



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LV SEMI-MONTHLY No. 13

JULY 1, 1934

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

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# The WATCHTOWER

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WATCHTOWER BIBLE & TRACT SOCIETY  
117 Adams Street - Brooklyn, N. Y., U. S. A.

## OFFICERS

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## LONDON CONVENTION

August 31 to September 3 inclusive are the days for a convention of Jehovah's witnesses at London, England. The convention will be held at the Alexandra Palace, the public meeting being in the large hall at Alexandra Palace, Sunday, September 2. The forenoon of each day will be devoted to field service; afternoon and evening meetings for the interested. Those contemplating attending the London convention should address Convention Committee, 34 Craven Terrace, London, W. 2, England. The president of the Society expects to attend this convention and address the public.

## "BEYOND THE GRAVE" AND "HIS WORKS"

Jehovah now blesses his faithful witnesses and all people of good will with two new potent instruments for use in his service, to wit, two new booklets entitled *Beyond the Grave* and *His Works*, respectively. The cover design of each is attractive and invites the beholder to a perusal of the contents of the booklet; there are also fitting illustrations within. All Jehovah's witnesses and Jonadabs alike, who desire to put these excellent messages in the hands of the people may now obtain a supply and begin the distribution thereof immediately. The usual contribution of 5c a copy will be accepted therefor.

## 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. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

## YEARLY SUBSCRIPTION PRICE

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

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

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## "THE NATIONS' HOPE" TESTIMONY PERIOD

A period of nine days has been specially designated as "The Nations' Hope" Testimony Period. This begins with June 30 and concludes with July 8. During this period of nine days Jehovah's witnesses will have the privilege of distributing a new booklet, *World Recovery?* All people of good will are invited to join with Jehovah's witnesses in the proclamation of this good news of the kingdom. To have a part in the giving of this witness is a blessed privilege.

## FACTORY AND OFFICE CLOSED FOR FIELD SERVICE

Each year the Society closes the factory, office and Bethel home for two weeks to give the brethren here an opportunity to get away from their regular routine and engage in the field service. This year the factory and home will be closed from July 21 until August 6. During this time no mail will be attended to, and no shipments made. All readers of *The Watchtower* should please take note and order sufficient literature to carry them through this period and two weeks following. It will greatly facilitate matters if not too much correspondence is received immediately after reopening the factory, except, of course, regular service reports and any rush orders or other urgent matters. Considerable mail accumulates in the office because of responses to radio lectures, and we hope this can be given immediate attention without being delayed by mail that could have waited.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LV

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### HIS COVENANTS

#### PART 7

*"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:14.*

**J**EHOVAH'S covenant is his will or purpose expressed in his Word and states the means employed by him to put his will into force and effect. His covenant is not his "plan", because it would be inconsistent for the Almighty One to make a plan. His purpose is certain to be accomplished, and he chooses his means of bringing about the accomplishment thereof. The purpose of Jehovah is a secret, and therefore hid from all creatures who fail to have an appreciation of man's insignificance and of the goodness and supremacy of Jehovah. The man who does not fear God cannot have a proper appreciation of the relation of the creature to the Creator. Fear does not mean merely respect, honor and reverence for God. It means much more than that. The man who realizes that God is all-powerful and that He cannot look with approval upon anything that is unrighteous, and who learns and appreciates that all men are imperfect and of themselves could not stand before God and live, such a man then begins to fear God, and that is the beginning of wisdom. He must have some knowledge of God before he can start in the way of acquiring wisdom. The man who fears God desires to learn concerning God's will and then to do it. The more he learns, the more man appreciates the fact of the imperfections of the creature and the inability of the creature to stand before the great Creator. He continues then to grow in godly fear. In this attitude of mind a man is in position to be taught and to choose the right way. "What man is he that feareth the Lord? him shall he teach in the way that he shall choose." (Ps. 25:12) It is to such humble-minded and obedient ones who continue to fear God, and who seek to know him, that God reveals his purpose or his covenant. Any man impressed with his own importance does not fear God and is not in position to learn and to appreciate God's purpose or his covenant. God's promise, therefore, is that he will show his covenant to those that fear him. He has kept this promise, as the facts abundantly prove.

<sup>2</sup> The Israelites had seen the exposition of God's power when he led them out of Egypt. Time and again thereafter he showed them his power and his loving-

kindness, but only a few of the Israelites had a proper fear of and devotion to Jehovah God. It was upon the plains of Moab that God caused Moses to say to the Israelites: "For Jehovah thy God is a devouring fire." (Deut. 4:24, A.R.V.) To those toward whom the new covenant is inaugurated, and who are brought into the covenant for the kingdom, the words are repeated by the apostle: "For our God is a consuming fire"; and for this reason the apostle adds: "Let us have grace [gratitude and pureness of heart and devotion to God], whereby we may serve God acceptably with reverence and godly fear."—Heb. 12:28, 29.

<sup>3</sup> The Israelites in Moab were a typical people, and the spiritual Israelites taken out from the nations for Jehovah's name are an antitypical people, and to the latter the rules of Jehovah, announced to govern his organization, are unbending and unalterable. These divine rules must be obeyed, and woe is unto him who fails or refuses to obey. (Deut. 28:58) Jehovah's will, and therefore his covenant, not only is expressed but is now revealed and continues to be revealed to those in the covenant for the kingdom and who faithfully and joyfully serve the kingdom.

<sup>4</sup> As the Lord spoke to natural Israel in Moab, so now he says to those in the covenant for the kingdom: "The secret things [not yet revealed] belong unto Jehovah our God, and the things that are revealed belong to us and our children, if we do all the words of this law." (Deut. 29:29, *Roth.*, margin) Jehovah God does not require of his children the doing of impossible things: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil." (Deut. 30:11, 14, 15) Increased responsibility, therefore, falls upon all who have been brought into the covenant for the kingdom, and necessarily curses are incorporated in the terms of the covenant for those who willfully disobey. (Deut. 27:1-8, 13-26; 28:15-68; 29:16-29) The statement concerning the curses or punishments is not made to terrify one into obedience, but to warn against what to avoid.

(Deut. 28:58) Jehovah has taken out a people for his own great and holy name, and he cannot and will not permit these to be contaminated by the Devil's organization and at the same time continue in Jehovah's organization. In this connection he announces his blessings upon those who do obey from a pure heart. (Deut. 30:1-10) The curses upon Israel would be pronounced from mount Ebal, meaning "unfruitful"; and the blessings from mount Gerizim, meaning "rocky", that is, the Great Rock, from whom all blessings flow.

<sup>5</sup> The fact that Jehovah made the curses and the blessings so prominent in that covenant at Moab shows not only that Jehovah would bring to those in line for the kingdom a full knowledge of the consequences of whichever course they might choose to take, but that Jehovah would also make plain to the faithful the subject of and concerning the "evil servant" class, as well as that of the "faithful and wise servant" class, disclosing the sharp contrast between them. Not only that, but that he would cause the sins of the "evil servant" class to be boldly pronounced or cried out by his faithful witnesses on the earth: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58:1) The great Judge, Christ Jesus, is now sitting in judgment, and those gathered unto him and into the covenant for the kingdom participate, in this, that they announce the judgments, which have already been written. (Ps. 149:5-9) *The Watchtower* could not render faithful service to the Lord without calling attention to the "evil servant", "the man of sin," "the son of perdition," and to God's rules relating to the same, and also to the wrongful course of those who serve God's people for a selfish reason, such as the "elective elder" class. *The Watchtower* does not publish these truths for the purpose of criticism or holding up men to ridicule, but only for the sake of Jehovah's name in obedience to his commandment.

<sup>6</sup> At the time of entering into the covenant by sacrifice, each one agreed to obey the will or commandment of God, and this fact must be kept constantly before the attention of his people. This is made sure and mandatory by the words of the Lord God spoken at Moab. (Deut. 6:6-9; 11:18-21; 27:1-8) The covenant made at Moab required that the terms and rules thereof must be read publicly to the Israelites in the place (organization) chosen by Jehovah. (Deut. 31:10-13) Thus is foretold the necessity that the rules concerning the covenant for the kingdom be kept constantly before God's people that they may learn the requirements thereof. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."—2 Pet. 1:12.

<sup>7</sup> In times past the holy spirit was the comforter and helper of God's people, and those brethren supposed to have the spirit of the Lord acted as teachers of the consecrated; but now, since the coming of Christ Jesus to the temple, Jehovah God and his Great Prophet, Christ Jesus, are the Teachers, and these are no longer pushed into the corner, but are clearly discerned by the faithful, and the faithful ones receive knowledge and understanding from the Word of God revealed to them through the Head of the temple organization. In making the covenant at Moab, which foreshadowed the kingdom covenant, the earth as well as the heavens is called to be a witness thereto. (Deut. 30:19) This shows that the kingdom covenant and matters pertinent thereto must be published on earth to others than those in the covenant, that they may know what is coming to pass. It is the covenant or purpose of Jehovah that must be declared, and no one must add to or take from that expressed purpose as set forth in his Word.—Deut. 4:2; 12:32; Rev. 22:18, 19; Prov. 30:6.

<sup>8</sup> This present time, therefore, is a day of deliberate decision, with full responsibility resting upon those who have been brought into the covenant for the kingdom. (Deut. 11:26-28) It is to those who now faithfully and joyfully serve God at the temple to whom Jehovah reveals his secrets, as these secrets become due to be made known. Learning these secrets, that is to say, getting an understanding of God's purpose concerning those in the temple, the kingdom class or company must go forth to make proclamation to others.

#### REMNANT BROUGHT IN

<sup>9</sup> It is when Jehovah's saints are gathered together unto him at the temple and when the new covenant is inaugurated toward them, and hence when Zion has brought forth her "other children", that the remnant of God's people on earth are brought into the kingdom covenant. This was foreshadowed by the words spoken to Israel in Moab, to wit: "Take heed and hearken, O Israel; this day thou art become the people of the Lord thy God." (Deut. 27:9) Jehovah then separates his people from others for the reason and in order "that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob". (Deut. 29:12, 13) Thus Jehovah shows that the people taken out from among the nations and taken into the kingdom covenant are taken in to accomplish his purpose, to wit, that they may be used in connection with the vindication of his name. He bringing these into the temple, the garments of salvation and the robe of righteousness are laid upon the obedient ones that they may be fully identified as the people of God in his righteous organization, gathered unto him according to his purpose.

"That he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." (Deut. 6:24, 25) For the comfort of those who are now in the covenant for the kingdom, and who are diligent to obey God's commandments, he says: "Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah, the shield of thy help, and the sword of thy excellency! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places."—Deut. 33:29, *A.R.V.*

<sup>10</sup> The remnant in the kingdom covenant are of the "chosen" ones of Jehovah. (Deut. 4:7, 8, 20, 32, 33) In times past they were not a people, but, now being taken out and anointed, they are the people of Jehovah for his name. (1 Pet. 2:9, 10) The selection of these, and their induction into the kingdom covenant, is not due to any self-righteousness or so-called "character development" by the creatures, but is due to Jehovah's faithfulness to his covenant, and for the vindication of his word and name. They are taken out for his name's sake and approved because of their faithfulness and obedience. Failure of God's professed people who have been called and who fail must be received as a warning, so that "let him that thinketh he standeth take heed lest he fall".—1 Cor. 10:12, 13.

<sup>11</sup> The Israelites had been led by the Lord for forty years, and were therefore not ignorant. Even so in 1919, the remnant were then not an ignorant people, but were acquainted with God's past dealings with the faithful and also the rebellious ones during the period of 'preparing the way before the Lord'; and this was foreshadowed by the Moab covenant.—Deut. 11:1-9.

<sup>12</sup> Jehovah by the Moab covenant, that is, the covenant of faithfulness, foretold that he would give the remnant a new name, and that they must be a holy people devoted entirely to the service of Jehovah and serve him faithfully. (Deut. 26:18, 19; 28:10) The remnant must 'know therefore this day [that is, the day of Jehovah] that Jehovah is God'; hence they are responsible for making this great truth known and they must render full obedience to God in bearing testimony to the truth. (Deut. 4:39, 40; 29:5, 6) Obedience assures their remaining in the "land of the living". (Deut. 5:33; 11:21) The covenant made in Moab emphasizes faithfulness; hence it is properly called the covenant of faithfulness.

<sup>13</sup> Jehovah's great goodness toward and his loving provision for the remnant is made known in that covenant of faithfulness. (Deut. 8:2-5; 29:5, 6) Therefore he plainly intimates that the remnant once in captivity to Satan's organization shall be fully released and restored to God and made a part of his holy organization. (Deut. 30:1-3) Only the faithful continue in the privileges of service, and the privileges once enjoyed by those who have become unfaith-

ful are transferred to the faithful ones; and this is foretold by the covenant of faithfulness. (Deut. 32:21) In harmony with this Jesus spoke the parable of the talents.—Matt. 25:14-30.

<sup>14</sup> In that covenant in Moab God looked forward to the time when he would bring unto himself his children, and this was also foreshadowed by Esther and Ruth, and that that class represented by them would be included in the covenant for the kingdom; and it is now seen that God has fulfilled this beautiful prophetic picture.—Deut. 29:14, 15; 32:43.

#### REQUIREMENTS

<sup>15</sup> In that covenant at Moab Jehovah foretold his requirements of the remnant. They must be a separate people, and not conformed to this world.—Deut. 12:29-32; 16:21, 22; 18:9-14.

<sup>16</sup> They must not commit adultery; and adultery of spiritual Israelites means chiefly illicit relationship with Satan's organization. There must be none of this with God's people. They are not even to touch the unclean thing, that is, Satan's organization. (Deut. 22:13-30) They are not to compromise with the world, but must be wholly for God and for his kingdom.—Deut. 7:1-5; 12:1-3.

<sup>17</sup> They shall not depend upon worldly help, but must lend the truth to all who desire it. (Deut. 15:6) They must maintain their integrity toward God, which will be tested by their consistent praise to Jehovah or reproach upon his holy name. (Deut. 29:24-28) Jehovah has spread a feast for his royal organization, and the faithful remnant are caused to sit with Christ Jesus at his table and partake of that feast, and hence must partake only of clean food that comes from the Lord's table, and not be found seeking after the things of men. (Deut. 14:1-21) They must faithfully abide by the terms of the everlasting covenant concerning the sanctity of life. (Deut. 21:1-9) Among the remnant people at the temple there must be no usury, no injustice, no cheating, nor acts causing unfruitfulness. (Deut. 25:11-16) There must be no oppression or defrauding amongst them, but generosity toward the poor and helpfulness one toward another.—Deut. 22:1-8.

<sup>18</sup> Those taken into the kingdom covenant must not confuse their identity. They must not be effeminate, nor must they wear improper garments to attract attention to themselves. They must give glory to Jehovah. (Deut. 22:5-12) They must all come to the condition of unity in Jehovah's organization and be obedient to organization instructions, which instructions proceed from the temple. Being at unity, they will have confidence one in another and seek always to do good one to the other. Further showing that each one must be obedient to the instructions proceeding from the temple: they shall no longer do "every man whatsoever is right in his own eyes", but observe order and proceed with the work assigned to them, offering their sacrifice of praise to Jehovah. (Deut. 12:8-14) Let all of the remnant now beware lest they fail because

of their headiness or their desire to follow their own ideas as to how God's work should be done. The service of Jehovah must be at his chosen place where he put his name, which is his temple organization. That service must be regularly and faithfully performed, and in the manner he has pointed out. (Deut. 12:18-28; 14:23-27; 26:1-3) The sanctuary having been cleansed, the remnant must continue in complete unity. The condition of the remnant must be that of great boldness in declaring the truth. Christ Jesus, being Jehovah's great Priest, bestows the blessings upon those in the covenant. (Deut. 33:6-29) After the time they are brought into the covenant and after the year 1926 it is a time of blessedness. (Dan. 12:12; see *The Watchtower*, 1929, page 375) The faithful remnant will have complete confidence in Jehovah and will not fear the enemy; for Jehovah is their refuge.—Deut. 33:26-29.

<sup>19</sup> That the remnant must now know and thus intelligently declare the judgments of the Lord, the book of Deuteronomy, written in connection with the Moab covenant, clearly reveals the "evil servant" and contains direct prophecies concerning the "evil servant" and that the "evil servant" class will be put to flight by the enemy and taken captive. (Deut. 32:15-27, 30, 31) Jehovah will judge them. (Deut. 32:34-38; Zech. 14:2) The covenant of faithfulness also shows that the faithful remnant will have nothing in common with the "evil servant" class, but will avoid them and refuse to engage in controversy with them.—Deut. 33:11.

#### WAR

<sup>20</sup> Jehovah caused those with whom he made the covenant in Moab to fight against the Amalekites and Canaanites, foreshadowing that the faithful remnant must now carry on an aggressive warfare against those who now "stand in the holy place" and who are enemies of God. (Deut. 20:10-17) Such enemies, falsely and fraudulently claiming to represent God, must be pushed back relentlessly and exposed by the truth. (Deut. 7:22-24) Jehovah gave battle instructions and the method of war that was to be carried on by his typical people. (Deut. 20:1-20) The remnant are instructed in the matter of warfare against the enemy and, trusting in the Lord, must bravely follow the specific instructions given them by the Lord. (Deut. 7:22-24) The faithful remnant, being in the army of the Lord, are not to fear the attack of modern entrenched enemies, the representatives of Satan. (Deut. 7:17-21) The faithful will tread down the opposition and continue to advance, even though there is much inconvenience and suffering entailed upon them by reason of their faithfulness. They must fearlessly continue to proclaim the praise of Jehovah, to announce his judgments and his kingdom. Jehovah God is in their camp, and they must keep the camp clean and wholly devoted to Jehovah. (Deut. 23:9-14; 31:1-8) The complete unity of Jehovah's remnant, and their

continuance in faithful performance of service with singing and joy, strikes terror into the heart of the enemy; and this was foretold by the covenant made in Moab.—Deut. 2:25; 11:25; Phil. 1:27-29, *Weym.*

<sup>21</sup> Jehovah is the God of his righteous people whom he designates as Jeshurun, and they are the people of God. They have been separated from all of Satan's organization, instructed in the secret things of the Most High, receiving this instruction in the secret place or the temple, and now they are sent forth to boldly declare his name. Such are the people of God who are in the earth, and who are now in the covenant for the kingdom. These requirements and blessings foreshadowed in the covenant for the kingdom were written aforetime to increase the comfort and hope of God's faithful people. (Rom. 15:4) Particularly for their comfort and that they might be made strong Jehovah caused to be written for the benefit of the faithful remnant these precious words: "There is none like unto God, O Jeshurun, who rideth upon the heavens for thy help, and in his excellency on the skies. The eternal God is thy dwelling-place, and underneath are the everlasting arms. And he thrust out the enemy from before thee, and said, Destroy. And Israel dwelleth in safety, the fountain of Jacob alone, in a land of grain and new wine; yea, his heavens drop down dew. Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah, the shield of thy help, and the sword of thy excellency! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places."—Deut. 33:26-29, *A.R.V.*

#### RELATIONSHIP

<sup>22</sup> The one paramount purpose of Jehovah is the vindication of his name, that all creation may see and know that he is God and that if creatures would live they must be in harmony with him, the Holy One. Therefore all the covenants of Jehovah bear a relationship to each other. When Lucifer rebelled and turned man into the way of sin Jehovah declared that he would put enmity between the seed of the woman (God's woman; picturing his organization) and the seed of Satan, and that the seed of God's woman should ultimately triumph to the vindication of God's great name. (Gen. 3:15) That declaration was in fact a covenant of Jehovah, because it was an expression of his purpose, which purpose is unalterable and unchangeable. Christ Jesus, the seed of promise, will completely triumph over Satan and his organization, to the glory of Jehovah God.

<sup>23</sup> The everlasting covenant which God made with Noah concerning the sanctity of life was a declaration of his purpose showing to all creation that Jehovah is the Life-giver, the only true and Almighty God, and that none have a right to take life without the permission of Jehovah and that no other can give life. This covenant is a vindication of Jehovah's holy name.—Gen. 9:1-12.



<sup>24</sup> Jehovah took Abraham into the land of Canaan and there used Abraham to picture God himself, and Abraham's wife to picture God's organization, and their son Isaac to picture the 'Seed of promise', whom God would use as his vindicator. The blessings of the people that should come to them through the Vindicator and Redeemer would necessarily be incidental to the vindication of Jehovah's name, as effect resulting from cause, for the reason that life to the obedient would prove that Jehovah's name stands for life and that he can put men on earth who will maintain their integrity toward him and receive life in his appointed way. Jehovah did not permit Satan to kill Job when that great drama was being staged. (Job 2: 6) Had Job been killed he could not have been further used in that prophetic picture. The offering of Isaac as a sacrifice by Abraham foreshadowed that God would permit his beloved Son to be put to death at the hands of Satan and that Jehovah would demonstrate his supreme power and the vindication of his own name by raising his beloved Son out of death. That was a triumph to Jehovah and a vindication of his name. God provided that the death of Christ Jesus, his beloved Son, should furnish the ransom or redemptive price for man; but that goodness and loving-kindness toward mankind is secondary to the vindication of Jehovah's name. All who do believe on the Lord Jesus Christ and obey him, and who receive life, will be a vindication of Jehovah's name and his word.

<sup>25</sup> The Abrahamic covenant is therefore God's unalterable and unchangeable expression of his purpose to produce a seed, which seed is his beloved Son, and who would maintain his integrity toward God, and who because of his faithfulness unto death should receive the highest place in all of his organization, be made the great High Priest of Jehovah and the Vindicator of his holy name. The resurrection of Jesus from death, his exaltation, and the giving to him of a name above all creation, and the declaration of Jehovah that every knee shall bow to him and every tongue shall confess his name, to the glory of God, is proof conclusive that the primary purpose of the Abrahamic covenant is to show that Jehovah is the only true and almighty God, the Giver of every good and perfect gift. His provision to give life to the obedient ones of the human race through Christ Jesus is of secondary importance to that of the vindication of his name. There is no reason why Jehovah should make a covenant to give life to any creature, but there is every reason why he should covenant, that is to say, express plainly his purpose, to vindicate his name; and such is the purpose of his covenant.

<sup>26</sup> Jehovah then set the stage in Egypt to make a picture showing forth his purpose to vindicate his name. (2 Sam. 7: 23) His gathering to himself and separating to himself a people is not merely for the purpose of saving them, but that he might have a people for his name; and his salvation of them de-

pends upon their obedience in the performance of the duties assigned to them. Before he would bring forth the 'Seed of promise' Jehovah pictured how he would take out a people for his name, and this he did with the covenant made in Egypt and ratified at Sinai. The imperfect and sinful nation of Israel could not be a people wholly for Jehovah's name until the coming of the promised Seed; therefore the law covenant was added "because of transgressions [that is to say, imperfection and sin], till the seed [Christ Jesus] should come to whom the promise was made". (Gal. 3: 17, 19) Isaac, the son of Abraham, was a type of Christ Jesus, the beloved Son of God, and who is the 'Seed of promise'. He must come before there could be a people taken out for Jehovah's name.

<sup>27</sup> When Christ Jesus did come the few Jews who were faithful and who accepted and obeyed his Word were transferred from Moses, the mediator of the law covenant, to Christ, and all the other Israelites were rejected and cast away. Jehovah made with Christ Jesus the new covenant that by this means he would accomplish what the old law covenant had failed to do, to wit, to take out from the nations a people for his name, which people must be wholly devoted to God. The new covenant was the expressed will or purpose of Jehovah that he would take out of the nations a people for his name, and that covenant is the means employed by Jehovah to accomplish his purpose. The new covenant is not a means of giving life to anyone, but those taken into the covenant must first have a conditional right to life, and, if faithful to the Lord, they receive unconditionally everlasting life. This faithfulness must be proved after they are taken into the new covenant. All who are brought into the new covenant must first unconditionally agree to do the will of God, basing their faith and their action upon the shed blood of Christ Jesus as the redemptive price for man, and being the only means by which man can get life. Being thus justified by faith and then begotten of the spirit of God, all such come under the terms of the new covenant, and those proving faithful up to the point of the coming of Christ Jesus to the temple for judgment, and who are approved at that judgment, are of the people taken out of the nations for Jehovah's name, and the new covenant is there inaugurated toward them, and these are taken into the covenant for the kingdom.

<sup>28</sup> Jehovah God made a covenant with David for the kingdom. (2 Sam. 7: 16) In that covenant David foreshadowed or pictured Christ Jesus, whom Jehovah made King. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips." (Ps. 89: 3, 4, 28, 29, 34) Here is the immutable declara-

tion of Jehovah's purpose to establish his kingdom with his beloved Son on the throne. Later Jesus told his disciples that Jehovah had covenanted with him for the kingdom and that those taken out for Jehovah's name, and who continue faithful, Jesus covenanted with them to be a part of the kingdom and in the kingdom with him. (Luke 22:28-30) The new covenant was therefore Jehovah's means employed to take out a people for his name that those so taken out and proving faithful might be taken into the covenant for the kingdom and become a part of the kingdom.

<sup>29</sup> In Moab Jehovah made the covenant with his chosen people who had been brought out of Egypt forty years previously, and that covenant in Moab foreshadowed the covenant for the kingdom. Jesus, made of a woman and under the law, was not a son of the law, but he was and is the Son of God. He kept the terms of the covenant made at Moab, and Jehovah made him the great Prophet, whom Moses was used to foreshadow. Further showing the relationship between the covenant made in Moab and the kingdom covenant, when Jesus was being put to the test by Satan he quoted from God's words recorded by Moses in the book of Deuteronomy. When the integrity of Jesus was called in question by Satan, he quoted Deuteronomy 8:3. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) In the second temptation Jesus quoted from Deuteronomy 6:16. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4:7) When the other temptation was presented to him by the Devil, Jesus quoted from Deuteronomy 6:13. "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8) On other occasions Jesus quoted the words of the prophecy recorded in Deuteronomy, and amongst these will be found, to wit, Matthew 5:31, 33, 38, and Mark 10:4. When Jesus spoke the words concerning the gathering of God's elect he clearly had in mind the words of Moses recorded in Deuteronomy 30:4.—Matthew 24:31, and Mark 13:27.

<sup>30</sup> The relationship of the law covenant made in Egypt and inaugurated at Sinai to the covenant of faithfulness made in the land of Moab well foreshadowed the relationship of the new covenant made in antitypical Egypt and inaugurated at Mount Zion to the covenant for the kingdom, which latter covenant requires absolute faithfulness on the part of those who will ultimately share in the kingdom of Christ Jesus. (Deut. 29:1; Luke 22:14-20, 28-30, *Diag.*) At the institution of the Memorial Jesus declared to his disciples that the new covenant had been made and he invited them to share in it, and then and thereafter he told them that Jehovah had covenanted with him

for a kingdom, and his words to his disciples show that faithfulness is the chief thing required of those who are brought into the covenant for the kingdom. The new covenant is the instrument of God employed to take out of the world a people to be his witnesses to his name; while the covenant for the kingdom is his preparatory arrangement affording opportunity to those taken into the covenant and who are Jehovah's witnesses to prove their faithfulness even unto death.—Rev. 2:10.

<sup>31</sup> The relationship of the new covenant to the Abrahamic covenant and the covenant for the kingdom seems to be clearly foreshadowed by the ephod and breastplate of the typical high priest serving natural Israel. "And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth."—Ex. 28:6-10.

<sup>32</sup> Aaron the high priest bore or had suspended from his shoulders the ephod. The forepart of the ephod pictured the Abrahamic covenant. The rear half of the ephod seems to clearly picture the new covenant, into which God's children are brought after they have made a covenant by sacrifice and which covenant is made at the time of their consecration. (Ps. 50:5) The new covenant is the definite means employed to gather out from the nations a faithful company of people who by adoption become a part of the seed of the Abrahamic covenant.

<sup>33</sup> Concerning the breastplate of judgment it is written: "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes."—Ex. 28:15-21.

<sup>34</sup> This breastplate, which bore the jewels, repre-



sented the covenant for the kingdom, to which kingdom the spirit-begotten ones are called, and in which kingdom the faithful share with Christ Jesus, Jehovah's King and great High Priest. Those taken into the covenant for the kingdom must be wholly devoted to Jehovah, even as the inscription engraved upon the plate of pure gold worn on the miter of the High Priest declared 'Holiness to Jehovah'. Such are the ones who are Jehovah's faithful witnesses, who advertise the King Eternal in his kingdom and who prove their faithfulness unto death and enter fully into the inheritance of the kingdom.—Zech. 9:16.

<sup>35</sup> The law covenant made in Egypt was added to the Abrahamic covenant for a purpose and for a fixed time, but failed to produce a people for Jehovah's name that might have been made a part of the seed of the Abrahamic covenant; hence it was abolished. Immediately upon that law covenant's becoming old the new covenant was made, and this was Jehovah's instrument added to or attached to the Abrahamic covenant; and by the new covenant a people for Jehovah's name are brought forth and made his witnesses to declare his name, and the faithful ones are the ones taken into the covenant for the kingdom. Israel's high priest bore the ephod and breastplate by clasps on his shoulders holding the two parts of the ephod together. Even so the great High Priest of Jehovah, who is Christ Jesus, the priest for ever after the order of Melchizedec, bears the charge of the Abrahamic covenant, the new covenant, and the kingdom covenant, all of which are Jehovah's instruments employed to accomplish his purpose. On the shoulder pieces of the ephod, to clasp the two parts together, were two onyx stones engraved with the names of the twelve tribes, and these were set inouches of gold. Thus was foreshadowed that the twelve divisions or tribes of spiritual Israel, who are the people for Jehovah's name, constitute the link between the Abrahamic covenant and the new covenant. It is therefore clearly made to appear that all the covenants are Jehovah's covenants and his instruments used to accomplish his will or purpose, and that the hidden or secret things concerning that purpose are made known to those who fear him and who faithfully and joyfully obey him. The greatest of all things thus revealed is of and concerning the holy name of the Most High, which he will now fully vindicate.

#### QUESTIONS

<sup>36</sup> Some appropriate questions may here be considered with profit and aid in obtaining a better understanding of the covenants of Jehovah; hence the question is propounded, and the answer immediately follows.

<sup>37</sup> QUESTION: Which one of the covenants of God is the everlasting covenant?

ANSWER: All unilateral covenants made by Jehovah are everlasting, for the reason that such constitute

the declaration by Jehovah himself of his purposes and Jehovah does not change his purposes. (Mal. 3:6) All covenants between Jehovah and his creatures are everlasting so far as Jehovah is concerned.

<sup>38</sup> QUESTION: Is it Scriptural to say that the Abrahamic covenant is the Sarah covenant, and that such covenant produces the seed of promise?

ANSWER: No, the Scriptures nowhere speak of a "Sarah covenant". In the Abrahamic covenant Abraham stood for or represented Jehovah God himself; hence what is called the Abrahamic covenant is the expression of God's purpose, and that without conditions attached, to bring forth a seed through which all the families of the earth may be blessed. Jehovah bound that declaration by his oath, and, as the apostle states, by reason of both his word and his oath this promise or covenant is immutable. (Heb. 6:18) Abraham was the father, or life-giver, of Isaac, who typified the seed, which seed is God's Son. God's woman is not his covenant, but the woman stands for or represents God's organization. Christ Jesus, the seed of promise, is the seed of God. The covenant does not produce a seed, but Jehovah by his woman, picturing his organization, does bring forth the seed.

<sup>39</sup> QUESTION: Is the church the offspring or seed of the new covenant or the Abrahamic covenant?

ANSWER: The new covenant does not bring forth a seed, but it does bring forth a people for the name of Jehovah whom Jehovah uses as his witnesses, and those who are in the new covenant and prove faithful he adopts into the royal house of God's sons and thereby they become by adoption part of the seed of Abraham. These are not the seed either of the Abrahamic covenant or of the new covenant. They are the seed or the sons of God. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2) It is not the covenant that gives birth to the seed, but God's woman, that is to say, his organization; and the life proceeds from Jehovah himself.

<sup>40</sup> QUESTION: Did not the apostle Paul say that Sarah was a type of the Abrahamic covenant? And is it Scriptural to speak of that covenant as the "Sarah covenant"?

ANSWER: No, there is no such thing as the "Sarah covenant". The Abrahamic covenant is God's covenant. What the apostle said was that Abraham's son by his free woman Sarah was an allegory representing or picturing Jerusalem in heaven, that is to say, Jehovah's organization, which is the mother of all of God's sons.

<sup>41</sup> QUESTION: Is the new covenant the covenant of restitution, which will be in operation and bring life to the world of mankind during the reign of Christ?

ANSWER: No. The new covenant is not a covenant for the restitution of life, and will not be in force

and operation during the reign of Christ to restore mankind.

**QUESTION:** What, then, is meant by the apostle Peter, when he said: 'The heavens must retain Christ Jesus until the times of restitution of all things'? If that did not mean the restitution of all the human race, what is meant by the scripture?

**ANSWER:** See next issue of *The Watchtower*.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. What is here meant by (a) "his covenant"? (b) "Them that fear him"? (c) "He will show them"?
- ¶ 2, 3. Compare the occasion and purpose of the declaration recorded at Deuteronomy 4:24 with that when Paul quoted these words (Heb. 12:29).
- ¶ 4, 5. Point out (a) the reasonableness of Jehovah's requirements of his children, (b) The purpose and importance of his statement concerning the curse or punishment for disobedience.
- ¶ 6. Show from the Scriptures how necessary and important it is that the terms and rules relating to obedience and to disobedience be kept constantly before God's covenant people.
- ¶ 7, 8. Point out the significance of the statement and exhortation of Deuteronomy 30:19 in its application both (a) at the time when spoken and (b) at the present time.
- ¶ 9. When and how do the prophetic words of Deuteronomy 27:9 have fulfillment? Those of Deuteronomy 29:12, 13? Of Deuteronomy 33:29?
- ¶ 10-14. Show, with scriptures, that the remnant in the kingdom covenant are of the "chosen" ones of Jehovah, and why; and, further, that Jehovah's goodness toward the faithful remnant at the present time, with assurance of his continued loving provision for them, was by him foretold in his dealing with his typical people Israel and by his covenant with them in Moab.
- ¶ 15-18. With the scriptures in point, show that in the covenant made in Moab Jehovah foretold his requirements of the remnant.
- ¶ 19. What does the book of Deuteronomy reveal concerning the "evil servant" class, and regarding the proper course of the faithful remnant in this respect?
- ¶ 20. Apply the prophetic instruction given by Jehovah to his covenant people Israel in Moab concerning warfare against the enemy.
- ¶ 21. What is the application, and the purpose, of the prophetic statement recorded at Deuteronomy 33:26-29?
- ¶ 22-35. In what one purpose of Jehovah are all his covenants interrelated? To show how the covenant served that paramount purpose, explain the purpose and the manner of operation or fulfillment of (a) the covenant declaration of Genesis 3:15, (b) The everlasting covenant made with Noah, (c) The Abrahamic covenant, (d) The law covenant, (e) The covenant by sacrifice, (f) The new covenant, (g) The covenant made in Moab, (h) The covenant with David, (i) The kingdom covenant.
- ¶ 36, 37. Which of the covenants of God is the everlasting covenant?
- ¶ 38. Is it Scriptural to refer to the Abrahamic covenant as the Sarah covenant, and to say that such covenant produces the 'seed of promise'?
- ¶ 39, 40. Is the church the seed of the new covenant or the Abrahamic covenant? What of Sarah's being a type of the Abrahamic covenant?
- ¶ 41, 42. Is the new covenant a covenant of "restitution"? or what did the apostle Peter mean when he said that 'the heavens must retain Christ Jesus until the times of restitution of all things'?

## PURPOSE OF JUSTIFICATION

**J**USTIFICATION by faith, long mistaught and misunderstood, may now be clearly comprehended by anyone who desires to consider the plain statements on this subject which are found in the Word of God. Is justification necessary? What is the basis for it, and can it be enjoyed by all?

The basis for the reconciliation of man is the shed blood of Jesus poured out according to the terms of the covenant by sacrifice. No other sacrifice is required. His lifeblood poured out fully met the requirements and produced the ransom price. It pleased God, however, that there might be taken from amongst men other willing ones who should be taken into the covenant by sacrifice. These are first reconciled to God through the blood of Christ. These are called saints. (1 Cor. 1:2; 2 Cor. 13:13; Eph. 1:18) No unrighteous person could be taken into the covenant by sacrifice. It follows, then, that those who are taken in must first be reconciled to God and have a perfect standing before God. It was in behalf of this class that the blood of Jesus was first presented and applied as a sin-offering when he appeared in the presence of God following his resurrection. (Heb. 9:24) At Pentecost, not many days later, God gave outward evidence that the sacrifice of Jesus had been accepted as a sin-offering, and this was made manifest by the shedding forth of the holy spirit upon the disciples who had already

devoted themselves to God and his service. (Acts 2:1-18) Because of faith in God and in the shed blood of Christ Jesus, God justified and reconciled those faithful men to himself. Concerning this the apostle wrote: "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. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:1, 2, 8, 9.

To be taken into the covenant by sacrifice the Scriptures point out that one must take this course, to wit: Faith in God as the great Creator and Rewarder of all who diligently seek to serve him (Heb. 11:6); faith in Jesus Christ as the great sacrifice for the ransom of mankind (John 3:16; 14:6); full agreement to do the will of God, which means consecration (Matt. 16:24; Luke 9:23); justification, which means that God justifies such because of the shed blood of Christ, and the faith and obedience of the one thus consecrating (Rom. 8:33); and when so justified that one has peace with God.—Rom. 5:1, 2.

Justification of man by Jehovah is, during the age of sacrifice, only for the purpose of taking the justi-

fied one in as a part of the sacrifice of Jesus. The justified one must be baptized with the same baptism of death wherewith Jesus was baptized. (Mark 10: 38, 39) Such is called to follow the same course that Jesus the perfect man took. (1 Pet. 2: 21) The justified one is counted right and has a perfect standing before God by reason of the blood of Christ. He is now counted as acceptable for sacrifice and is offered up to Jehovah God by the great High Priest, Christ Jesus. At that time such a one is begotten of the spirit; and if thereafter he responds to the call to the kingdom and is taken into the kingdom covenant he is anointed and thereby adopted into the body of Christ, and from that time forward is a member of Jehovah's royal house. (Rom. 8: 1-15) The promise to such is that he shall be a joint-heir with Christ Jesus in glory provided he is faithful to his consecration and suffers with him and dies with him.—Rom. 8: 16, 17.

The disciples were not invited into this covenant for the kingdom at the time they were first selected. Just before the crucifixion of our Lord he celebrated the passover required by the law covenant. After he had completed eating this passover with his disciples he took the bread and broke it, thus symbolizing the breaking of his humanity or laying down of his life, and said to his disciples: "Take, eat; this is my body." He meant, of course, that that symbolized or represented his body. Then he took the cup and offered it to them, saying: "Drink ye all of it: for this is my blood of the new testament [covenant], which is shed for many for the remission of sins."—Matt. 26: 26-28.

Under the Jewish law the drinking of blood was an offense punishable by death. (Lev. 17: 10) The disciples knew, of course, that Jesus' offering them to drink of his blood was an invitation to them to participate in his sacrifice, which meant his death. On another occasion he had said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6: 51-56) To eat of his flesh symbolically meant that men should believe that the laying down of his life was the basis for the reconciliation of man to God; and that the drinking of his blood means to participate with him in his sacrifice, and that these are the expressed terms whereby one might become his joint-heir in the kingdom.

Again the clergy have been misled by the enemy Satan and have become the tools of him to grossly misrepresent the Lord. There are divers and numerous denominational systems teaching conflicting doctrines. If you ask a clergyman, What is necessary to become a Christian and go to heaven? he will tell you that you must believe on Christ as a great example and be brought into the church and continue a consistent church member until death. If confronted with

the fact that the different church systems teach different doctrines, the clergyman will reply: 'That is not material. It matters not what you believe, just so you are a good member of the church.' In fact, the clergy are not particular what their parishioners believe. To keep them in the flock and to regularly receive from their pockets that which is needful to keep up the clergyman is to him most important.

The Lord laid down the rule that no man could become a member of the church, which is the body of Christ, and enjoy eternal life and immortality with him except that man be first justified by faith in the blood of Jesus and baptized into his death and be faithful unto death. To drink of his blood means to share with him in his sacrifice and, after having entered into the covenant, to be faithful unto the end; and that means to be faithful to God and to Christ and refuse to be associated with any part of the Devil's organization. All the members of the true church must be baptized into the death of Christ. (Rom. 6: 3-6) These are reconciled to God through the blood of Jesus Christ before being taken into the covenant.

Christ Jesus is the Mediator between man and God to bring such ones into the covenant with God. The reconciliation of those who become Christians is through Christ and because of faith and obedience. The Christian, that is to say, the justified one who is begotten and anointed of the holy spirit, becomes a part of the sacrificial body of Christ Jesus and is sacrificed by him; and continuing faithful unto death, he is made a part of "Abraham's seed" and of the "heirs according to the promise" and, as such, shares with Christ Jesus in his glory and immortality. As it is written: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 27-29) Christ Jesus ALONE is the "seed of Abraham" according to the unconditional covenant Jehovah made toward Abraham. (Gen. 12: 1-3; Gal. 3: 16) How, then, do these others get into Christ? Clearly by adoption. "Adoption" means to bring another son into the family. The body members of Christ picture a part of the seed of Abraham by virtue of being brought into Christ Jesus and received and adopted into the house of God, of which Christ Jesus is the Chief and Head. They do not get into Christ's body by reason of anything they do. Paul's argument in his epistle to the Galatians is that in the fullness of time God sent forth Jesus "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son [Christ Jesus] into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ". (Gal. 4: 4-7) It was Jehovah's purpose from the beginning to bring these other sons into his family by adoption:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1:5.

In the covenant by sacrifice is there a mediator? The answer is: As between Jehovah God and Jesus, No; for the reason that the covenant was made by Jehovah on one side and the perfect man Jesus on the other side, and both parties to the covenant were competent to contract. A mediator is required only where one party to the contract is disqualified or incompetent. But as for any other one who is brought into the covenant by sacrifice: No one is brought in until he is justified and therefore stands righteous before Jehovah. Thus such come into the covenant by sacrifice by virtue of being justified and accepted by Jehovah through the sacrifice of Jesus Christ, the Mediator between God and man.

Without a question of doubt the Scriptures disclose that the Logos was the chief executive officer of Jehovah in the creation of all things, and therefore Priest of the Most High God. (John 1:3) "Priest" means one who serves for another in an official capacity as principal officer. It is only when a priest is taken from amongst men that the Scriptures show that he performs the office of sacrifice. From the beginning of creation the Logos was "Priest of the Most High God", because he was the chief representative of Jehovah. Coming now to the time of the sacrifice of a perfect man for sin and to be a sin-offering, the service of a priest was required. In the days of Abraham there was a man of God named Melchizedek, who was both king of Salem and priest of the Most High God. (Gen. 14:18,19) Centuries later the Jewish priesthood was taken from the tribe of Levi. Paul states the relationship of the Levitical priesthood to animals sacrificed and then adds: "It is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. 7:15,16.

The word "ariseth" here used means to stand up. That does not argue that the Logos was not priest of the Most High in the creation of all things, but

rather that at the time the covenant by sacrifice was made was the time when God gave his oath that he should be a priest for ever after the order of Melchisedec.—Heb. 7:17-21.

Prior to that time the Logos or Jesus had not possessed immortality; but now the opportunity was given to him to be put to the supreme test, and on Jesus' successfully meeting that test God would grant unto him immortality and elevate him to the highest place in the universe next to the Father. At the same time he would make him the Author of eternal salvation to all them that obey him. (Heb. 5:8-10) This furnished the basis of the covenant; and because of his faithfulness unto the ignominious death of the tree God raised him up and highly exalted him, giving him a name above all others. (Phil. 2:8-11) 'And behold, he is alive now for evermore' and never can die.—Rev. 1:18.

It is therefore clear that at the Jordan the covenant by sacrifice was made and thereafter God gave his oath that Christ Jesus should be for ever a priest of the Most High God after the order of Melchisedec, and from that there would never be a change. Jesus was a perfect man at the Jordan, and there the sacrificial duties were added to his office and he sacrificed himself. The law covenant was made in Egypt. Paul says that *since* that time, that is to say, thereafter following his baptism in the Jordan and his temptation, Jesus was made a high priest *for ever*. "For the law maketh men high priests which have infirmity; but the word of the oath, which was *since* the law, maketh the Son, who is consecrated for evermore." (Heb. 7:28) At the Jordan the man Jesus consecrated himself, and is consecrated for evermore; and by the word and oath of God he performs the office of priest for evermore, which includes the work of sacrifice. From that time forward all sacrifices offered to Jehovah must be offered by him, Jesus, the great High Priest. After Jordan no further reason existed for the Levitical priesthood, and there it ended. The sacrificial work of the Levitical priesthood merely foreshadowed the sacrificial work of the Melchisedec priesthood to be performed entirely by Jesus Christ.

## THE TEMPLE OF GOD AND ANTICHRIST

**T**HE rulers in the kingdom, the government of righteousness which Jehovah God has promised to establish for the vindication of his name and for the welfare and blessing of the human race, will all be spiritual, that is to say, they will all be spirit creatures. Christ Jesus is the chief one in that kingdom, he being "Lord of lords and King of kings", and those of his footstep followers who overcome the world and are faithful unto death will be with him, sitting with him in the heavenly throne and wielding power over the nations. These followers of Jesus are

all originally human creatures, and to attain to this exalted spiritual position in the heavens they must first devote themselves to the Lord God and be begotten of his holy spirit to the new life. Each one must be brought forth as a spiritual son of God.

The one begotten of the holy spirit is a new creature in Christ, according to the words of the apostle Paul in his second epistle to the Corinthians, chapter five, verse seventeen. His hope of life now is on the spirit plane with Christ Jesus. He is counted dead as a human creature, because his right to live as a human

creature expired with God's acceptance of his sacrifice through the merit of Christ Jesus. To him the apostle says: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:2, 3.

The one now addressed must be builded up as a living stone in the temple of God, if he would be of the royal line and partecipate in the great empire. Because he is just beginning he is spoken of as a babe newly born; and addressing such the apostle Peter says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."—1 Pet. 2:2-8.

When Peter wrote this the leaders of the Jewish people in particular had rejected Jesus, the chief corner stone. The apostle adds: "He that believeth on him shall not be confounded." To believe means to remain steadfast and faithful; we must show our faith by what we do. Peter says also: "Unto you therefore which believe he is precious." It is a precious thing to observe the chief corner stone and to be conformed according to his way. Such are called to follow in his steps. (1 Pet. 2:21) The one who is thus designated a living stone which is to be builded up into the building of God is anointed after he responds to the call to the kingdom and meets the preliminary requirements to be chosen or elected. To *anoint* means to designate one to some position in the empire. To the chosen ones it is written: "Now he which stablisheth us with you in Christ, and hath anointed us, is God." (2 Cor. 1:21) These are anointed to represent Jehovah and the Lord Jesus Christ.

God having made this promise, and as his promises are never broken, he counts his anointed ones as now a part of the new kingdom or empire or nation. Hence the apostle says concerning them: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9) In order to show forth the praises of Jehovah God they not only must believe Jehovah is God, but must joyfully obey his will, represent his cause, and use the faculties with which they are endowed to testify to his great name and his goodness and his purposes. To do this one could not conform himself to the evil world, but must

stand aloof from it and serve the Lord God. The Word of God is his guide. The Word informs him that he must not conform himself to the world, because Satan the enemy is the god of this world.—Rom. 12:2.

The transformation process now is carried on by the Christian, building up his mind by studying the Word of God; from it ascertaining the will of God and by it proving what is the good and acceptable and perfect will of God. It can easily be seen that the Lord would not make anyone a member of that empire unless he is in full and complete harmony with the Lord Jesus, the chief corner stone, as it is written: "For whom [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29) This means that each one who will ultimately be a member of that empire must grow in the likeness of the Lord Jesus. To those today in the temple organization and faithfully serving Jehovah it is written: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." (2 Cor. 3:18) Such must be faithful witnesses of Jehovah, because they have been with Jesus and learned of him and must do as he does, and they must be bold in bearing the testimony to the name of Jehovah. (Acts 4:13) Thus their course of action is changed from what it was before 1918, during the Elijah period of the church, and they become like the Lord, as bold and fearless witnesses. Not that they should be rude witnesses, but they must calmly and fearlessly tell the truth.

The expression "changed . . . from glory to glory" does not mean that those of the remnant or temple company today are changed from the glory of God's law covenant with natural Israel to the glory of his new covenant with spiritual Israel; but that they are changed into the likeness of Christ Jesus as faithful witnesses to the name of Jehovah. During the Elijah period of the church the faithful ones in a measure reflected the glory of the Lord, but, being now transferred from the Elijah period to the present Elisha period of the Lord's work, they have great honor and glory of service, because the Elisha work is an unselfish devotion to the honor of Jehovah's name. The faithful ones reflect the Lord's glory that even those outside, the Jonadab class, may determine who are really unselfishly devoted to Jehovah. Such transformation conforms such ones to the likeness of Christ.

The expression "this world" means the people of this earth organized into forms of government under the supervision of their overlord, Satan the enemy. (2 Cor. 4:3, 4) The Devil is the prince or ruler of this world. (John 14:30) He is the enemy of the Lord Jesus Christ, the enemy of God, and the enemy of everyone who attempts to do God's will. The one who will ultimately be of the empire of righteousness must not love the world, as it is stated by the apostle John in these words: "Love not the world, neither

the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2:15-17.

Early in the experience of the church it was manifest that those whom God will approve must be transformed into the likeness of Jesus Christ. Christ Jesus is Head over the house of the sons of God, and all the other members of the household must honor Jehovah as Jesus honors Jehovah. They do and must love God with a sincere devotion, and delight to show forth his praises and to testify that he is God. Their very course in the way of righteousness would draw against them the opposition of Satan the enemy.

After Jesus was put to death Satan the enemy thought that he had succeeded in destroying the heir of the promise of God, who was promised a kingdom. Satan therefore reasoned that he would continue to rule the world without any successful interruption. He must have been disappointed when Jesus was raised from the dead. He must have observed what took place fifty days later, at Pentecost, when the holy spirit was poured out upon the faithful disciples of Jesus and such were anointed, and there Satan noted the beginning of the building of the other living stones in conformity with the chief corner stone, Christ Jesus. It is reasonable to presume that he was familiar with the instructions given by the inspired apostles to those of the true church. He would understand that these who were united in Christ were to form part of the seed of the promise of God, which seed is to bless all the families of the earth, even as the apostle Paul had testified. (Gal. 3:16, 27-29) Destruction of such ones would bring reproach upon God, and now this became the objective and purpose of Satan the enemy. He saw that the Lord Jesus Christ, exalted to the divine life, was now beyond the influence of his (Satan's) power. He realized that he must now do something to counteract the influence and power of those who were being brought into Christ, if he would thwart the divine purpose.

"Antichrist" means that which is offered as a substitute for Christ the Messiah, therefore that which is in opposition to the Messiah. Satan the enemy set about to organize "the mystery of iniquity" or of lawlessness; an arrangement which would be contrary to and in opposition to Christ. Evidently he knew that John had said to the church: "It is the last time." (1 John 2:18) The Devil would therefore reason that if he could corrupt the seed of promise and turn their minds, and the minds of the people, from God he would defeat God's purposes.

It was in the days of Enos, the grandson of Adam the first man (Gen. 4:26, *margin*), that Satan had adopted the hypocritical scheme of having the people call themselves by the name of the Lord while at the

same time misrepresenting the Lord God. He thereby mocked God and brought reproach upon God's name. Early in the Christian era Satan the enemy adopted a similar scheme of hypocrisy, but on a far greater scale. He knew that man is so constituted that he must worship something; and if Satan could not get the people who call themselves Christian to directly worship him, then he would inaugurate a scheme by which he would turn away their minds from Jehovah God, and yet let them call themselves Christians.

Satan saw that it would be profitable to his scheme to have the Christians become more popular; therefore the Christian religion became ostensibly the religion of his wicked world. The Devil thereafter planted amongst the Christians ambitious men, those who had a desire to shine amongst men and who in the course of time had themselves appointed or elected to the positions of bishops and chief elders; and in due course there was established a clergy class, as distinguished from the laity or the common people. The clergy thus organized introduced into the church false doctrines taught by heathen philosophers, which, of course, were the Devil's own doctrines. These were used to corrupt the message of the Lord God. The clergy and the rulers in the church then established theological schools wherein men were trained for the clergy for the purpose of carrying on the work of their system already organized and in operation. In due course statements of belief, or creeds, were formulated and presented to the professed Christians, and anyone who taught contrary to these creeds was considered a heretic and was dealt with accordingly.

False doctrines were freely introduced and substituted for the truth. Amongst these were and are the doctrines of the trinity, immortality of all souls, eternal torture of the wicked, the divine right of the clergy, and the divine right of kings to rule. In the course of time Mary, the mother of the child Jesus, was deified; and the people were called upon to worship her as the mother of God. Satan's purpose in all this, of course, was to turn the minds of the people away from Jehovah. Crucifixes were erected, and the worship of the people was turned to these rather than to let them intelligently worship the Lord Jehovah and the Lord Jesus Christ. Beads, so-called "holy water", and like things were used, and are still used, to blind the people. Gradually, subtly, seductively and wickedly the Devil, through willing instruments, corrupted those who called themselves Christians. Thus was the way blazed for the establishment of the popular religious systems which parade in the name of God and of Christ even to this day, to the defamation of the glorious name of Jehovah God.

This departure from and rebellion against the Word and law and true faith of God reached its climax in the formation and manifestation of the "man of sin", "the son of perdition," who is at the head of that which is antichrist. (2 Thess. 2:1-8) This "man of



sin" is the "evil servant" class, which has been manifested or brought forth to the light since the coming

of the Lord Jesus to the temple of God for judgment work. This is the class found unfaithful at his coming.

### THE RIGHT WAY

**T**HE people of good will toward Jehovah and his righteousness are hearing the truth and are taking the right way by declaring for Jehovah and his kingdom. Companies are being organized to study God's Word and for the preaching of this gospel of the kingdom to other hungry souls. The following is a sample resolution and letter from a company of those who love Jehovah and who desire to serve him:

#### A RESOLUTION

We, the Jonadabs from various communities, assembled here in Audubon, Iowa, April 15, 1934, wish to express our gratitude to Jehovah God for the light he has brought to us through the medium of books, booklets, radio and transcription machines. In thankfulness for this heart-cheering and marvelous light,

we wish to adopt the Los Angeles ("World Control") resolution, to wit:

"Resolved, That we do now take our stand on the side of Jehovah God and his kingdom; and that we will obey, serve and worship Jehovah God and his beloved Son, Christ Jesus, who is the rightful Ruler of the world, and we will thus participate in the vindication of Jehovah's name."

\* \* \*

#### DEAR BRETHREN:

The above resolution was voted on and passed at a transcription meeting at Audubon, Iowa, last Sunday afternoon (April 17, 1934) with 115 present.

The forenoon was spent with 25 out in the service; 172 testimonies, 8 books, 39 booklets, and 25 hours. All but 6 were new at the witness work.

Your brother in Jehovah's service,

ALBERT G. CARPENTER, Iowa.

(Continued from page 208)

Brooklyn WBBR Su 10:15am  
Su 6:30pm Mo 10:30am  
Tu 10:30am Tu 6:30pm  
We 10:30am We 6:30pm  
Th 10:30am Th 6:30pm  
Fr 10:30am Fr 6:30pm  
Buffalo WGR Su 10:00am  
Buffalo WKBW We 10:00am  
Freeport WGBB Su 9:00am  
Tu 7:00pm Th 7:00pm  
Hudson F. WGLC Su 10:45am  
Jamestown WOCL Su 9:30am  
New York WBNX Su 2:30pm  
New York WOV Su 4:30pm  
Saratoga L. WNBZ Su 10:15am  
Tu 4:15pm Th 4:15pm  
Syracuse WSYR Su 6:00pm  
Tupper L. WIDL Su 10:15am  
Th 11:30am  
Wh. Pl's WFAS Su 6:00pm  
Mo 1:00pm Sa 9:00am

#### NORTH CAROLINA

Asheville WWNC Th 5:30pm  
Charlotte WSOB Su 10:15am  
Greensboro WBIG Su 9:45am  
Raleigh WPTF Su 9:45am

#### NORTH DAKOTA

G'd Forks KFJM Su 5:00pm  
We 5:00pm Fr 5:00pm

#### OHIO

Akron WADC Su 1:45pm  
We 10:45am  
Cleveland WHK Su 7:00pm  
Tu 3:15pm Fr 6:30pm  
Cleveland WJAY Su 9:45am  
Columbus WAIU Su 10:00am  
Th 7:30pm  
Columbus WBNS Su 10:45am  
Mo 2:00pm We 2:00pm  
Fr 2:00pm  
Dayton WSMK Su 1:30pm  
Mt. Orab WHBD Su 4:30pm  
We 4:30pm Fr 4:30pm  
Toledo WSPD Su 9:30am  
Sa 8:15am  
Youngst'n WKBN Su 10:00am  
We 4:00pm

Zanesville WALR Su 10:00am  
We 4:15pm

#### OKLAHOMA

Elk City KASA Su 1:15pm  
Ponca City WBIZ Su 10:00am  
We 9:00pm  
Shawnee KGEF Mo 8:45pm  
We 8:45pm Fr 8:15pm  
Tulsa KVOO Su 9:15am

#### OREGON

Klamath F. KFJH Mo 8:15pm  
Marshfield KOOS Mo 1:30pm  
Medford KNED Su 10:00am  
Th 4:00pm

#### PENNSYLVANIA

Erie WLBW Su 10:45am  
Glenside WIBG Su 1:15pm  
Johnstown WJAC Su 4:30pm  
Phil'a WCAU Su 12:00 am  
Philadelphia WIP Su 6:15pm  
Pittsb'gh KQV Su 10:30am  
We 1:45pm Fr 1:45pm  
Pittsb'gh WWSW We 5:15pm  
Reading WEEU Su 3:45pm  
We 3:45pm  
Wash'ton WNBO Su 9:45am  
W'msport WRAC Su 9:15pm  
Th 7:15pm  
York WORK Su 3:00pm

#### PHILIPPINE ISLANDS

Manila KZEG Su 7:00pm  
Th 7:00pm

#### SOUTH CAROLINA

Charleston WCSC Su 1:00pm  
We 7:00pm Fr 7:00pm  
Columbia WIS Su 11:15am  
Fr 1:30pm  
Greenville WFBC Su 10:00am  
Spart'b'g WSPA Su 6:30pm

#### SOUTH DAKOTA

Pierre KGFY Su 1:00pm  
Tu 4:00pm Th 4:00pm

Watertown KGCR Su 9:15am  
We 8:45pm Fr 8:45pm

#### TENNESSEE

Cha'nooga WBOD Su 1:15pm  
Th 8:00am  
Jackson WTJS Su 1:30pm  
We 5:30pm Fr 5:30pm  
Knoxville WROL Su 7:00pm  
Memphis WMC Su 4:30pm  
Memphis WREC Su 9:00am

#### TEXAS

Amarillo KGRS Su 9:00am  
Austin KNOW Su 10:00am  
Beaumont KFDM Su 10:00am  
Tu 7:45pm  
Corpus Chr. KGFI Su 9:00am  
We 6:45pm Fr 6:45pm  
Dallas KRLD Su 10:30am  
Dublin KFPL Th 8:00pm  
Fr 8:45am  
El Paso KTESM Su 1:15pm  
Ft. Worth KTAT Mo 5:15pm  
We 5:15pm Fr 5:15pm  
Galveston KLUF Su 1:45pm  
We 8:00pm  
Houston KXYZ Su 10:00am  
S. Angelo KKKL Su 1:45pm  
Th 8:45am  
S. Antonio KTSA Su 10:45am  
Wichita F. KKKO Su 12:30pm  
Th 8:45pm

#### UTAH

Ogden KLO Su 3:15pm  
We 5:00pm  
Salt L. City KSL Su 9:45pm

#### VERMONT

Rutland WSYB Su 10:00am  
Th 5:30pm  
St. Albans WQDM Su 1:00pm

#### VIRGINIA

Ch'lottesv. WEHC Su 10:45am  
Danville WBTM Su 9:15pm  
Lynchb'g WJVA Su 12:45pm  
Norfolk WTAR Su 12:30pm  
Petersb'g WPIR Su 6:45pm  
We 10:00am  
Richmond WRVA Su 12:15pm  
Roanoke WDBJ Su 12:30pm  
We 5:00pm

#### WASHINGTON

Aberdeen KXRO Su 1:15pm  
Bellham KVOS Su 10:00am  
Th 5:30pm  
Seattle KJR Su 10:00am  
Seattle KVL Mo 6:45pm  
Tu 6:45pm We 6:45pm  
Th 6:45pm Fr 6:45pm  
Sa 6:45pm  
Spokane KFIO Su 9:15am  
Spokane KGA Su 6:00pm  
Tacoma KVI Su 2:45pm  
Walla Walla KUJ Su 7:45am  
Su 1:30pm  
Wenatchee KPQ Su 1:00pm  
We 7:00am  
Yakima KIT Su 10:00am  
Th 7:00am

#### WEST VIRGINIA

Bluefield WHIS Su 9:00am  
Fr 8:00am  
Cha'ston WOBV Su 4:00pm  
Fairmont WMMN Su 12:45pm  
Hunt'ton WSAZ Th 4:00pm  
Wheeling WWVA Su 10:00am

#### WISCONSIN

La Crosse WKBH Su 12:00 am  
Madison WIBA Su 10:05am  
Mani'woc WOMT Mo 7:00pm  
Th 1:00pm

#### WYOMING

Casper KDFN Su 10:30am  
Th 8:45pm

# The WATCHTOWER RADIO SERVICE

*The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.*

[Current local time is shown in each instance.]

## AUSTRALASIA

### NEW SOUTH WALES

Albury 2-AY Tu 8:45pm  
Broken Hill 2-XL Su 8:45pm  
Goulburn 2-GN Su 7:30pm  
Grafton 2-GF Tu 7:30pm  
Gunnedah 2-MO Su 7:05pm  
Lismore 2-XN We 7:15pm  
New Castle 2-HD Su 9:30am  
Su 7:15pm We 6:45pm  
Sydney 2-UE Su 9:15am  
W'ga W'ga 2-WG We 9:30am  
We 7:45pm

### QUEENSLAND

Brisbane 4-BC Su 10:15am  
Mackay 4-MK Su 11:00am  
Townsville 4-TO We 8:00pm

### TASMANIA

Launceston 7-LA Fr 10:15pm

### VICTORIA

Ballarat 3-BA Su 12:45pm  
Bendigo 3-BO Tu 8:00pm  
Hamilton 3-HA Su 6:45pm  
Horsham 3-HS Su 7:00pm  
Melbourne 3-AW Su 12:15pm  
Mildura 3-MA Su 7:15pm  
Sale 3-TR Su 6:30pm  
Swan Hill 3-SH Su 7:15pm  
Wangaratta 3-WR Su 8:15pm

### WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:40pm  
Perth 6-ML Su 7:00pm

### BELGIUM

Hainaut BONNE Sa 5:30pm  
(330 m) ESPERANCE

### CANADA

#### ALBERTA

Calgary CFCN Su 5:45pm

#### NOVA SCOTIA

Sydney CJCJ Su 9:00pm

#### ONTARIO

Hamilton CKOC Su 10:30am  
Su 1:30pm Su 8:15pm

### CHINA

Shanghai XMIA Su 9:45am

### CUBA

Caibarien CMHD Su 7:00pm  
Havana CMK Su 11:30am  
also Spanish Su 9:00pm  
Santa Clara CMHI Su 11:35am

### ESTHONIA

Reval RADIO- Su 3:30pm  
(296.1 m) TALLINN

### FRANCE

Beziers RADIO- Th 8:00pm  
(220.1 m) BEZIERES  
Bordeaux RADIO- Mo 7:45pm  
(237 m) SUD-OUEST

### Fecamp RADIO-NOR-

(206 m) MANDIE

French Tu 8:00pm

Paris RADIO-LL Fr 8:15pm

(270 m)

Paris RADIO- Su 12:00 am

(312.8 m) VITUS

Th 7:30pm Sa 7:30pm

Toulouse RADIO- We 7:15pm

(385.1 m) TOULOUSE

### MEXICO

Mexico XECW

Spanish Th 10:00pm

## UNITED STATES

### ALABAMA

Birm'ham WAPI Su 12:45pm

Birm'ham WBRC Su 10:00am

We 4:30pm

Dothan WHET Su 1:30pm

M'tgomery WSFA Su 3:45pm

Muscle S. WNRA Su 6:00pm

We 8:00pm Fr 8:00pm

### ALASKA

Anchorage KFQD We 9:30pm

Ketchikan KGBU Mo 7:15pm

Th 7:15pm Sa 7:15pm

### ARIZONA

Bisbee KSUN Su 4:00pm

We 4:00pm Fr 4:00pm

Jerome KCRJ Mo 5:15pm

We 5:15pm Sa 5:15pm

Spanish Th 4:30pm

Prescott KPJM Su 5:45pm

We 5:45pm Fr 5:45pm

Tucson KGAR Su 7:00pm

We 5:45pm Fr 5:45pm

Yuma KUMA Su 6:15pm

Spanish Su 6:00pm

### ARKANSAS

Fay'ville KUOA Su 12:45pm

We 11:45am Fr 4:30pm

Hot Sp'gs KTHS Su 5:00pm

Little R'k KARK Su 9:00am

Little R'k KGHF Su 7:00pm

We 5:45pm Fr 5:45pm

Little R'k KJLA Su 10:30am

Paragould KBTM Su 10:00am

We 11:30am

Texarkana KCMC Su 6:45pm

### CALIFORNIA

El Centro KXO Su 10:00am

Eureka KLEM Su 10:30am

Fresno KMLJ Su 3:45pm

Hollywood KNX Su 9:15pm

Long B'ch KGER Su 10:45am

Los Angeles KTM Su 9:30am

Su 8:00pm Th 8:00pm

Oakland KLS Su 11:15am

We 2:45pm Fr 2:45pm

Oakland KROW Su 10:15am

Su 6:15pm Mo 8:15pm

We 8:15pm

Sa'mento KFBK Su 9:30am

San Diego XEBC Su 11:45am

We 7:45pm

S. F'isco KTAB Su 9:30am

Sa 8:30am

Stockton KGDM Su 9:30am

We 7:15am Fr 1:15pm

### COLORADO

Col'o Spr. KVOR Su 10:30am

We 5:30pm Sa 4:30pm

Denver KFEL Su 7:00pm

Grand J'n KFXJ Su 1:30pm

Greeley KFKA Su 6:45pm

Lamar KIDW Su 7:15pm

We 2:40pm Fr 2:40pm

Yuma KGEK Mo 12:45pm

We 12:45pm Fr 12:45pm

### CONNECTICUT

Bridgeport WICC Su 10:00am

### DELAWARE

Wilm'ton WDEL Su 6:15pm

### DISTRICT OF COLUMBIA

Washington WOL Su 6:00pm

### FLORIDA

Miami WIOD Su 12:15pm

Miami WQAM Su 5:15pm

Orlando WDBO Su 12:45pm

Pensacola WCOA Su 1:00pm

We 7:00pm

### GEORGIA

Athens WTFI Su 9:45am

Atlanta WGST Su 5:45pm

Atlanta WJTL Su 2:15pm

Augusta WRDW Su 3:00pm

Th 7:45pm

Columbus WRBL Su 9:30am

La Grange WRBU Su 3:00pm

We 3:00pm Fr 10:00am

Macon WMAZ Su 4:00pm

Rome WRGA Su 12:30pm

We 8:45pm Fr 8:45pm

Savannah WTOG Su 1:00pm

### HAWAII

Honolulu KGMB We 12:05pm

Fr 7:15pm

### IDAHO

Boise KIDO Su 10:30am

We 8:45pm

Idaho Falls KID Mo 10:00am

Nampa KFXD Su 11:00am

Mo 7:45pm

Pocatello KSEI Su 2:00pm

Su 9:00pm

Twin Falls KTFI Su 10:45am

Su 4:45pm

### ILLINOIS

Decatur WJBL Su 10:00am

Fr 6:30pm

Harrisb'g WEBQ Su 6:00pm

Mo 10:30pm Fr 10:00pm

La Salle WJBC Su 2:15pm

Quincy WTAD Su 12:30pm

We 1:00pm

Rockford WROK Su 10:00am

Su 10:00pm We 10:30pm

Sp'gfield WCBS Su 12:30pm

Sa 11:15am

Tuscola WDW Su 12:45pm

### INDIANA

Ind'apolis WKBF Su 10:00am

Th 1:00pm

Muncie WLBC Su 1:30pm

Fr 7:30pm

### IOWA

Des Moines WHO Su 10:15am

### KANSAS

Coffeyville KGGF Su 1:45pm

Th 8:00pm

### LOUISIANA

Shrevep't KWEA Su 10:15am

### MAINE

Bangor WLBS Su 10:45am

### MARYLAND

Baltimore WBAL Su 3:15pm

Cumberl'd WTBO Mo 1:15pm

We 1:15pm Fr 1:15pm

Hagerst'n WJEJ Su 10:15am

### MASSACHUSETTS

Babson P. WBSO Su 12:30pm

Boston WNAC Su 10:00am

Sp'gfield WMAS Su 10:30am

Worcester WORC Su 10:30am

### MICHIGAN

Calumet WHDF Tu 6:15pm

Detroit WJR Su 9:45am

Jackson WHM Su 6:30pm

Kalamazoo WKZO Su 9:45am

We 2:00pm

### MINNESOTA

F'gus Falls KGDE Su 10:00am

Moorhead KGFK Su 7:30pm

We 5:15pm Fr 5:15pm

### MISSISSIPPI

Hattiesb'g WFPB Su 1:30pm

We 7:45pm

Laurel WAML Su 12:45pm

Meridian WCOC Su 10:00am

We 6:45pm

Miss. City WGMF Su 9:45am

We 8:45pm

### MISSOURI

Columbia KFRU Su 6:15pm

We 7:15am

Kans.C'y KWKC Su 2:00pm

Tu 7:00am

### MONTANA

Billings KGHF Su 12:30pm

Kalispell KGEZ Su 9:00am

### NEBRASKA

Kearney KGFV Su 10:00am

Lincoln KFAB Su 9:30am

Scottsbl'f KGGY Su 10:15am

We 5:45pm Fr 5:45pm

### NEVADA

Reno KOH Su 10:30am

### NEW JERSEY

Atlantic C'y WPG Su 10:00am

Newark WNEW Su 10:00am

### NEW MEXICO

Albuq'que KOB We 5:45pm

Roswell KGLF Su 5:15pm

We 4:30pm Fr 4:30pm

### NEW YORK

Auburn WMBO Su 6:30pm

Sa 2:15pm

Bing'mton WNEF Su 7:15pm

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