Now a great famine came upon the inhabited earth. "And the famine was over all the face of the earth." "But in all the land of Egypt there was bread," which supply of bread was due to Joseph's having provided beforehand by buying and storing up the corn for a prosperous period of seven years. Scanning the modern setting for a correspondence to this, the dramatic fulfillment began particularly after World War I, when the religious institutions abandoned the Lord God Jehovah and openly took the side of Satan's political organization. Hence there was no divine truth among them. Onto the religious land of "Christendom" came the fulfillment of Amos 8:11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD [Jehovah]."

That famine for lack of illumination upon God's Word was due to the unfaithfulness of the religious organizations and it has now spread over all the earth. But with Jehovah's organization, namely, among his faithful witnesses on earth, there is an abundance of spiritual food and Jehovah God continually adds supplies of this "meat in due season". This is absolute proof from Sacred Writ that

the fulfillment of the prophecy concerning Joseph and his brethren is now taking place, and the understanding of this is now made clear for the benefit of "men of good will" who will make up the "great multitude" of Armageddon survivors. Behold the Greater Joseph, the King Christ Jesus, as he feeds those persons who seek him in good-will! His faithful servants carry the spiritual food to the hungry people who become his "other sheep". (John 10:16) But in the religious organizations the people of good-will toward God find no spiritual food whatsoever. Being hungry and thirsty for righteousness, they seek Christ Jesus, the Greater Joseph, and are fed by him. He sends them the truth from his Father's table by the hand of the remnant of Christ's body-members in the earth today.

People from all over the earth came to Joseph to be fed, because his organization was the only place to find food. In this picture we see exhibited the impartiality of Jehovah God toward the "other sheep", because, at Revelation 7: 9-17, it is declared that these come out from all nations, kindreds, peoples and tongues and that they stand before Jehovah's throne and cry: "Salvation to our God which sitteth upon the throne, and unto the Lamb [Christ Jesus]." As to these "other sheep" who diligently seek and serve Jehovah the account goes on to say: "They shall hunger no more, neither thirst any more; . . . For the Lamb [the Greater Joseph], which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The scene shifts back to Canaan. Jacob, because hit by the famine there, sends his sons, Joseph's ten half-brothers, down into Egypt to buy food. (Gen. 42:1-5) They are brought before Joseph, but they do not recognize him. Yes, over twenty years had elapsed since they had sold him into Egypt and they believed Joseph was dead. The food administrator holds Simeon their brother as hostage until they return. Again they go down to Egypt for food, at the instance of their father. On this occasion the free nine half-brothers took Benjamin with them, that youngest boy, the full-brother of Joseph. When they arrived with Benjamin, Simeon was released and they stood before the food administrator, but none of them suspected his identity. At the command of the administrator they were again laden with food and they started away for Canaan. Purposely Joseph's silver cup had been concealed in the sack of one; so he sent his officer and intercepted them, charging them with stealing the valued cup. Upon search the cup was found in Benjamin's sack; and what a test overtook all of Joseph's brethren! Benjamin, Joseph's full-brother, here pictured Christ's spiritual brethren, particularly the younger part of the remnant thereof who in recent years have been charged with crimes of which they were entirely innocent. God permitted such to come upon them as a test that they might prove their integrity. The false charges and arrest of such witnesses of Jehovah have also tested the "other sheep" of good-will, who, seeing Jehovah's witnesses wrongfully charged due to religion's grudges, willingly become the companions of Jehovah's witnesses and suffer with them.

Joseph, still unidentified, then rendered decision in the case, holding that Benjamin should become his slave and

that he must therefore remain with him in Egypt. That decision of Joseph brought great grief upon his ten half-brothers. Joseph's half-brother, Judah, acting as spokesman, made an impassioned speech, pleading for his young brother Benjamin and in behalf of their old father Jacob, who would greatly suffer in Benjamin's absence. Here in all sincerity the ten half-brothers showed they had undergone a change of heart toward Joseph and toward their father. Remember that Judah had been the one that had proposed the selling of Joseph into Egypt, the sale of whom, followed by his deportation, pictured the enmity that the religionists harbored against the Lord Jesus and toward his true followers.

Judah, having asked for permission to speak and doubtless acting as mouthpiece for all, recounted some pertinent facts before the unknown food administrator, the unrecognized Joseph. Judah told that a son had been taken away from their father and was supposed to be dead, and that the father had since bestowed his love upon the younger son Benjamin; and that if Benjamin did not return, his father would die of grief. He made an eloquent and touching plea that Benjamin should be returned and that he, Judah, might become the slave in Egypt in place of Benjamin. The fervor with which Judah presented the case before Joseph proved that those ten men were of good-will toward the father Jacob and also toward the father's loved son Benjamin. Not yet discerning that they stood before Joseph himself, doubtlessly supposing him actually dead, they manifested that they had great sorrow for the wrong they had done him. The great test now upon them disclosed a complete change of heart. While, no doubt, they suffered inwardly great remorse because of their treatment of Joseph years ago, they were willing to make any amends possible. In this test they bravely met the searching examination and demonstrated that they had good-will.—Gen. 44:14-34.

What did this test in the prophetic drama foretell? Plainly it identified and foretold a class of persons who at one time were antagonistic to the consecrated spiritual children of God, Christ's brethren; and who, upon becoming acquainted with the sore conditions of their own situation, show a deep contrition of heart and a real desire to do good toward all who love Jehovah God. Take a quick glance at the facts: Bitter persecution came upon Christ's brethren, Jehovah's witnesses, particularly A.D. 1918. This persecution was at the instance and instigation of the religionists, Catholic and Protestant. That stirred the hearts of many to enmity against the Lord's servants, that is, those of the original faithful remnant of that time. But later on, when such persons came to understand more clearly their own situation and the purpose of God toward them, they had a change of heart and showed themselves in a proper heart condition to be gathered by the Lord as his "other sheep" into the fold of Jehovah. Thus he shows that all the "other sheep" class must be of good-will toward the Father Jehovah, pictured by Jacob, and toward the Son Christ Jesus, pictured by Joseph, and toward the remnant, pictured by Joseph and Benjamin, before they can be gathered as "sheep" into the Lord's fold.

The faithful remnant of Jehovah's witnesses have suffered much at the hands of religious leaders, and they con-

tinue thus to suffer. God has permitted this suffering as a test upon his people. At the same time he permits those "other sheep" to see Jehovah's witnesses suffer and to share with them therein in order that their good-will toward God may be demonstrated. That is necessary in order to test the faith and obedience of all who love Jehovah and Christ Jesus. As the severity of the persecution upon Jehovah's witnesses has increased in these days, the Lord's "other sheep" have shown their willingness to become companions of those who suffer for righteousness' sake. By this means they have shown their faith in God and in Christ Jesus and a willingness to faithfully obey the Lord God Jehovah regardless of opposition.

In the prophetic drama of old the time had come for Joseph to make himself known to his brethren, and hence he caused everyone else to withdraw from his presence, except his brethren. "And there stood no man with him, while Joseph made himself known unto his brethren." (Gen. 45:1) Can we not see in this that only those of good-will toward Jehovah, and who give a hearing ear to the message of the Kingdom and hence recognize and accept Christ Jesus as the Savior of the world and turn to him, will be saved, and that all others will go down in the cataclysm of Armageddon? No doubt Joseph's brethren exhibited great fear when they recognized the brother whom they had sold into Egypt. Joseph, seeing this, said to them: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."—Vs. 5.

In so saying, Joseph showed no resentment. No priding himself by reason of the humiliation of his brethren. No shame for calling them his brethren. No hatred or ill-will because of what they had done to him. On the contrary, Joseph showed a loving consideration for their welfare, and he acknowledged that he had suffered at the hands of his misguided brethren, but it was for their good. He acknowledged God's goodness and all-powerful hand for good in all that had come to pass. At this time of disclosing his identity Joseph's young full-brother Benjamin stood with him. So Joseph revealed himself to all of them at the same time. Thus is shown that all who are on the Lord's side, whether of the heavenly class, Christ's spiritual brethren, or of the earthly class, all stand together.

In effect Joseph then disclosed that all this was directed by Jehovah as a prophetic drama, that the people might in due time be enlightened concerning His provision made for them to get life everlasting. Said Joseph: "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not."—Gen. 45:8, 9.

Likewise Jehovah sent Christ Jesus to earth on a mission of salvation. He has made Christ Jesus "the Everlasting Father" in behalf of all subjects of the Kingdom, and has made him Lord and Head over His royal house, and rightful Ruler of the new world. (Isa. 9:6, 7) His kingdom is the hope of the world, and in Christ Jesus' name and in his kingdom shall the nations hope. There is no other hope,

because this is God's provision and it is entirely adequate and complete.—Matt. 12:21; Isa. 42:1-4.

Now we clearly discern the application of Joseph's prophetic words as these are fulfilled upon the Greater Joseph, namely: "Tell . . . of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." To all with faith now appears the glory of Christ Jesus as reigning King since 1914. Hence the obligation is laid upon the remnant and their companion "other sheep" who hear, to "haste" and tell all, as opportunity presents, that they may learn of God's gracious provision for the eternal salvation of obedient humankind.—Gen. 45:13.

As there were yet five years of famine due, Joseph said that all of them, his father and his household, should come to Egypt and be near Joseph, the food administrator, "lest thou, and thy household, and all that thou hast, come to poverty." (Gen. 45:8-11) Now at this time of identification of the Greater-than-Joseph, there is still much more work to be done by the Lord Jesus through his earthly remnant in behalf of those who will ever live on the earth.

A.D. 1931 there was disclosed to Christ's faithful remnant an earthly class to whom food must be ministered, but not yet recognized as being the ones foreseen at Revelation 7:9-17. Joseph's sending for Jacob's entire household, including the families of his half-brothers, showed that after 1931 the remnant must continue to minister to the "other sheep" class, the famine-stricken ones. Hence from and after 1931 the remnant have appreciated that they must go throughout "Christendom" and give information to those who desire righteousness. It interests us here to note that not until May 31, 1935, at the Washington (D.C.) convention of Jehovah's witnesses, was the "great multitude" of Revelation 7:9-17 identified to the anointed brethren of the Greater Joseph. From that time onward a great and specially organized effort has been made by the remnant and their companions; and it continues with increased zeal, in behalf of the "other sheep" who are in line for the "great multitude" privileges. Thus they have brought to the attention of these the truths of God's Word. This they do while the Great Food Administrator, Christ Jesus, gathers all his "other sheep" into the fold, where they are certain to receive fullness of spiritual bread.

FIELD EXPERIENCES

AMONG THE FRENCH-SPEAKING IN LOUISIANA

"Engaging in the Lord's 'strange work', I am privileged to have studies with a 'Church of Christ' preacher. This study is in the book *The Kingdom Is at Hand*. As some in attendance cannot understand English, we have this study in French. The preacher asks the questions in French. We answer in French. Then he reads the scriptures in French, as he is the only one who can read French. Then the paragraph is read in English; but all comments are made in French. On our third study with them there were seven attendants. I placed three books, five booklets. After the study the preacher said the study was better than hearing a sermon from a preacher; and all attending agreed. He also promised that, next study, there would be more attending."

BEFORE "V-E-DAY" (ENGLAND)

"I had called on this home five times, but had no answer. I was determined that I should not miss a single home without giving a witness to it. The sixth time I called there was a woman in the window. An explanation was given as to why I had not received an answer: she was deaf. We both had a pencil and paper and proceeded with our conversation. This is what she wrote: 'I opposed you in the D— paper a year ago because of my ignorance of the true facts; but since I read of you in the papers, of the stand that you made, I have changed my opinion. I think it is wonderful how you have stood firm and loyal.' I left her a *Theocracy* booklet and promised to call the following week. When I called she had marked the booklet well and had questions to ask; she also asked for the book *The New World*. She truly appreciated the message of comfort we carry to the people. Today I called again, and this time she said she must get *The Watchtower*. I have now arranged a book study for next week. This proved to me that we have to search hard for these lost sheep and no home should be overlooked."

"One of our young publishers enrolled as a vacation pioneer during his school holidays. As a result of the work he did he has arranged a book study at which he has an attendance of three of good-will. He is 12. The three of good-will are ladies aged respectively five, eight and nine. This came to my notice when he asked whether it was in order for him to take his sister, aged nine, to help him with his study. He said: 'The girls find *The New World* too hard, so we are going to start a *Children* study.' Who said the work of these young publishers was valueless?"

A JEW FROM BUCHENWALD CONCENTRATION CAMP

"A pioneer publisher, witnessing at Manly, N.S.W., Australia, met a German refugee Jew, who told him the following: 'I was in custody at Buchenwald Concentration Camp from September, 1938, to May, 1939. There I met the *Bibelforscher* [Jehovah's witnesses]. They constantly testified to their beliefs. In fact, nothing would stop them speaking about their God. They were very helpful to other prisoners. When the pogrom sent a mass influx of Jews to the camp on November 10, 1938, the "*Jehovah's schwein*", as the guards termed them, went round with a bread ration to the aged and famished Jews, going without food themselves for up to four days. The *Bibelforscher* were lined up morning and evening at roll call and told they could go free men if they renounced their faith. Out of many hundreds I saw only one recant; and he suffered badly later. A *Bibelforscher* was foreman in the gang of 25 men in which I worked. He was at a loss to understand fellow prisoners' risking a smoke during working hours; but gave the concession at risk of punishment to himself for condoning it. Unlike the Jews, the *Bibelforscher* were not allowed the two brief letters a month, nor money from their friends. They were identified from other prisoners by a violet triangle over the heart.'"