



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

VOL. LII

SEMI-MONTHLY

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

Upon the earth distress of nations, with perplexity; the sea and the waves 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 Jehovah's purposes. 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, and 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 purpose 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 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 GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

YEARLY SUBSCRIPTION PRICE

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NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m. Saturday, October 31, 1931, at which the usual annual business will be transacted.

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Hattiesburg, Miss.	Oct. 2-4
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Omaha, Nebr.	Oct. 2-4
T. A. Overman, 3523 N. 28th St.	
Birmingham, Ala.	Oct. 9-11
X. D. Best, 8604 Division Av.	
Colored: S. E. Williams, 1524½ N. 2d Av.	
Fargo, N. Dak.	Oct. 9-11
O. M. Olson, 1420 10th Av. S.	
Baltimore, Md.	Oct. 9-11
C. C. Fisher, 4648 Kernwood Av.	
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Emil Hammerschmidt, 122 Oxford Pl.	
Duluth, Minn.	Oct. 16-18
Gabriel Alvesson, 1610 W. Superior St.	
Danville, Va.	Oct. 23-25
W. E. Presnell, 184 S. Maine St.	
Dubuque, Iowa	Oct. 23-25
L. O. Hillyard, 1504 Henion St.	
Pittsburgh, Pa.	Oct. 30-Nov. 1
E. I. Baxter, 413 Bailey Av.	
Lansing, Mich.	Oct. 30-Nov. 1
F. S. Clouser, 1113 Goodrich St.	
Rochester, N. Y.	Nov. 6-8
Wm. A. Brainard, 249 Westfield St.	
Italian: Guiseppe Di Pane, 238 Herald St.	

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Man with the Writer's Inkhorn"
Issue of September 1, 1931

Week beginning November 1	¶ 1-11
Week beginning November 8	¶ 12-23

"A New Name"

Issue of October 1, 1931

Week beginning November 15	¶ 1-10
Week beginning November 22	¶ 11-21
Week beginning November 29	¶ 21-31

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LII

OCTOBER 1, 1931

No. 19

A NEW NAME

"So shall nations see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name."—Isa. 62: 2, Roth.

JEHOVAH has emphasized the fact that he will "take out . . . a people for his name" and that, when taken out, these must "show forth [his] praises", and not show forth the praises of some creature or organization formed by men. Manifestly the purpose of Jehovah is to set the truth in the earth while his remnant or faithful servant is still on the earth, and that the truth must be told by his anointed remnant to the glory and praise of his great name. It does not seem reasonable that Jehovah would permit the last members of his church to die or be translated from earth to heaven while evil men speak in the name of God and declare error to the dishonor of his name. It seems far more reasonable that God would have some one class distinctly marked as his witnesses, and that at the very end of Satan's organization. God will destroy that wicked one and those who speak hypocritically in the name of God, in order that the people of good will may know what is the truth and where they may take their stand on the right side.

* In the early days of the church certain bodies of ecclesias desired to call themselves by the name of some favored teacher or apostle of Christ. Paul emphasizes the great error in taking such a course and warns against it. (1 Cor. 3: 4, 5) When the apostles passed from the stage of earthly action men of the church quickly fell into the same error in calling themselves by the name of men or by names manufactured for the purpose or occasion. Many nations have taken the name of Christ, but no one is a Christian unless he is anointed by Jehovah God; and therefore the nations have erroneously taken the name "Christian". There are many divisions and names in such nations. There are Roman and Greek Catholic, Calvinist and Lutheran, Baptist and Methodist, Campbellite and Millerite, and numerous others, all calling themselves Christian and all claiming to teach the truth, and none of them giving honor to the name of Jehovah God. In recent years there came into action a faithful man of God who proclaimed the truth as then revealed by the Lord, and those who were with him in the work were called "Russellites", "Millennial Dawnists", "International Bible Students," and other like names. Since the death of Charles T. Russell there have arisen nu-

merous companies formed out of those who once walked with him, each of these companies claiming to teach the truth and each calling themselves by some name, such as "Followers of Pastor Russell", "those who stand by the truth as expounded by Pastor Russell," "Associated Bible Students," and some by the names of their local leaders. All of this tends to confusion and hinders those of good will who are not better informed from obtaining a knowledge of the truth.

* If there is to be a clear-cut, clean and positive witness of the truth given in the earth to the name and glory of Jehovah God it seems reasonable that Jehovah would make it plain who is telling the truth. Is it not also reasonable that those who give testimony to the truth must honor and vindicate the name of Jehovah God and not the name of some creature or organization formed by men?

* Up to the present time the clergy and teachers of the various denominational branches of so-called "organized Christianity" have caused much confusion and turned many persons away from God and his Word by their discordant doctrines. Many people now, however, are beginning to see that "organized Christianity" is hypocritical, and yet there are many others who are still in confusion. Those who are actually doing the work of giving the witness to the name and honor of Jehovah God are known by many people of the world as "Russellites", "International Bible Students Association," or "Watch Tower people". There are a number of other companies who are called by like names, and who are also known as "Associated Bible Students", and who are openly opposing the witness work that is being done against Satan's organization for the vindication of Jehovah's great name. Such opposers claim to be 'seated in the temple of God' and are exalting themselves and their leaders and at the same time making open warfare against a company that is publishing the message of truth, even as the apostle foretold it would be done. (2 Thess. 2: 1-5) These opposers advise the people to refuse to have anything to do with the literature published and distributed by the Watch Tower Bible and Tract Society, and the International Bible Students Association, and thereby cause confusion. Such opposers not

only fail to tell the people of the day of the vengeance of our God against Satan's organization, and fail to tell of God's kingdom as a means for destroying the wicked organization, but, on the contrary, make open war against those who are thus proclaiming the truth. All this brings dishonor and reproach upon the name of Jehovah God. If those opposers are right, then we are wrong; and if we are right, then they are wrong; and does it not seem reasonable that God would make it clear as to which one of these companies constitutes his witnesses and who are delivering the truth, and that he would do so before he destroys "Christendom" and Satan's entire organization?

⁵ There were false and true witnesses in Israel; and what was then written by the prophets of God concerning Israel was written for the special benefit of the faithful servant class on earth at the end of the world. Of this we are absolutely certain. (Rom. 15:4; 1 Cor. 10:11) Since the coming of the Lord to the temple of God those of the temple class have had a clearer vision of Jehovah's purposes than ever before, and no one outside of the temple has had such a vision. Those who oppose the witness work that has been done and is being done do not even believe that Christ Jesus came to the temple of God in 1918, and therefore manifestly they have no vision of what is his revelation to the temple class. They do not have an understanding of present truth. On the other hand, those who are joyfully engaged in the service work of the Lord today have spread before them the bountiful table of the Lord and are feeding therefrom. They are drinking deep at the well of truth; they are rejoicing, while others are turning pale. Concerning this condition which we now see before us Jehovah caused his prophet to write: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."—Isa. 65:13, 14.

⁶ To be sure, we have no fight with anyone; and the only reason we could have for giving consideration to or even making mention of those who are opposing present truth is that our position may be well defined, and such seems clearly to be the will of God. We know that the physical facts which God's anointed remnant are today experiencing exactly fit the words of the prophet set forth by Isaiah above. We know that as servants of God we are being abundantly supplied by the Lord, while the opposers are not. Then the Lord indicates that he will dispose of the false professors or "evil servant" class, and all those who have made confusion, when he says: "And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name."—Isa. 65:15.

⁷ It seems clear that God will expose to view the

hypocritical false professors and false witnesses so that the people may have no excuse in refusing to hear his truth. The word in this last above text rendered "curse" is, in fact, "oath," and is so rendered by Rotherham. The word "curse" or "oath" means a solemn statement or declaration made with an appeal to Jehovah to sanction that such statement or declaration is true. The Lord therefore says concerning the professed followers of Christ Jesus who call themselves Christians, servants of the Lord, but who honor the name of creatures and not that of the Creator, that such shall be removed and "ye shall leave your name for an [oath]"; meaning that there shall be a solemn statement or declaration, made with the approval of Jehovah that such is the truth, to the effect *that these professed ones are not the chosen witnesses of the Lord; and that then Jehovah will call his real and faithful servant by another name.*

⁸ The definite statement by the prophet is that the Lord "shall slay thee", and these words exactly correspond with the words of the apostle concerning the "man of sin", to wit: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2:8.

⁹ Then Jehovah discloses the reason for taking this drastic action against the professed ones: "That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." (Isa. 65:16) By slaying the professed ones or wicked servants Jehovah vindicates his word and name and definitely brings into view those who are his faithful ones and gives to such another name. The reason therefor is, many have professed to be the servants of God and have been unfaithful and have misused their privileges and caused confusion amongst those who might hear. To make a clear distinction between the false and the true servant Jehovah declares he will have his chosen nation known by a *distinctive name*. That being true, it is certain that the new name refers to and has to do with the work of God's faithful servant while upon the earth. It will be a name that *could not be* used by another, and such as *none other will want to use*.

¹⁰ In corroboration of this Jehovah God by his prophet addresses the faithful servant class, who are now members of Zion, and says: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until her righteousness go forth as brightness, and her salvation as a torch that is lighted. So shall nations see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name." (Isa. 62:1, 2, *Roth.*) This text of necessity must apply after Jehovah builds up Zion and thus appears in his glory and in his organization. (Ps. 102:16) It does not seem reasonable

to apply these words of God's prophet to the members of the church after such have been translated to heaven, because the nations could not then see that God had an approved people who were standing firmly for his name. Jehovah declares (Isa. 62:1) that he takes this positive action for Zion's sake, that is to say, that he will make known that Zion is his organization and that the nations must come to see this. It must therefore take place before the destruction of the nations. Members of God's organization and which, of course, are approved by him are likened in this text unto a torch that is lighted and lifted high and points the people to the way of salvation. In this same chapter of Isaiah's prophecy, the tenth verse, Jehovah commands his people while on the earth to lift up his standard for the people for the manifest purpose of turning those who are of good will into the way of the Lord God. Therefore the connection shows that Jehovah God gives to his people a new name and says to them: "Thou shalt be called by a new name, which the mouth of Jehovah will [after a specific time] name." The context shows that he does this after the Lord Jesus has come to his temple and builded up Zion. It is then that those of the temple class are commanded to lift up the standard as a guiding torchlight for the benefit of the people. There is but one class of people on earth whom the Lord is using in this way. The nations, particularly of "Christendom", are now beginning to see that such are "a peculiar people" and unhesitatingly exalt the name of Jehovah God.

¹¹ "Organized religion," called "Christianity", has done much damage to the proclamation of the truth of the kingdom of God and its work; but the "evil servant" class, the "man of sin", is in a position to do much more pernicious damage. None but a Judas class taking the same name of God's "faithful servant" could be in a position calculated to cause so much damage to the truth and so much confusion to the people. At the present time those companies who call themselves "Bible Students", "Associated Bible Students," and "followers of Pastor Russell", and who claim to be "grounded in the basic features of the truth as expounded by Brother Russell", are speaking against the class that is proclaiming the message of the kingdom. Such opposers denounce the Watch Tower Bible and Tract Society and its organization as a "book-selling scheme", and that it is doing a "great work falsely in the name of the Lord". In support of their contention they quote the words of Christ Jesus, to wit: "Many will say to me in that day, Lord, Lord, have we not . . . in thy name done many wonderful works?" (Matt. 7:22) These words are quoted against the "faithful servant" class as if the doing of work were a certain sign of evil and of disapproval from the Lord. The opposers altogether ignore the commandment of the Lord Jesus to his faithful ones: "This gospel of the kingdom [must] be preached in all the world for a witness." (Matt. 24:

14) The time comes when God declares that no longer shall the "rod of the wicked . . . rest upon the lot of the righteous". (Ps. 125:3) Therefore he will remove the "wicked servant" or "man of sin" that the truth may have a free way and that there may be no excuse for confusion in the minds of the people as to who are declaring God's truth.

¹² There are many in the earth who have heard something of present truth and who by reason of the conflict between those who are called by the name of "Bible Students" are uncertain as to just what to do. That such may have no occasion to be uncertain it seems that God will mark as his own those who are his true servants and who will prove it by the rendering of true fealty and devotion to Jehovah God. Then those of the "prisoner" class and those of good will and honest hearts will know exactly where to look for the truth and then, as the prophet says, "will bless [themselves] in the God of truth," which means, the God of the Amen. The words used in Isaiah 65:16, "He who blesseth himself in the earth shall bless himself in the God of truth," mean, according to the literal rendering, "the God of The Amen," which means the God of the Lord Jesus Christ, by whom the blessings come. The people must have an opportunity to know that this is the truth, the testimony of which was delivered by the Lord Jesus Christ, and which he has committed to his faithful remnant, laying upon such the obligation of delivering it.

¹³ Mordecai and Esther were for some time in the service of the king before they were identified as Jews or Judeans. In due time God so directed their affairs that they had to be definitely identified as Jews. The word "Jew" or "Judean" means those who honor and praise Jehovah God. For some time God's true people have been in his service but have not been so definitely identified by others who are not in the service. It now seems that the time has come when the "faithful servant" class must be definitely identified as Judeans, or the people who honor and praise Jehovah God and who are faithful and true to him and to his service. Therefore Jehovah declares: 'My servant shall be called by another name.' It is certain from the text above cited that the name must be the one which the mouth of Jehovah God will name or has named.

THE NEW NAME

¹⁴ The "another name" must be closely associated with Jehovah, because he gives it, and must be closely associated with Christ Jesus, because Jehovah is plainly declared to be the God of The Amen, by and through whom 'those who bless themselves in the earth must be blessed'. (Isa. 65:16) One of the titles of the Lord Jesus Christ is "The Amen". He thus identifies himself when addressing the Laodiceans. "These things saith The Amen, the faithful and true witness." (Rev. 3:14) Jehovah gave the Lord Jesus Christ that name, and Jehovah is 'the God of The

Amen'. Jehovah sent Jesus to the earth to be his witness, and Jesus was entirely faithful in the performance of that work, and Jehovah gave him the name and title "The Amen, the faithful and true witness".

¹⁵ In addressing the church at Philadelphia the Lord discloses two classes, first, a faithful class, and, second, an unfaithful class, and yet both of whom call themselves and are called by the name of the Lord. Of and concerning the unfaithful class there mentioned Jesus said: "[They] say they are Jews [Judeans, giving praise to God], and are not, but do lie"; and then to the faithful class he says: "I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev. 3:9) Then adds Jesus, addressing the faithful: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." (Rev. 3:11) Manifestly he means there, 'Behold, I come quickly to the temple.' Upon coming to the temple of Jehovah, Jesus found a faithful class, whom he named as the "faithful and wise servant". To such faithful class Jesus made this promise: "Him that overcometh will I make a pillar in the temple of my God, . . . and I will write upon him my new name." (Rev. 3:12) Surely this must take place at the time he brings his faithful into the temple and before such are translated to heavenly glory. It follows, then, that the approved ones in the temple, as a class, have a name conferred upon them as the faithful and true witnesses of God, because that is the name and title of the Lord Jesus which he promises to write upon them. To such he commits his testimony, and it must be delivered. (Rev. 12:17) When Jesus goes into action against Satan's organization he bears the title The "Faithful and True". Those who are closely identified with him must be like him and bear his name. This makes clear then the declaration of God's prophet in Isaiah 65:15 that he gives his servant another name, that is to say, the name of the "Amen", in order that the people may bless themselves in the God of The Amen.

A WHITE STONE

¹⁶ In addition to the precious stones arranged and placed on the breastplate of the high priest who served at the tabernacle there were the Urim and Thummim placed within the folds of the breastplate. By these the high priest communicated with Jehovah and received from Jehovah direction and instruction to be transmitted to his people. The word *urim* means "lights", and identified the high priest not only as the servant of God but as the enlightened one, and enlightened him as to what he should do. It is to be presumed that without the Urim the high priest might offer sacrifice, but could not communicate with God or be used by the Lord as a means of communication to his people. (Num. 27:21; Neh. 7:65) There seems to be a close relationship between the Urim and the

white stone mentioned by Christ Jesus in connection with the overcomers.—Rev. 2:17.

¹⁷ Addressing the congregation at Pergamos the Lord makes known two classes, one the unfaithful and compromising class, and the other the faithful and true class; and he separates the one from the other. The true class take a firm stand against every part of Satan's organization and declare themselves emphatically on the side of the Lord. (See *Light*, Book One, pages 25-27.) Then the Lord, addressing his words to the faithful class, says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17.

¹⁸ The only other place in which the Greek word here translated "white stone" appears is in Acts 26:10, where Paul in effect says: "I gave my voice [vote] against them"; and he gave his vote by means of a stone or pebble, which was a symbol of authority or privilege to vote. Upon the coming of the Lord Jesus to the temple of God and finding a class faithful he speaks of such collectively as the "faithful and wise servant". These are not addressed individually, but as a class. The "white stone" is not given individually, but to the faithful servant class. It is the token of God's approval or official designation of such as his servant or representative; and Jehovah gives his vote for such by and through Christ Jesus and confers upon the faithful class this favor by giving to that class the white stone. Such official and authoritative designation is not known or understood by any one except those who have received the stone, that is to say, the vote of Jehovah approving them. The language of the text is, 'the name which no man knoweth save he which receiveth it,' meaning the class receiving the stone. The new name is written in the stone, meaning that such is the class receiving God's vote or approval, and upon whom he confers the great privilege of bearing this name and having a clear understanding of Jehovah and his purposes. There is thereby established a confidential relationship between the faithful class and Jehovah, and these are given the privilege of understanding the purpose of Jehovah and communicating the same to the people. Therefore there is a close correspondency or relation between the white stone and the Urim used by the high priest. It is only the priestly class, taken out from the sons of Levi and approved, that now enjoy the blessed privilege of having an appreciation of the meaning of Jehovah's name.

¹⁹ Amongst the precious things resulting to the faithful servant class is the understanding of the name of Jehovah. Until after the coming of the Lord to his temple the name of Jehovah meant nothing more to Christians than an appellative of the heavenly Father. Abraham knew the name Jehovah, but that name had no special meaning to him, and to no other man until

God revealed the meaning to Moses. Exactly the same thing applies to spiritual Israel. The meaning of the name Jehovah was disclosed by the Lord to his people only after the coming of the Lord Jesus to the temple of God. Now the faithful see that the name Jehovah means his purposes, particularly toward his people, and generally toward all his creation. But those who are in opposition to the proclamation of present truth do not accept this explanation of the meaning of Jehovah's name now, and they do not understand the true meaning of the name Jehovah. They have not received the "white stone", and therefore they have no official designation from Jehovah, and there is no confidential relationship existing between them and Jehovah, and they have no means of communication with him through his Word such as he has provided for those who love him and faithfully serve him.

²⁰ The giving of the "white stone" seems to be made to apply particularly to the faithful remnant and is God's token to them of office and that the faithful servant class constitutes his representatives now on the earth. It is an appointment to office given and received by the remnant with understanding. Those who are truly Jehovah's people and hence true followers of Christ Jesus know and understand their privileges and place of service, but none other do understand it. Only those who have received the "white stone" containing the new name can understand. Therefore say the Scriptures: 'None other knows except him who hath received it,' that is to say, the stone, God's official designation.

²¹ Those who oppose the proclamation of present truth do not understand the meaning of the title 'that faithful servant'; otherwise, if they did and were honest, they would perform the duties of the "Faithful Servant". They say of themselves: 'We are Judeans'; but the Lord says of them: 'They are of the synagogue of Satan,' that is to say, they have made themselves the instruments of Satan. When the remnant is mentioned to them they know the meaning of the word "remnant", to be sure, but they do not understand and appreciate the close relationship between the Lord and his remnant. They understand that one of the names of the Almighty is Jehovah, but they do not believe and accept the real and deeper meaning of the name Jehovah. They are not under the robe of righteousness and therefore cannot understand. (Ps. 92:6) The name "servant" was not understood or appreciated by anyone on earth since the days of the apostles until after the coming of the Lord to his temple. Manifestly therefore only those who have been privileged to be brought into the temple have understood and do now have an understanding and appreciation of that name.

²² It therefore seems clearly to appear from the promise of Revelation 2:17 that the faithful followers of Christ Jesus on earth at the end of the world, and while still in the flesh, shall be blessed with something

that gives them a closer access to Jehovah and by which his will concerning them shall be ascertained and which also will bring to them an understanding of a name not hitherto fully understood. Such, therefore, is to them a new name.

²³ There seems to be no good reason for limiting the fulfilment of Isaiah 62:1, 2, and Revelation 2:17, and Isaiah 65:15, and Revelation 3:12, to the church after it reaches heavenly glory. Rather does it seem certain that there is at least a partial fulfilment of the promises contained in these texts to the remnant while on the earth. God by his prophet says: "So shall nations see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name. Then shalt thou become a crown of adorning in the hand of Jehovah, and a royal diadem in the hand of thy God."—Isa. 62:2, 3, *Roth*.

²⁴ The nations of earth could not see the honor conferred by Jehovah upon his faithful remnant after these are in heavenly glory. God's manifest purpose of permitting the nations and rulers to see this is that THEY, the peoples of the nations, might know that Jehovah is the only true God and that he has on earth a people that maintain their integrity toward him. It is not for the benefit of the remnant, but as a testimony to the name of Jehovah and in vindication of his own great name, which he brings about through Zion his organization. For this reason Jehovah refuses to 'hold his peace after the building up of Zion [in 1918]', but, to the contrary, uses his witnesses and their work to his own honor and glory.

²⁵ The precious promises of Revelation 2:17 and 3:12 are to the overcomers. In a general way we have associated the word "overcomer" with those who are faithful until death. When one becomes a child of God there must be no cessation of his faithfulness, but the fight must continue to the end, which end is at death. But is such the sole meaning of these texts with reference to overcomers?

²⁶ In Revelation 15:2 mention is made of "them that had gotten the victory over the beast, and over his image", and it is now well understood that this took place, as heretofore shown, after 1918, when the Lord came to his temple. God gave the victory over the beast and over the image to his faithful ones; hence those that stand by the sea picture all of the 144,000 composing the elect servant class. These are victors or overcomers. (See *Light*, Book Two, pages 14, 15.) The same Greek word rendered "victor" in the above text, Revelation 15:2, is rendered in Revelation 2:17 and Revelation 3:12 "overcomer". It is certain that the instruction given in Revelation is given for the benefit of the church now on the earth, that is to say, the remnant; and it therefore follows that the overcoming mentioned in chapters two and three of Revelation at least applies in part to the remnant while on the earth, the same as those who have gotten the victory stated in Revelation 15:2. This

being the correct thought, it helps to clarify the matter with reference to the new name.

²⁷ Jehovah has made it plain that he will have a people for his name at the present time who will show forth his praises, and who will refuse to compromise with any part of Satan's organization, and who will refuse to give honor and high esteem to any creature. Such people must be his witnesses and his representatives on the earth. These are chosen, not because they are by nature better than others, but because they constantly resist everything that is anti-God and anti-kingdom. Not only do they resist, but they take a positive and unequivocal stand on the side of Jehovah and his kingdom. They aggressively press the battle against Satan, his false teachers, and false doctrines, and they refuse to make any compromise with Satan or his organization, and refuse to ask or to give any quarter. They are not mere recipients of the assaults of the enemy, but they take the aggressive and press the battle to the gate. (Isa. 28:5,6) Jesus said to his faithful disciples: "I have overcome the world." (John 16:33) Surely the remnant must be overcomers of the world, and this they must do by showing complete fidelity and devotion unto God and to his kingdom. Therefore overcoming should not be limited to the victory over death and the elevation of the creature to immortal glory. At least a part of it must be done while on the earth. It is these overcomers of Satan's organization whom God makes his representatives on the earth, giving to such class his vote, as pictured by the white stone, and therefore giving to them the right to the new name, and making them a part of his official organization, and his representatives on the earth.

HIS WITNESSES

²⁸ In summing up this matter let these texts be considered, to wit: John 18:37, which shows that the primary purpose of the coming of Jesus to the earth was to be a witness to the truth. Also Jesus Christ is named "The Amen [of God], the faithful and true witness". (Rev. 3:14) Also his promise to the overcomers is: "I will write upon [you] my new name." (Rev. 3:12) Furthermore, Jehovah declares his purpose to take out "a people for his name" and that that people, after being so taken out, must show forth the praises of Jehovah God. (Acts 15:14; 1 Pet. 2:9,10) In the following texts Jehovah God speaks to his 'elect servant, in whom my soul delighteth' (and this we know is Christ Jesus), and to which Servant is added those who go to make up the "faithful and wise servant" class upon the coming of the Lord to the temple. To the servant the commission is delivered to give the testimony of Jesus Christ, and this must be done. (Isa. 42:1,6,7; Matt. 24:14; Rev. 12:17) Furthermore, Jehovah commands his servant class to be a light unto the nations of the earth. (Isa. 42:6) Also the faithful servant class constitutes "the feet" of Christ Jesus, or last members on earth, who publish

peace, tell of the day of deliverance, declare the day of the vengeance of our God, and comfort those that mourn. (Isa. 52:7; 61:1,2) Furthermore, it is the remnant class to whom God says: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." (Isa. 28:5,6) The remnant class is made a part of Zion, which is God's organization. To this class the Lord God says: "Thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2) These texts prove that when Christ Jesus appears at the temple of Jehovah and finds such faithful ones he makes them a part of his organization and invites them to enter into the joy of the Lord and to participate in the vindication of Jehovah's name; and that such are the only ones commissioned to represent Jehovah and to deliver his message, and that these are Jehovah's witnesses and Jehovah names them.

²⁹ But if more proof texts were needed a positive and conclusive one is furnished, and such corroborates all others above cited and is found in Isaiah 43:8-12. Many persons claim to be servants of Jehovah God; but there is one Servant whom Jehovah chooses and names, and the identity of such is proven by what they who compose the Servant do. This class comes to the front at the time when Jehovah will have a positive, clear-cut and emphatic witness given in the earth, and which is the present time. Jehovah commands saying: "Bring forth the blind people that have eyes, and the deaf that have ears." (Isa. 43:8) The time has come for notice to be served upon the rulers and the ruled. Therefore says Jehovah: "Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth."—Isa. 43:9.

³⁰ In other words, let each class prove their claim that they represent the Lord and justify themselves, or else let the ones failing so to do admit that they are wrong and that the testimony by God's witnesses is true. Then to the remnant or faithful servant class Jehovah gives a plain and positive name which is the new name, and it is the same name which he gave to Christ Jesus, 'The Amen, the true and the faithful witness.' To the remnant who must deliver the testimony of Jesus Christ and who must make known that Jehovah is the only true God, the Most High, Jehovah says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you;

therefore ye are my witnesses, saith the Lord, that I am God."

²¹ As faithful servants of God and followers of Christ Jesus we will continue to use the instruments the Lord has placed in our hands. Among these instruments are *The Watch Tower*, the corporations the Watch Tower Bible and Tract Society, the International Bible Students Association, and the Peoples Pulpit Association; and these are used only as instruments to prepare and publish a proclamation or message. We refuse, however, to bear the name of a corporation or to bear the name of any man. By the grace of the Lord Jesus Christ and of our heavenly Father we joyfully receive and bear the name which the mouth of Jehovah God has named and given to us, to wit, Jehovah's witnesses. Henceforth may it be known that we are Jehovah's witnesses; and by his grace we will be his true and faithful witnesses and bear the message of his great name to the nations of the earth. Satan has reproached the name of Jehovah, and all the instruments of Satan do likewise reproach his name. Such reproaches that reproach Jehovah God have fallen upon Christ Jesus and upon his faithful body members, and happy are those of the remnant who now have some part in bearing those reproaches and in being in the thick of the war against Satan. *Happy are they that can take a name that nobody under the sun wants except those who are wholly and unreservedly devoted to Jehovah.* Only the faithful and zealous witnesses who are wholly devoted to God and his kingdom delight to bear the name Jehovah's witnesses. Let others take any name they may desire; but as for the remnant, gladly do we bear the name Jehovah's witnesses that we may have some part in the vindication of his great name.

QUESTIONS FOR BEREAN STUDY

- † 1. Account for Jehovah's emphasizing the fact that he would "take out a people for his name".
- † 2. Show whether the apostle's exhortation in the third

chapter of First Corinthians has been heeded by those who have claimed to be followers of Christ.

- † 3, 4. Describe the situation which now necessitates positive identification of the true witnesses of Jehovah.
- † 5, 6. How does the fulfilment of Isaiah 65:13, 14 make clearly manifest who are truly the servants of the Lord God?
- † 7-9. To whom are the words of verse 15 spoken? How shall they 'leave their name for a curse unto the Lord's chosen'? How does 2 Thessalonians 2:8 serve to corroborate the statement here that "the Lord God shall slay thee"? Why will the Lord take this drastic action against the "evil servant" class?
- † 10. Apply Isaiah 62:1, 2.
- † 11, 12. What is the particularly pernicious effect of the attitude and activities of the "evil servant", or "man of sin"? Why will the Lord clearly reveal that class before destroying them?
- † 13. Compare the circumstances necessitating the identification of Mordecai and Esther as Judeans with the position of God's true people at this time.
- † 14, 15. By comparison of scriptures, show that the new name conferred upon the temple class will clearly identify them as the faithful and true witnesses of God.
- † 16-18. Point out the correspondency between the Urim used by the high priest and the "white stone" which the Lord gives "to him that overcometh".
- † 19-21. Compare the position of those who understand the meaning of Jehovah's name and have received the "white stone" with that of those who do not have such enlightenment and approval. What is the evidence that the latter class do not understand and cannot appreciate the title 'that faithful servant', the word "remnant", or the name "servant"?
- † 22. Why is this promised name called a "new" name?
- † 23, 24. Give reasons for concluding that the promises contained in the scriptures cited or quoted in paragraph 23 have at least a partial fulfilment to the remnant while on the earth.
- † 25-27. Just what is required of one who would receive Jehovah's approval as an "overcomer"?
- † 28. Point out how the Scriptures foretold that upon Christ Jesus' appearing at the temple of Jehovah those then found faithful would be approved and that they would be commissioned and named as the witnesses of Jehovah.
- † 29, 30. Apply Isaiah 43:9. Quote Jehovah's words in which he approves the "faithful servant" class as his 'chosen servant' and gives them their new name.
- † 31. How will the new name by its specific meaning clearly distinguish his true servants from the professed people of God? What are the instruments which Jehovah has provided for his witnesses to enable them to deliver his message? How will Jehovah's witnesses prove their appreciation of this new name which he has given them?

BY ONE MAN'S DISOBEDIENCE

ADAM, as the prince of the earth, resided in Eden. Adam was perfect, and his home was perfect. It will not do to say that he was only partially perfect, and that he had at that time no opportunity to develop a character, and therefore his character was imperfect.

It is written in Deuteronomy 32:4 that 'all the works of Jehovah are perfect'. It was impossible for Adam to develop a character, because God made him a character. Every creature of intelligence is a character. He does not possess a character.

Orthodox teachers fell into the great error of teaching that man has a soul; whereas the Scriptures clearly teach that man is a soul. They also fell into a like

error by teaching that man has a character; whereas the Scriptures teach that man is a character. If Adam had to develop a character, then he was not perfect when he was put to the test; whereas the Scriptures declare he was perfect. He was endowed with the faculties of justice, wisdom, love and power. That did not mean that he possessed all knowledge. The Scriptures show that the highest of God's creation will continue to acquire knowledge in all the ages to come.

Of this we read in Psalm 27:4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Adam had sufficient knowledge, however, to know what to do and what not to do. He knew what was wrong and what was right, because God told him. He possessed the faculty of applying knowledge according to God's instructions, and had he so applied it he would have proven his wisdom. He was clothed with power and this he exercised over the animal creation and he should have exercised it over Eve in the right way. He had the ability to be unselfish, which is love expressed, and had he chosen to exercise it properly he would have proven his love.

Adam was perfect in his organism. He had all his faculties about him. He was therefore a perfect man. It is true that Adam had not then had much experience, but experience is not the only way of acquiring knowledge. God told him what he might and what he might not do, and that should have been sufficient. The experience through which he did thereafter pass only confirmed what God had previously told him. No excuse can therefore be offered for Adam because of his lack of experience.

Adam, with understanding clear and being perfect, beheld the earth and said: 'This is mine because Jehovah has given me dominion over it.' He summoned before him the animals and the birds, and named them and said: 'These are mine because Jehovah gave dominion over them to me.' At his call they obeyed his voice. He saw his beautiful wife and said: 'This lovable creature is mine because God made her and gave her to be my companion and helpmeet.' He walked amidst the beautiful groves and scented the sweet blossoms, and ate the fruits, and said: 'These are all mine because my God provided them for me; but he has asked me not to eat of the fruit of that one tree and has told me that death shall result if I do eat.' He would say: 'All these things are mine upon condition that I obey my Creator, and if I disobey I will lose all of them.' This must have been his conclusion, because it is written: "Adam was not deceived." (1 Tim. 2:14) This is proof that Adam was in possession of all his God-given faculties, which faculties were perfect.

Prince Adam was rich because all the gold and the precious stones were his, and all the cattle and the flocks were his because he was the man and the trusted representative of Jehovah, and to him all of these things had been committed. He was strong and vigorous and knew no such thing as pain. He was happy because his environment was happy, and everything about him was at ease.

One may possess all the means of doing good, but if he does not employ those means to that end he does not accomplish good. Adam was endowed with the faculties of wisdom, justice, love and power, and these he must use as he might choose. It was the will of God that he should do right, but God permitted Adam to exercise his own will as to whether he would do right or wrong. That which is exercised in opposition to love

is selfishness. Pride is the fruit of selfishness. "Pride goeth before destruction, and a haughty spirit before a fall."

God made no law compelling Adam to exercise the faculty of love toward him, but he endowed Adam with that faculty and then told him what would be the result if he followed a selfish course. Jehovah has announced his rule of action, which is, that he who loves God will keep God's commandments. (John 14:15) Love is therefore the fulfilment of God's law. God commends his love to his creatures in that everything he does for his creatures he does unselfishly. He afforded the opportunity for his perfect and intelligent creature to be like him. One must know God and follow a like course to remain forever in harmony with him. Adam did know God, because God communicated with him; and Adam did have the opportunity to remain in harmony with God. Another irrevocable rule of action of Jehovah, which is announced in his Word, is, that to know God and to be like him means to enjoy endless life.

The mighty prince who started upon his way of peace, perfection, beauty and happiness, surrounded by every inducement to walk in harmony with God, might have enjoyed these blessed things for ever.

A pauper is one who is dependent upon charity. He has nothing that he can claim as an absolute right. Even a pauper may enjoy a short season of pleasure, only to turn again into the pathway of sadness. The sixty centuries of human history show that the entire race has traveled the pauper's way and in the course of time these have filled a pauper's grave.

Of the many billions of people who have lived upon the earth few have ever even claimed ownership of land. The masses have tilled the ground as serfs and have been oppressed and denied their just privileges amongst men. They have fought the thorns and thistles, battled with wild beasts and reptiles, desperately resisted the locust and the palmer worm, suffered from extreme heat and bitter cold, half clad and less than half fed, only to find at the end of their way that all their labors have been in vain. Of the small substance resulting from their laborious efforts the most thereof is taken by tax-gatherers, and that which remains for sustenance of the body is but a beggar's portion. They have suffered at the hands of tyrants and oppressors, have been compelled to engage in unrighteous wars, have mingled their tears of bitterness with their warm blood, have been ravaged by disease, sickness, and pestilence, and have suffered great bodily pain and mental anguish; and then yielding to the relentless opposition have given up in despair and with broken hearts have fallen in the dust.

The prophet of God saw this condition and under inspiration wrote: "So I returned, and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors

there was power; but they had no comforter."—Eccl. 4:1.

A few, by violation of the laws of God and men or by reason of circumstances taken advantage of by them, are found to possess large areas of land from which much revenue is reaped. They possess houses, oil fields, mines, and great herds and flocks. They exercise control over their fellow men by means of coercion and oppression and in turn receive many empty plaudits from others, but in due time all their substance is swept away and they go down to death dishonored and unsung. They enjoyed their earthly substance only for a time and these things make them often even worse than paupers.

In Ecclesiastes 5:13 it is written: "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

From the day of Eden until now no man with full rights has walked the earth, except one. That one exception was Jesus of Nazareth; and even he was "a man of sorrows and acquainted with grief", because he came to earth and bore the sins of the people that they might have an opportunity for deliverance from their oppressors, be reconciled to God and then enjoy everlasting life.

Much has been written and said about GREAT MEN, but no truly great man has ever lived on the earth aside from Jesus. All have been paupers.

Whether a man has for a time possessed much of this earth's goods, a good name, fame, and reputation, these have quickly perished. Whether he be rich or

poor, small or great, in the minds of men, he soon comes to nothing and learns that all is vanity. All have stood in the pauper's line and taken their turn. Again the record in Ecclesiastes is interesting to note, chapter 5, verse 15: "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand."

It is also written in First Timothy 6:7, "We brought nothing into this world, and it is certain we can carry nothing out."

One of the inspired witnesses of Jehovah, observing that all men are paupers and all their efforts are but vanity, and knowing the reason why, saw and wrote that man's only hope is to be reconciled and returned to a harmonious condition with Jehovah God. Hence he said: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Eccl. 12:13.

It is manifest that man cannot keep the commandments of God until he knows those commandments. Satan, the common enemy of man, for many centuries has kept mankind in the darkness as to the commandments of God. Now great light has dawned upon the people and God's due time has come when men may see more clearly than ever heretofore. Now it is possible to learn why Prince Adam became a pauper, why all the humankind have suffered as paupers, and also to learn of God's gracious way to reconcile and bring back the pauper race into full harmony with himself.

GOD'S COVENANT OF BLESSING

THE word "covenant" means contract. It is the solemn form for expressing a compact, agreement, or contract between parties, or particularly on the part of one whereby he promises to do a certain thing. With Jehovah a covenant or a contract is sacred and inviolate, because Jehovah changes not. (Mal. 3:6) Having promised it, he will fulfil it. (Heb. 6:18) It is always necessary that there be two parties to a contract. There may be more. Where one party only is bound to do a certain thing, that contract is called unilateral, or one-sided; and where both parties are bound to perform certain things, the contract is called bilateral, or two-sided. Two thousand years before Christ, Jehovah God made a covenant with Abraham, one of the forefathers of the Jewish nation. It will be observed that this oathbound covenant that Jehovah made with Abraham contained no conditions or limitations. The terms of the covenant read thus: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great;

and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12:1-3) At the time that Abraham showed his complete willingness to offer up his only son Isaac as a sacrifice to God, the Lord confirmed the covenant with his oath, saying: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; . . . and in thy seed shall all the nations of the earth be blessed."

This divine declaration to bless all nations and families of the earth by or in the offspring of Abraham was merely a promise of Jehovah bound by his oath, and is therefore properly called a unilateral or one-sided covenant; for the reason that God's will was and is to carry out his purpose to bless the human race, regardless of what anyone may or may not do. There was no need for him to make any conditions to the covenant. He merely announced his benevolent

purpose toward mankind. The covenant does not even say that the blessing of the people will follow upon the condition that Abraham should do a certain thing, or that the people should seek him. The covenant does not say that every person will be blessed with life everlasting; but it does say that all families of the earth shall be blessed, which means that every one must in God's due time have a full, fair opportunity for life everlasting. It means, further, that in God's due time knowledge will be brought to all in order that every one may avail himself of the opportunity thus provided for life. It means, furthermore, that assistance will be given to every one, that he may profit by this blessed opportunity; and all who prove their loyalty under the test that will come by reason of the opportunity will be granted life everlasting.

It has pleased Jehovah to use men and women to picture or foreshadow various parts of his arrangement. For instance, Abraham at times pictures or represents God; while Sarah, Abraham's wife, was used to picture or typify God's covenant with Abraham through which covenant God promised to bring forth the seed for the blessing of all the families of the earth. Sarah was the mother of Isaac, her only son. Isaac was used to typify or foreshadow Jesus, the Son of God, the Redeemer of the world. Abraham had an Egyptian slave girl named Hagar. Hagar had a son by Abraham, and hence Hagar was used to typify or foreshadow the law covenant, which was made by Jehovah with Moses as a mediator for the children of Israel, the Jews, then in Egypt. As Hagar was a bondswoman, the maidservant of Abraham's wife Sarah, so was the law covenant one of bondage that brought forth no real blessings to the Jews; but that covenant was made for the purpose of teaching the Jews their inability to lift themselves up to life and to show them the absolute necessity for a redeemer. After the death of his wife Sarah, Abraham married Keturah and by her had many children. Hence Keturah is used as a type foreshadowing the new covenant that is made by Jehovah with Christ as the Mediator for the world of mankind, and through which all will have an opportunity to gain life everlasting.

In his letter to the Galatians, chapter four, verses twenty-two to twenty-eight, the Apostle Paul speaks of these figures or pictures relating to the covenants, as follows: "For it is written that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondswoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these [two women] are [or represent] the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is [or pictures] mount Sinai in Arabia, and answereth [or corresponds] to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou

barren that bearest not [even as Sarah was barren and bore no child to Abraham until she was in her extreme old age, and that by miracle]; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise." Isaac pictures the entire Christ, head and body; Jesus the Head, and the church the body members.

You have already noted that God's covenant with Abraham stated that there would be an offspring or seed which would bless all the families of the earth. This seed is the Redeemer, Christ Jesus, the Savior of the world; and by adoption into the family of God the true Christians, the church, the members of Christ's body, become a part of that seed. Concerning this Galatians, chapter three, verses eight and sixteen, reads: "And the scripture, foreseeing that God would justify the heathen through faith, preached before [-hand] the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [seeds]; but as of one [seed], And to thy seed, which is Christ."

Before the blessing promised could come to the peoples of earth, the seed which was promised must first come. The Israelites, otherwise called Jews, therefore expected that one of the natural descendants of Abraham would become their king and that through that king and his kingdom all the nations of the earth would be blessed by receiving the benefits first given to them. For this reason the faithful Jews looked forward with great expectancy to the birth of the one who was to be their king. They based their hopes upon the repeated promise made by Jehovah. Without doubt it was thought by some that Isaac, the son of Abraham, would be the one through whom the blessing would come. But the twenty-fifth chapter of Genesis, verse eleven, tells us: "After the death of Abraham, . . . God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi." The account goes on to tell us that when Isaac was about sixty years old there were born to him and his wife Rebekah two sons, twins, who were named Esau and Jacob by them.

Isaac then went to live in the land of the Philistines, and, while there, God said to him: "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." This is the account in Genesis, chapter twenty-six, verses three and four. Thus the Abrahamic promise was renewed to Isaac. Before the death of Isaac, he pronounced his blessing upon his son Jacob, and Jacob thereby became the successor of his father to the Abrahamic promise.

Under the rule of descent, the first-born or eldest

son was the heir of the father's estate and any other rights or privileges that went with that estate, unless for some cause there should be an exception to the rule. Esau, having been born a few moments before his twin brother Jacob, under the operation of this rule, would be the successor of the Abrahamic promise and heir to his father. His birthright, therefore, would include the promise made to Abraham. But the Lord clearly indicated that there should be an exception to the rule in this case and that Jacob should be the heir, and not Esau. When it was known that the mother would bear two sons, and just before the time of their birth, Rebekah the mother inquired of the Lord concerning the expected children, and the Lord said unto her that two sons would be born to her and that the

elder should serve the younger. The record of this in Genesis, chapter twenty-five, verses 21 to 23, reads: "And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." This statement definitely shows that it was God's purpose that Jacob, who was born last, should be the heir and successor to the Abrahamic promise.

A KING SHALL REIGN IN RIGHTEOUSNESS

REMARKABLE events took place during the reign of King Solomon over the nation of Israel. After Solomon's day the government of Israel rapidly declined. At times an honest man in the office of king tried to rally the people to faithfulness unto God but did not fully succeed. The first king of Israel was demanded by the people contrary to the will of God. The last king of Israel reached the limit or fullness in idolatry and wickedness. Therefore God said of them: "I gave thee a king [Saul] in mine anger, and took him [thy king, Zedekiah] away in my wrath."—Hos. 13:11.

The types and shadows had been made whereby God had given his implied promises to establish a government upon earth for the benefit of man. The experiences of the Israelites show the complete inability of man to establish a righteous government so long as Satan the invisible ruler exercises influence and power over man.

The government of Israel having shown the disposition to yield to the wicked influence of Satan, and its rulers having reached a fulness in wickedness, God announced the decree for its overthrow: "Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:24-27.

By this decree God again gave his direct promise that in his due time he will establish a government on earth for men and give the rulership thereof to him "whose right it is" to rule. After Zedekiah's dethrone-

ment the Jews never had another king. Because that kingdom was typical and had served its purpose the Jewish nation as such never has been reestablished, and never will be. The Jews, however, will be restored to their homeland and will be under the rulership of him whom David and Solomon foreshadowed.

During the time of the Jewish polity God raised up a number of faithful and true men who as God's mouthpieces prophesied in his name. God's coming government for man was the highest theme of all of these holy prophets. They looked forward to the future time when there should be born a man child descending from the tribe of Judah and through the line of David and of whom Moses was a type. Isaiah prophesied as to the time of the birth of that Mighty One; and with a prophetic vision of his greatness, of his government and of his power, said: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

The Prophet Jeremiah testified that Jehovah God is the King of Eternity and that he would express his wrath against the nations under Satan's supremacy, and that they would not be able to abide his indignation.—Jer. 10:10-12, margin.

The Prophet Ezekiel told of the return of the Jews to their own land, of the resurrection of the dead, and how a government would be established, and how the people would come under the rule of the mighty Messiah whom David foreshadowed.—Ezek. 37:24.

The Prophet Obadiah foretold the time coming when Satan's organization, particularly the governments of

sodom and all that Edom foreshadowed, should be destroyed; and how God's organization, pictured by Mount Zion, would be God's appointed way for salvation, deliverance, government and blessing of the people.—Obad. 1, 21.

The Prophet Haggai foretold the time coming when God would establish his government on earth and would destroy both the visible and the invisible part of Satan's organization and that then he would bring to the people that which they have so long desired.—Hag. 2: 6, 7, 21, 22.

Nehemiah and Ezra were godly men in Israel, and their devotion to God and their works in his name are recorded in the books of the Bible bearing their names. The work which they did under the direction of Jehovah foreshadowed the restoration work that God will do by and through his righteous government, over which Messiah shall exercise power and rule.

Habakkuk prophesied concerning the great battle of Armageddon against Satan and his forces of evil and in which Satan's organization shall fall never to rise again; and how God's Anointed One shall receive and bless the people.—Hab. 3: 1-13.

Zechariah foretold the final assault of the Devil's organization against the people of God and how the Lord would gain the victory for his people and establish his righteous government over all the earth, through which government the people shall be blessed.—Zech. 14: 1-10.

God's prophet Malachi closed the prophecies of the Old Testament. He prophesied concerning the preparation for the government of righteousness; how God would send his Anointed One to his own people and gather them together; and how he would overthrow the Devil's government and his power in opposition to the government of righteousness. He describes this government and its Governor under the symbol of the Sun of righteousness rising with healing in its beams to help and bless all who hear and obey the rule of that government.

The Apostle Peter, being moved by the power of the holy spirit, spoke to the effect that all the prophets had foretold God's coming government and that under such all the obedient ones of earth should be blessed and restored to a condition of perfection and happiness and the wicked ones cut off.—Acts 3: 19-24.

What then can be said against all this array of prophetic testimony? Familiar with the words of the prophets, of course all believing ones of Israel would be looking forward to the coming of the Messiah that should rule over them. (Luke 3: 15) The testimony therefore is overwhelming that God by the mouth of his prophets directly promised the establishment of a righteous government on earth; and that by his dealing with the Israelites he indirectly made promise of the same thing and the blessings that should follow.

In view of the unchangeableness of God's promises, and of the certainty that they shall be kept, where is

the man that believes God who can doubt that such government will be established on earth in God's due time?

There is furnished an abundance of competent evidence for the complete establishment of the faith of those who believe. The man so believing will proceed with the keenest interest to the examination of the proof showing God's preparation for the establishment of a righteous government upon earth for the benefit of mankind.

Jehovah granted his son Lucifer lordship over man. Lucifer therefore was a prince. From and after the time of the rebellion of Lucifer his rule over men became wrongful and therefore without right. The only way that he could rule rightfully would be to rule in exact harmony with Jehovah God and continue loyal to God. Zedekiah, the last king of Israel, "sat upon the throne of the Lord," for the reason that he was a successor to David. When he yielded to the wicked influence of Satan Zedekiah's rulership was wrongful and therefore without right.

With the dethronement of Zedekiah God expressed his determination to permit the rightful rulership of man to be overthrown until the coming of him "whose right it is". Therefore all rulership of the peoples and nations has been by permission of God in that he did not interfere therewith; but such rulership has not been by right proceeding from Jehovah. He has permitted man to take his own course and has not restrained the Devil from exercising influence over man.

Although Babylon was the beginning of earthly governments, the invisible ruler of which was Satan, its elevation to the position of a world power was delayed until the star of Assyria had set.

At the time that Babylon arose to the position of a world power Satan there became "the god of this world", meaning that his invisible rulership extended to all the nations and peoples of earth. Before that there were peoples organized by Jehovah's authority, but from that time forward there was no organization in earth of which Jehovah was the invisible ruler.

Melchizedek's kingdom had fulfilled its purpose as a type. The government of Israel was done; and since there was no government in actual operation and in opposition to Satan, and Babylon being the dominating government of earth, it became the most important government of earth. To its first emperor Daniel said: "Thou, O king, art a king of kings: for the God of heaven hath [suffered it to be] given thee a kingdom, power, and strength, and glory." (Dan. 2: 37) Up to that time God had placed before the peoples of earth sufficient evidence to prove his own supremacy. He had particularly manifested his supreme power in the overthrow of the world powers of Egypt and Assyria. With the overthrow of the king of Israel God would permit the Gentile people, that is to say, the non-Jews, to take the lead and put forth

their best endeavors to set up a government and to prove whether or not they could establish a desirable government without the aid of Jehovah God.

The Gentile world power, beginning with Nebuchadnezzar, the first emperor of Babylon, and its king, had a golden opportunity. God saw to it that sufficient evidence was given to its ruler that he could choose to obey Jehovah if he desired rather than to yield to Satan. Babylon went the wrong way and fell.

Babylon, being the foremost power of the world, and having the greatest favor bestowed upon it, and the most favorable opportunity of establishing a government, foreshadowed or represented "Christendom", which embraces those nations of earth that claim to be Christian but which in fact form a part of Satan's organization.

The nations called Christendom have had the greatest opportunity of any nations on earth. These nations have made advancement in material matters and in worldly knowledge but have forgotten God and served the Devil. These nations, as the evidence heretofore set forth proves, have failed to establish a desirable government for man.

The fall of Babylon foreshadowed the fall of

"Christendom", together with all other parts of Satan's organization. Beginning with the world power Babylon, God gave the Gentile nations a free hand by refraining from interfering. He numbered the days of Babylon (Dan. 5:26); and he also numbered the days of the Gentile supremacy in the earth, which period of time is designated in the Scriptures as "times of the Gentiles". (Luke 21:24) The Gentile or non-Jewish governments of earth have therefore never been governments representing the Lord Jehovah, nor have any of these governments or rulers ruled by divine right. They have existed or ruled by sufferance; which means that God has tolerated them and by a negative consent has permitted these governments to exist.

During all that time God has had his witnesses in the world to testify concerning his goodness, and those men who have desired to learn of him and follow his way of righteousness have had opportunity so to do.

God has awaited his own good time when he would bring forth his loyal Son, whose right it is to rule, and to that Son the right shall be given and his rule shall be by divine right. He is the King and the first One that will rule the world by divine right.

OUR NEW NAME

HOW shall we advertise our meetings? This question is being propounded by many of the anointed people of Jehovah. The message of the hour Jehovah has put in the mouth of his witnesses. It is his time of war. He is the God of armies. It is written: "The Lord gave the word; great was the company [margin, Heb. army] of those that published it." (Ps. 68:11) The word here rendered company is the Hebrew word *tsaba*, which is the same word as occurs in the expression "the Lord of Sabaoth" or "the Lord of armies". (Jas. 5:4) It is Scriptural and therefore appropriate that his witnesses be advertised as "a company of Jehovah's army". Therefore let us adopt the following method of advertising:

Brooklyn company
of
Jehovah's witnesses

If the company be at Boston, London, or wheresoever situate, let that place be substituted for Brooklyn. For instance:

London company of Jehovah's witnesses

Every company of God's anointed on earth should adopt this method of advertising. There is now unity in the church and there must be unity in action. It is expected that further discussion of the above Psalm will appear in a later issue of *The Watch Tower*.

ALL THAT BREATHE SHALL PRAISE JEHOVAH

DEAR BROTHER RUTHERFORD:

I would be ungrateful indeed if I should fail to acknowledge your gift, *Light*. I do thank you for the books; but I am deeply grateful to you and to the Lord for the marvelous truths they contain.

The vivid flashes of lightning are coming in rapid succession, and peal upon peal of thunder is shaking the old world to its very foundations. The storm clouds are thick, and a pall hangs over the earth. But the lightning flashes lighten the pathway of "the servant" or "the feet of him", and prevent them from stumbling over "the Stone" that has been laid in Zion!

After the lightnings flash and the thunders roar, then comes a downpour of rain. The new books contain a flood of truth, "waters to swim in."

I have been reveling in the marvelous truths contained in *Light* and in the recent *Watch Towers*. I have been thrilled to see the humble part that God has permitted us to have in fulfilling his revelation to his Son.

But . . . *Vindication!* Oh, how it rejoices our hearts to know that the mighty Conqueror has ridden forth, and soon all his enemies shall lick the dust! Then shall everything that hath breath sing his praises for evermore!

Brother Rutherford, I thank you for your example of loving devotion and unswerving fidelity to the King; and I humbly pledge my loyalty and support. Our Captain knows no defeat; we know we are on the winning side.

The door is open; and "no man can shut" it; and I rejoice in the blessed privilege of entering the open door, my books in my case, and telling the people of God's benevolent purposes concerning them, and to invite them to be reconciled to God, for his kingdom is here. I am grateful indeed for the privilege of breaking the vessel and letting the light shine out, shouting, "The sword of the Lord!"

Humbly and gratefully yours,

M. CADY GILMAN, *Texas*.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Fordyce, Ark.Oct.	2, 3	Port Arthur, Tex.Oct.	16, 17
Wabbaseka, Ark.	4, 5	Houston, Tex.	18, 19
Gilmore, Ark.	6, 7	Galveston, Tex.	20, 21
Little Rock, Ark.	9, 10	Austin, Tex.	23, 24
Redfield, Ark.	11, 12	San Antonio, Tex.	25, 28
Beaumont, Tex.	13, 14	Claremore, Okla.	30, 31

A. H. MACMILLAN

Omaha, Nebr.Oct.	2-4	St. Cloud, Minn.Oct.	14
Cedar Rapids, Iowa	5	Milaca, Minn.	15
Waterloo, Iowa	6	Duluth, Minn.	16-18
St. Paul, Minn.	8	Milwaukee, Wls.	20, 21
Fargo, N. Dak.	9-11	Dubuque, Iowa	23-25
Detroit Lakes, Minn.	13		

R. H. BARBER

New Orleans, La.Oct.	1	Evansville, Ind.Oct.	15
Hattiesburg, Miss.	2-4	Louisville, Ky.	16-18
Mobile, Ala.	6, 7	Lexington, Ky.	19
Montgomery, Ala.	8	Charleston, W. Va.	20
Birmingham, Ala.	9-11	Roanoke, Va.	21, 22
Nashville, Tenn.	13, 14	Danville, Va.	23-25

G. Y. M'CORMICK

Catlettsburg, Ky.Oct.	2, 3	Springfield, OhioOct.	20, 21
Ashland, Ky.	4, 5	Tippecanoe City, Ohio	23
Portsmouth, Ohio	6, 7	West Milton, Ohio	24
Cincinnati, Ohio	9-12	Piqua, Ohio	25, 26
Hamilton, Ohio	13, 14	Versailles, Ohio	27
Middleton, Ohio	16	Sidney, Ohio	28
Dayton, Ohio	17-19	Pittsburgh, Pa. Oct. 30, Nov. 1	

T. E. BARKER

Manchester, N. H.Oct.	2-4	Brockton, Mass.Oct.	18, 19
Wilton, N. H.	5	Duxbury, Mass.	20, 21
Lowell, Mass.	6, 7	Plymouth, Mass.	23, 24
Boston, Mass.	9-12	Taunton, Mass.	25, 26
Waltham, Mass.	13, 14	New Bedford, Mass.	27, 28
Quincy, Mass.	16, 17	Newport, R. I.	30, 31

E. D. ORRELL

Cedar Rapids, IowaOct.	3, 4	Keokuk, IowaOct.	12
Des Moines, Iowa	6, 7	Burlington, Iowa	13, 14
Hartford, Iowa	8	Davenport, Iowa	16, 17
Chariton, Iowa	9	Clinton, Iowa	18, 19
Humeston, Iowa	10	Dubuque, Iowa	21-26
Keosauqua, Iowa	11	Freeport, Ill.	27, 28

C. W. CUTFORTH

Preston, Ont.Oct.	1-4	Goderich, Ont.Oct.	15-18
Kitchener, Ont.	5-7	Harriston, Ont.	19-21
Stratford, Ont.	8-11	Hanover, Ont.	22-25
Milverton, Ont.	12-14	Tara, Ont.	26-28

J. C. RAINBOW

San Marcos, Tex.Oct.	3, 4	Houston, Tex.Oct.	15-18
Lockhart, Tex.	5	Dickinson, Tex.	19
Seguin, Tex.	6	Galveston, Tex.	20, 21
San Antonio, Tex.	8-11	Port Arthur, Tex.	23
Kerrville, Tex.	12	Beaumont, Tex.	24-26
Waller, Tex.	14	Devers, Tex.	27

G. H. DRAPER

Hillsdale, Mich.Sent.	30	Jackson, Mich.Oct.	12, 13
Bronson, Mich.Oct.	2	Lansing, Mich.	14, 15
Three Rivers, Mich.	3	Grand Rapids, Mich.	17-19
Cassopolis, Mich.	4	Holland, Mich.	20
Denton Harbor, Mich.	5, 6	Muskegon, Mich.	22-24
Kalamazoo, Mich.	7-9	St. Johns, Mich.	25
Battle Creek, Mich.	10, 11	Flint, Mich.	26-29

C. ROBERTS

Mirror, Alta.Oct.	1-4	Wetaskiwin, Alta.Oct.	19-21
Pendryl, Alta.	6-8	Edmonton, Alta.	22-25
Buford, Alta.	9-11	Barrhead, Alta.	26-29
Leduc, Alta.	12-14	Clyde, Alta.Oct. 30-Nov. 1	
Camrose, Alta.	15-18	Phillips, Alta.Nov.	3-5

F. J. FRANSKE

Ft. Frances, Ont. Sept 29-Oct. 1		Morden, Man.Oct.	15-18
Dominion City, Man. Oct. 3-5		Darlington, Man.	19-21
Morris, Man.	6-8	Pilot Mound, Man.	22-25
Altona, Man.	9-11	Killarney, Man.	26-28
Roland, Man.	12-14	Wakopa, Man.Oct. 20-Nov. 1	

H. L. STEWART

Preston, Ont.Oct.	1-4	Goderich, Ont.Oct.	15-18
Kitchener, Ont.	5-7	Harriston, Ont.	19-21
Stratford, Ont.	8-11	Hanover, Ont.	22-25
Milverton, Ont.	12-14	Tara, Ont.	26-28

W. P. STRONG

Hillsboro, Ind.Oct.	1	Louisville, Ky.Oct.	16-20
Veedersburg, Ind.	2	Frankfort, Ky.	21
Jasonville, Ind.	3, 4	Lexington, Ky.	22
Dugger, Ind.	5, 6	Kings Mountain, Ky.	24
Linton, Ind.	7, 8	Elizabethtown, Ky.	25
Washington, Ind.	10	Providence, Ky.	26
Oakland City, Ind.	11	Paducah, Ky.	27
Evansville, Ind.	12, 13	Mayfield, Ky.	28
Cannelton, Ind.	14	Paris, Tenn.	30

M. L. HERR

Buffalo, N. Y.Oct.	3-5	Warren, Pa.Oct.	16, 17
Niagara Falls, N. Y.	6, 7	Oil City, Pa.	18, 19
Westfield, N. Y.	9	Titusville, Pa.	20, 21
Jamestown, N. Y.	10, 11	Meadville, Pa.	23, 24
Onondaga, N. Y.	12	Eric, Pa.	25, 26
Bradford, Pa.	13, 14	Cambridge Sp'gs, Pa.	27, 28

W. J. THORN

Atlantic City, N. J.Oct.	1-4	Newark, N. J.Oct.	18-20
Lakewood, N. J.	5, 6	Dover, N. J.	21, 22
Elizabeth, N. J.	7, 8	Paterson, N. J.	23, 24
Plainfield, N. J.	10, 11	Park Ridge, N. J.	25, 26
New Brunswick, N. J.	12, 13	Passaic, N. J.	27, 28
Careret, N. J.	14	Montclair, N. J.	29
Bayonne, N. J.	16, 17	Easton, Pa.Oct. 31, Nov. 1	

A. KOERBER

Altoona, Pa.Oct.	3, 4	Baltimore, Md.Oct.	9-11
Huntington, Pa.	5	Hagerstown, Md.	20
Lonaconing, Md.	6	York, Pa.	21, 22
Cumberland, Md.	7, 8	Lancaster, Pa.	23, 24

LOUIS LARSON

Roanoke, Va.Oct.	2-4	Richmond, Va.Oct.	17, 18
Clifton Forge, Va.	5	Ruther Glen, Va.	19
Lynchburg, Va.	6	Hopewell, Va.	20
Altavista, Va.	10	Waverly, Va.	21
Chatham, Va.	11	Danville, Va.	23-25
South Boston, Va.	12	Petersburg, Va.	26, 27
Nathalie, Va.	13	Suffolk, Va.	28
Keysville, Va.	14	Hampton, Va.	30
Crewe, Va.	16	Foster, Va.	31

J. C. WATT

Ukiah, Calif.Oct.	8	Porterville, Calif.Oct.	19
Upper Lake, Calif.	4	Bakersfield, Calif.	20
Stockton, Calif.	6, 7	Arvin, Calif.	21
Sonora, Calif.	9	Taft, Calif.	23
Modesto, Calif.	10, 11	Santa Maria, Calif.	24
Fresno, Calif.	12-14	Santa Barbara, Calif.	25, 26
Reddley, Calif.	16	Ventura, Calif.	27, 28
Tulare, Calif.	17, 18	Van Nuys, Calif.	30, 31