



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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SERVICE WEEKS

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

CANVASSING PARTIES

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

"SONGS OF PRAISE TO JEHOVAH"

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

SPECIAL MOTTO PACKET MX

A number of the classes have asked us for special packets of mottoes with retail price marked on each motto to facilitate resale to individual friends. The Society has now made up such a packet. It contains an attractive assortment of mottoes with a total retail value of about \$6.25. Allowing the usual 20% discount, the packet will cost the classes \$5.00, postpaid, the margin of profit reimbursing them for handling. Order Packet Mx, \$5.00.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"The Law Covenant"
Issue of April 1, 1928

Week of June 3 ¶ 1-27
Week of June 10 ¶ 28-49

"The Covenant by Sacrifice"
Issue of April 15, 1928

Week of June 17 ¶ 1-23
Week of June 24 ¶ 24-46

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE NEW COVENANT

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jeremiah 31: 31, 33.

JEHOVAH promised to make a new covenant with Israel and Judah. That promise he is certain to keep. By the term "new covenant" is not meant that the covenant is a modern one, nor that it embodies entirely new features. The law covenant made in Egypt served as a typical model of the new covenant. The latter is called "new" because it is another arrangement that will accomplish fully what the law covenant in Egypt could not accomplish. The law covenant was definitely abolished and taken away; hence the new covenant is not a renewing of the first or law covenant. The covenant made in Egypt, and which is the law covenant, continued for 635 years after Jeremiah prophesied concerning the new covenant, as set forth in the above text. That shows that the law covenant was not old because of age, nor the new covenant new because not known about prior to the making of it. The Abrahamic covenant was made 430 years prior to the making of the law covenant in Egypt, and yet the Abrahamic covenant is not called old.

² Paul states that Sarah represented the Abrahamic covenant and Hagar represented the law covenant. (Galatians 4: 24) After the death of Sarah Abraham did not renew his relationship with Hagar; but he took a new wife, whose name was Keturah. By Keturah Abraham had six sons. It is quite clear that Keturah represented the new covenant in the same sense that Hagar represented the law covenant in Egypt. This picture also teaches that the new covenant is not a renewing of the old, but it is entirely a new arrangement.

WHY WITH JEWS

³ Was God under any obligation to the Jews to provide for and make a new covenant with them? The covenant which God made with Israel in Egypt they repeatedly broke. He was under no obligation to make with them a new covenant. They provoked God by turning to the Devil's organization. For this God told Moses he was disposed to destroy the Jews. "They have turned aside quickly out of the way which I commanded them:

they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation."—Ex. 32: 8-10.

⁴ Moses was a lineal descendant of Abraham. God could have made a new nation with Moses as the beginning thereof and then could have entered into a covenant with that nation. He could have carried out his purposes just as well in that manner. But God did not destroy the Israelites. And why did he not destroy them? Because Jehovah's own name was involved. Not only had he made promise to Abraham and his sons, but Shiloh had been promised through the line of Judah. Moses made a plea to God and said to him: "Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people."—Exodus 32: 12-14.

⁵ Other scriptures show that the name of Jehovah was involved. "Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us." (Jeremiah 14: 21) God had given his word, and both his name and his word were involved. This was the good and sufficient reason why Israel was not destroyed. "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." (Isaiah 48: 9) "But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were,

in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt." (Ezekiel 20:9) "Then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out."—Ezekiel 20:13, 14.

⁶ Jehovah would have Israel and all of his creatures to know that he is the only true God and that life can not be had except as a gracious gift from him. This is proven by his words through his prophet: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. . . . And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."—Ezekiel 20:34, 44.

PARTIES TO COVENANT

⁷ Jehovah makes the new covenant on one side; and who is on the other side of the covenant? According to the words of the Prophet Jeremiah it is Judah and Israel: "I will make a new covenant with the house of Israel, and with the house of Judah." Through his prophet God said to them: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." "And I will establish my covenant with thee; and thou shalt know that I am the Lord."—Ezekiel 20:36, 37; 16:62.

⁸ But how could Israel be brought into the covenant, seeing that Israel is at enmity with God? The answer is found in the words of God through his prophet: "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jeremiah 50:4, 5.

⁹ Be it noted that they must come to Zion to join themselves in covenant with Jehovah. They can not of themselves make a covenant with the Lord. Zion is God's organization. Christ Jesus being the chief One of Zion, the name applies to him individually and specifically. The houses of Israel and Judah, being at enmity with God, are not competent to enter into a covenant with Jehovah. The same is true with reference to all men. Israel therefore must have some one who is competent to act for and in her behalf and to assume the responsibility of the covenant and to treat directly with Jehovah God. Concerning this qualified One Paul writes: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer,

and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Romans 11:26, 27.

¹⁰ The contracting parties, therefore, are Jehovah on the one side and the ONE Jehovah designates to act for and in behalf of Israel as Israel's representative. That one must be able to lift the disability from Israel and to take away her sins. The Jews are included in the ransom sacrifice given for all because Jesus gave his life a ransom for all. (1 Timothy 2:5, 6) Jesus also redeemed the Jews from the curse of the law by nailing it, the law covenant, to the cross and abolishing it. All their lifetime the Jews were in bondage because of their inability to keep the law, which shows them to be sinners and therefore in bondage to sin and death. The covenant by sacrifice made at the Jordan brings this profit to the Jews, to wit, a way for them to be relieved from the disabilities under which they rested. The covenant by sacrifice was made at the Jordan. God counted it finished from that time forward. Having redeemed the Jews from under the bondage which rested upon them Jesus at once became the rightful owner of the Jews, and it became his right to act for and in behalf of Israel. He was competent to act and is the One selected by Jehovah to act in making the new covenant.

¹¹ The Jews are not even to this day competent to enter into a covenant with Jehovah God. If we should find from the facts that the new covenant has been made, then surely it could not have been made directly with the Jews. The Scriptures show that Christ, the Head of God's organization and coming out of that organization, Zion, is the One who acts for and in behalf of Israel and by whom Israel is brought into the covenant. Abstractly stated, the new covenant is made by Jehovah on the one side and by Christ Jesus on the other side as the legal representative of Israel, composed of the houses of Israel and Judah. This covenant also is for the benefit of all mankind.

WHEN AND WHERE MADE

¹² The Scriptural proof is overwhelming that the new covenant was made by Jehovah and Jesus as the representative of Israel at the time of the slaying of Jesus as the real passover lamb. On the fourteenth day of Nisan, 33 A. D., Jesus met with his disciples at Jerusalem and ate the passover lamb as enjoined upon Jews by the law. He, being the One foreshadowed by the passover lamb slain in Egypt, was the one to fulfil the picture, the fulfilling of which required his life. It was necessary for Jesus to eat the passover before he suffered death. At the conclusion of the eating of the passover lamb on the fourteenth day of Nisan, 33 A. D., Jesus instituted the memorial of his death. At the same time he designated his blood poured out as the blood of the new covenant. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he

took the cup, and gave thanks, and gave 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."—Matthew 26:26-28.

¹³ The word in this text translated *testament* is from the same root word translated *covenant*. It is the first time the Greek word which is translated covenant appears in the New Testament. These words were spoken by Jesus, and he alone on the earth at that time was competent to understand and express the meaning of the passover. Jesus was here referring to his own blood, which was poured out that same day. The shedding of that blood was foreshadowed by the blood of the passover lamb slain in Egypt at the time the law covenant was made. The words of the prophet show that the law covenant was made in Egypt: "Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." (Jeremiah 31:32) That day Israel was led out of Egypt foreshadowed the day of the death of the real paschal lamb and fixes the time for the making of the new covenant.

¹⁴ Paul, writing concerning the institution of the memorial of the death of Jesus on the night of the same day in which Jesus died, says: "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Corinthians 11:25) Paul spoke with authority and the only proper conclusion that can be had from his words is that the covenant was then and there made; and the blood of Jesus shed that day was the blood of that covenant which made it sure and firm. In the same connection Paul said: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Corinthians 10:16) He referred to the same cup which Jesus said is the blood of the new covenant.

¹⁵ In support of this conclusion are the words of Paul later written: "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Hebrews 9:17) Rotherham renders the text thus: "For a covenant over dead persons is firm, since it is not then of force when he is living that hath covenanted." The *Diaglott* says: "A covenant is firm over dead victims."

¹⁶ In the law covenant made in Egypt Moses contracted in behalf of Israel and the blood of that covenant was the passover lamb. In a representative capacity Moses there died, the lamb dying for him. On that fourteenth day of Nisan Moses, representatively dying, foreshadowed Jesus, who actually died on the fourteenth of Nisan, 33 A. D. A testator is one who dies after having made a will or covenant. Jesus was the covenantor or testator, and after making the covenant he died on the same day. Jehovah was on the other side of the

covenant and he could not die. It was the man in the covenant that died. This definitely fixes the date of the covenant beyond question of a doubt. But God really supplied the victim for death, namely, his beloved Son; and thereby Jehovah shared in the sacrificial part. Now, says Paul, the covenant is made firm over the dead victim. The appropriate time for making the new covenant is the day that the old law covenant ended. That law covenant ended on the fourteenth of Nisan, 33 A. D., the same day Jesus died and the same day the new covenant was made.

¹⁷ Seeing that Jesus is the real contracting party on behalf of Israel, the making of the covenant would not need to wait until Israel is restored nor even until the time for the beginning of restoration, nor is there any reason why the blood of Jesus should be reserved until the glorification of the church and then used for the making of the new covenant. Nor is it at all necessary that the ransom price should be paid before the new covenant is made.

MEDIATOR

¹⁸ The new covenant being made by Jehovah with Israel, it is manifest that a mediator is necessary. Jehovah can not consistently and does not enter directly into a covenant with any people or persons who are not in full harmony with him. The Jews were out of harmony with him. Jesus had pronounced Jehovah's decree declaring that their house was left desolate. The Jews had rejected Jesus as their King. They had failed to keep the law covenant and were under the bondage of sin. Who then could be the mediator in the covenant for them? Essentially Jesus alone, because he was the only perfect man on earth and was in full accord with Jehovah God.

¹⁹ A mediator is one who stands between the competent and the incompetent party to the contract and acts in a representative capacity for and in behalf of the incompetent one. This rule is recognized in worldly organizations. A full-grown man desires to make a contract with a minor child or with an insane person concerning the property interest of such. The full-grown man is competent in the eyes of the law, but the minor or the insane person is incompetent to contract. A court of proper jurisdiction appoints a third person who possesses the legal qualifications to contract to act as guardian or mediator for his incompetent ward. The contract is then made; and necessarily it must be made directly by the full-grown man on one side, who contracts for himself, and a full-grown man on the other side, who as guardian or legal representative contracts for and on behalf of his ward, the ward being either a minor or insane. When the minor becomes of mature age or the insane person is restored to sanity there no longer exists a necessity for a guardian or mediator; and the office there ceases.

²⁰ The Jews were incompetent because they were born in sin and shapen in iniquity. (Psalm 51:5) Their

covenant with Moses as mediator on their behalf had failed because of the imperfections of themselves and Moses. Jesus made an end to the law covenant when it was nailed to the cross at his crucifixion. He fulfilled the law covenant, and it became obsolete. This he accomplished by his death. "And for this cause [that is to say, because the blood of Christ purges away sin] he [Jesus] is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance." (Hebrews 9:15) The Jews were guilty of transgressions under the law covenant, and the blood of Jesus redeemed them therefrom. Therefore he is the prepared and duly appointed One to act as a mediator of the new covenant made in their behalf and in behalf of all mankind for the purpose of reconciling all men who obey.

²¹ As further proof that the new covenant has been made and that Jesus is the Mediator thereof, reference is made to the words of Paul addressed to the church: "Ye are come [approached] . . . to Jesus the mediator of the new covenant." (Hebrews 12:22-24) At the time Paul wrote these words Jesus was the Mediator and the covenant was made, because the covenant must be made with a mediator as the only qualified one.

²² The Apostle Paul says concerning that covenant that it had ordinances of divine service, and a worldly (orderly arranged) sanctuary. (Hebrews 9:1) He also says that these things were a figure for a time of a better sanctuary and of divine service in connection therewith. In connection with the tabernacle in the wilderness there was a divine service, and those who ministered there were of the Levitical priesthood. In connection with the holy sanctuary, "not made with hands" but in heaven itself, Christ Jesus the great High Priest ministers. That which was done in the tabernacle of the wilderness foreshadowed what Christ Jesus would do in connection with the heavenly sanctuary. The ministry of Jesus Christ is far more excellent than that in connection with the tabernacle. By his faithfulness unto death he provided the great ransom sacrifice. In doing this he offered up himself as a great sacrifice for sin. Thereafter he offers the members of his body also, they being taken into his covenant by sacrifice by the grace of God. This service he performs as minister or priest.

²³ What then did he obtain besides this excellent ministry? He is made Mediator of the new covenant. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Hebrews 8:6) The basis of that new covenant is his own blood shed for man, and this gives promise of better things for mankind than the old covenant could possibly give. The ministers of the law covenant died and were unable to save Israel in that covenant. But Jesus Christ, the

Mediator of the new covenant, is able to save them to the uttermost. This is true because he lives for ever and holds the priesthood for ever. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:24, 25.

²⁴ The new covenant therefore not only is established on better promises, but it is established upon the precious blood of Jesus Christ which gives promise to all who believe and obey that they shall live for ever.

SURETY

²⁵ It was at the Jordan Jesus was accepted by the Father as the great ransom sacrifice. There he was appointed to assume the duties of the office of sacrificing priest. He was priest of the Most High God; therefore priest according to the rank of Melchisedec. There it was that God gave his oath that Christ Jesus shall abide as High Priest for ever and that there never would be a change. That was three and one-half years before the new covenant was made. At that time Jesus was made surety or guarantor of the new covenant. Note the argument of Paul upon this point: "By as much as this hath Jesus become surety of a better covenant also."—Hebrews 7:22, *Rotherham*.

²⁶ By this much of what, is asked? Surely it was by the ransom sacrifice that Jesus became the surety of the covenant, because his is the blood of the covenant. But immediately following his consecration Jehovah gave his oath that he was a priest for ever after the order of Melchisedec. Therefore by the sacrifice of himself he was made surety of the covenant, and in addition thereto by the oath of Jehovah the matter was made doubly sure. This is shown by the language of Paul. "And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this [priest] with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec)."—Heb. 7:20, 21.

²⁷ By comparing this scripture with the *Rotherham* translation it will be observed that *Rotherham* omits in verse 20 the words "he was made a priest". The *Diaglott* does the same thing. These words are supplied in the *Authorized Version*. Jesus was already a priest of the order of Melchisedec; but now at the time of his consecration he was made a priest for ever with no possibility of a change and according to the rank of Melchisedec. By his blood and by the oath he was made the surety of the better covenant. Through his prophet God had said: "I the Lord . . . will give thee for a covenant of the people." (Isaiah 42:6) Primarily this prophetic testimony must apply to Jesus alone. The body members taken into the covenant by sacrifice become thereafter a part of The Servant, and this is a secondary matter.

²⁸ The correct conclusion therefore seems to be that

at the time of his consecration Jesus was made surety or guarantor of the new covenant and that the new covenant was made at the time of his death. Since it must be made with him as Mediator for Israel and all mankind, it follows that he became the Mediator of the new covenant at the time of his death at Calvary. Therefore just before he went to Calvary, and on the same day, he exhibited to his disciples the cup of wine and said to them: "This is [representatively] my blood [representatively] of the new testament [covenant], which is shed for many for the remission of sins." (Matthew 26:28) The blood of Jesus therefore provided the ransom price and at the same time is the blood for making firm the new covenant.

BODY MEMBERS TAKEN IN

²⁹ As used herein the word "inaugurate" is intended to be understood as meaning to ratify and confirm, and cause to begin to operate or function, to establish, to initiate or begin with the first act of operation. It seems quite certain from the Scriptures that when the new covenant is inaugurated and begins to function, the church, which is the body of Christ, will have part in the mediatorial work. And why this conclusion? Because the body members have been taken into the Covenant by Sacrifice and offered up by Christ Jesus as a part of his sacrifice, and therefore become of Christ, the body members functioning with him in the ministration of the new covenant.

³⁰ God through his prophet says: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth." (Isaiah 49:8) Paul quotes this prophetic utterance and applies it to the church. (2 Corinthians 6:2) This is proof that the body members of Christ are a part of The Servant and they, together with Christ Jesus the Head, are given "for a covenant of the people, to establish the earth". It also proves that the body members will participate with the Head Christ Jesus in the administration of the covenant. Paul also shows that the prophecy has an application to the body members during the time of the selection and development of the church. In that time they are members of The Servant and are ambassadors for Christ to preach the message of reconciliation. Therefore they should see to it that this great favor from God is not received by them in vain, says the apostle.

³¹ Do the Scriptures teach that the church, which is the body of Christ, has anything to do with the making or sealing of the new covenant? The body members have nothing to do with making the new covenant for the obvious reason that the covenant was made between God and Jesus Christ as the representative of man before any man was begotten as a member of the church of Christ. The Scriptures say nothing about the sealing of the new covenant and certainly not that the church

has anything to do with it. Referring again to Paul's argument, in Hebrews 9:17 he states that a covenant is of force or made firm over the dead victim. The man Christ Jesus was the victim of death whose blood made firm the covenant. The covenant became effective from the moment of his death. It is sure, firm, and steadfast for ever thereafter. There is no occasion then for such a thing as the sealing as that word is used in connection with the execution of documents between earthly contracting parties.

³² Beginning at Pentecost, which was several days after the new covenant was made, men began to be brought into the Covenant by Sacrifice. The disciples were there accepted as a part of Christ's sacrifice. This has been true of Christians since. Being brought into Christ these have committed to them a ministry of reconciliation, and it becomes their privilege and duty to serve that which is the spirit of the new covenant, to wit, proclaim to the people God's message of reconciliation. They are therefore ministers of the spirit of the new covenant because the spirit of it is reconciliation.—2 Corinthians 3:5, 6.

³³ The law covenant was made in Egypt. Egypt is a type of the world or Satan's organization. The law covenant foreshadowed the new covenant. It is therefore appropriate that the new covenant be made in the world, and the facts show that it was made while Jesus was in the world but not a part of it. Jesus Christ on earth offered himself as the antitypical passover lamb. At the time he was slain as the antitypical lamb Jesus alone assumed the obligations of the covenant for its beneficiaries. The covenant became effective at that time. From Pentecost forward the first-borns have been passed over and delivered, not by reason of the new covenant, but by virtue of the sacrifice of the Lamb of God that takes away the sin of the world.

PARTICIPATE IN INAUGURATION

³⁴ The body members of Christ will have part in the inauguration of the new covenant as indicated by the Scriptures. The ceremony of the inauguration of the law covenant at Mount Sinai is described by the apostle in this language: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people." (Hebrews 9:19) Both calves and goats were sacrificed on that occasion, and the blood of both sprinkled on the book of the law and upon the people. That would indicate that Moses represented there the One pictured by the animals that were sacrificed; to wit, the calf (bullock), representing Jesus, and the goat, representing the body members of the church. Once each year the law covenant was renewed with the blood of the bullock (calf) and the goat which were sacrificed on the day of atonement. Consistently, the calf and the goat would represent the same persons on both the oc-

casions of the inaugurating and the renewing of the covenant. This seems clearly to foreshadow that the body members, represented by the goat, would have something to do in connection with the inauguration of the new covenant.

³⁵ At the inauguration of the law covenant Moses told the people the words of the Lord God, and the people agreed to do them. At the same time and in this connection, the sacrifices were offered by young men. "And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." (Exodus 24:5) These "young men" well picture the young brethren of Jesus whom Jesus has taken into his covenant by sacrifice and who by reason of being a part of Christ participate with him in the inauguration of the new covenant. These correspond to the "young men" mentioned by the Apostle John. They are the ones wholly devoted to the Lord God. "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John 2:14.

THE PRIESTHOOD

³⁶ The words of the apostle strongly support the conclusion that a priesthood is associated with the new covenant and the ministration thereof. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." (Hebrews 9:1) The worldly tabernacle here mentioned had a service in connection therewith and was in a figure representing the true tabernacle. (Hebrews 9:9) It is here on earth that the service begins that relates to the real tabernacle and the real atonement day because it was on earth that Jesus was sacrificed. That would be another proof that the new covenant was made at the death of Jesus. The death of Jesus at Calvary provided the ransom price. There was something more, however, involved. There the new covenant was made. The yearly service in connection with the tabernacle in the wilderness would testify that there is a divine service in connection with the inauguration of the new covenant and that there would be a long period of time elapsing between the making and the inauguration of the new covenant.

³⁷ The inauguration of the new law covenant of course has always been of great interest to Christians. Seeing now that the church is approaching the end of its earthly career, the inauguration of the new law covenant becomes of even keener interest. Later this will be considered. (To be continued)

QUESTIONS FOR BEREAN STUDY

Why is this called the "new covenant", and how is it related to the law covenant? How was each of Jehovah's covenants represented in picture, and what is therein shown as to the relationship of the covenants? ¶ 1, 2.

Show by scriptures whether Jehovah was obligated to the Jews with respect to a new covenant. What different course could he have taken after their idolatry at Sinai? What was Moses' plea, and Jehovah's response thereto? What consideration saved Israel from being cut off, and for what ultimate purpose did Jehovah thus forbear? ¶ 3-6. Who are the parties to the new covenant? How will Israel be led to seek the Lord their God? ¶ 7, 8.

Does the new covenant require a mediator, and why? Explain the provision made for Israel's representation in this covenant. How was this arrangement made available, and to whom will the benefits thereof extend? ¶ 9-11.

By comparison of the passover picture and its fulfilment prove when, where, and by whom, the new covenant was made. Regarding this what does Paul say in his first letter to the Corinthians? ¶ 12-15.

In further proof, show the application of Hebrews 9:17. Need the making of the new covenant await the restoration of Israel, the glorification of the church, or the payment of the ransom price? Why? ¶ 16, 17.

Could God enter directly into a covenant with the Jews, and why? Show that Jesus alone was qualified to meet the situation. What is a mediator, and under what condition necessary? Illustrate the office and the function of a mediator. ¶ 18, 19.

By pointing out the chief corresponding features of each, show what the Apostle Paul meant when he said of the law covenant that the worldly sanctuary and its ordinances were a figure of a better sanctuary. Compare the law covenant and the new covenant in respect to assurance of life thereunder, and account for that difference. How efficacious will the operation of the new covenant be, and wherein lies the saving power thereof? ¶ 20-24.

How was Jesus' consecration related to (a) his being the ransom price, (b) his office as priest of the Most High God and (c) the permanency of that appointment, and (d) his becoming surety of the new covenant? Wherein lies the security of that suretyship? Apply Isaiah 42:6. Jesus' blood served what two purposes? ¶ 25-28.

What is meant by the inauguration of the new covenant, and when will it take place? What will that mean to the church, and why? Show the application of Isaiah 49:8. ¶ 29, 30.

Prove whether the church has anything to do with the making of the new covenant. Define "the ministry of reconciliation", and tell (a) when it began, (b) to whom committed, and (c) the present position and proper procedure of the church in this relation. ¶ 31, 32.

Comparing picture and fulfilment, show the fitness of (a) when, (b) where, (c) with whom, and (d) in what environment the new covenant was made. Who assumed the obligations of this covenant, and when did it become effective? Who are the first-borns thereunder, and when and by virtue of what have they been passed over? ¶ 33.

Using the Sinai picture, show whether the church will have part in the inauguration of the new covenant. ¶ 34, 35.

What did the priesthood of the law covenant foreshadow? Their yearly service in connection with the tabernacle indicated what? Why has the inauguration of the new covenant been of interest to the Christian, and why especially interesting at this time? ¶ 36, 37.

Lo! days are coming, declareth Jehovah, when I will solemnize with the house of Israel, and with the house of Judah, a new covenant: I will put my law within them, yea on their heart will I write it, so will I become their God, and they shall become my people. Then shall they no longer teach every man his neighbor, and every man his brother, saying, Know ye Jehovah, for they all shall know me, from the least of them, even unto the greatest of them; for I will forgive their iniquity, and their sin will I remember no more.

—Jeremiah 31:31-34, Rotherham.

ISRAEL'S RESTORATION

UNQUESTIONABLY the people known as the children of Israel who, as a people, first came upon the pages of history through their experiences in Egypt, are God's object lesson for all men.

Of those in Christendom who today pay any attention at all to the Scriptures, the common thought is that the energy which has always been associated with the Jewish people was that which caused them to separate themselves from other peoples; that they happened to arrive at a fairly clear knowledge of the oneness of God, and worshiped one God only, in this being very different from almost all peoples, the Persians being the exception; and that perhaps by comparison and study, or because they had clear thinking men amongst them, such as Moses who was a clever and also a great man, they were quick to copy and able in part to devise laws which were very beneficial to themselves, and which indeed have proved so good through the ages, that even the western nations of later ages, who in so many ways have considered themselves to be far in advance of the Jews of those old days, yet find it advantageous to base their laws upon the legislation of the ancient Israelites.

The Bible student, faithful to the Word of God, knows that the fear of the Lord is the beginning of wisdom, and he sees so much evidence in the Bible which proves it to be the Word of the living God, that he learns from it.

To the Bible student the separation of the children of Israel from the other nations was no mere tribal movement within them. He knows it has its root in the call of their father Abraham, when God singled him out from his fellows by making an offer to him. Abraham, then in Chaldea, the land of his nativity, was told that if he would leave for a land which God would show him, he would give him that land, and that out of it Abraham should be a blessing to all the families of the earth. God thus linked Abraham with the hope of Eden, and Abraham's seed with Abraham's promise. But not all of his seed were included, for it was only the children of Jacob who were chosen to be sharers with Abraham, and they only in the matter of the land of Canaan.

In taking the nation of Israel to himself, and giving them special opportunities of knowing him, God may be said to have taken a nation to give to them in a measure such experiences as correspond with those which Adam had in the garden of Eden. There an individual was tested; now God would try a nation. It is not necessary to say that Israel must be perfect as Adam was for the conditions to be comparable.

When the children of Israel were chosen to be God's nation they were then in a highly favored place in Egypt under the care of the great Pharaoh, who had Joseph at his right hand as his executive officer.

In the course of time there arose in Egypt a Pharaoh who knew not Joseph. He paid no attention to the past history so far as it had any relation to what the God of

the Israelites had done for Egypt, in saving it from destruction, and in reorganizing it through Joseph. Also the record shows that the Israelites themselves forgot their God, and exercised but little faith in the promises. This is seen by the fact that they rejected Moses when he would have helped them at the cost of everything a man holds dear to him. Moses saw their pitiable condition; he knew they might approach their God, Jehovah, because they were the children of those to whom God had made promises; he knew that he himself could be of service to them. But when he went down to them apparently to place himself at their service, they rejected him, and he was caused to flee for his life. They preferred to have their hard bondage in Egypt under the lashing whip of their task-masters, rather than to seek for, and perhaps even desire, the blessings of the covenant which God made with Abraham.

The hard and cruel Pharaoh of that day does not represent God, but the Devil: he who would thwart the purposes of God and oppress God's people. By a series of plagues which came upon Egypt God broke for a time the hard imperious spirit of Pharaoh, and the plagues completely broke down both the military power of Egypt and its financial resources; also by them God destroyed the prestige of the priests. There was for the time intended complete confusion in Egypt in all its political, financial and ecclesiastical matters.

Thus Israel's deliverance from Egypt was made a picture of the final deliverance of God's people from the power of Satan and from the world conditions at the time when Jesus comes to set up his kingdom. It is merely stating the truth to say that at this time those truly consecrated to the Lord know that now the time of deliverance has come.

The history of the Israelites, generation after generation, shows that as a people they constantly preferred to take their own way, and to seek their own interests, rather than to remember that God had chosen and had separated them from all others for his own use.

Israel's history for a thousand years was that of a people in and out of the favor of God according to their faithfulness, or their hardness of heart. God showed continually both by them as a people and by notable individuals amongst them (particularly the kings of Israel and Judah) that however wicked was the course they took, however mischievous their influence among the peoples, on signs of repentance, or on any endeavor to make reparation for wrong, he was ever ready to meet them with his compassion and mercy.

The world has been taught to believe that the advent of Christianity wiped out all previous history so far as it had to do with any particular relationship between God and any nation or individual. But to say this is wholly to pervert the plan of God as revealed by the Scriptures.

There is no argument on this subject more definite or explicit than that of the ninth, tenth and eleventh chapters of Paul's epistle to the Romans. In that epistle Paul shows the place of the church, the elect, in the plan of God. Then he turns to the question of the relationship of the Jew to that plan, and says, 'Because God has arranged for a closer communion with him than Israel ever knew, for a higher calling than they ever could know, "hath God cast away his people whom he foreknew?"' He answers the question: "God forbid." Paul did not say that the Christian becomes a Jew, nor that the Jewish hope was ended because the Christian may have the spirit of the law, nor that the Jew who should accept Christ has become a truer Jew. On the contrary, he shows clearly that when the special calling which brings the church of God into existence and maturity is complete, God's favor will again come back to his ancient people. He will restore them not

only to his favor, but to their ancient inheritance in the land of Palestine, in order that he himself may be vindicated in the eyes of the nations. See Ezekiel 37:28; 38:23.

Israel, then, is God's representation to the world, to show not merely how God punishes the wrongdoer, but also how he has mercy upon him, in order to bring him back to right ways and to be able to receive his blessings. Israel was favored of God, but was ungrateful. As a people they were rebellious. They went so far as to crucify God's messenger even though he proved to them that he was from Jehovah. But he became their redeemer, and is to be their deliverer. In their restitution they are thus witnesses of the abounding goodness of God; and the mercy which comes to them proves that God by his own rule must and will bless the Gentiles who have not sinned so deeply against light as Israel sinned.

THE EMPIRE OF THE KING OF KINGS

THE "King of kings" is the Lord Jesus Christ, now glorified in heaven. The name is three times applied to him in the sacred Scriptures. (1 Tim. 6:16; Rev. 17:14; 19:16) The thought of the expression, according to the Scriptures, seems to be this, namely: Mankind have had a long succession of kings ruling over them. None of these have proved satisfactory in the sense of giving the people their hearts' desire: endless life, liberty and the pursuit of happiness in harmony with God. Hence of all the kings which men have ever had or will have reigning over them, Jesus Christ will be outstandingly The King, for he will prove to be the Ruler whose reign will bring "the desire of all nations". Additionally, in the day of God's wrath against the unrighteous and unsatisfactory kings of earth, Jesus will show that he is superior to them by disposing of them, ending their further rulership over the people, and himself taking the reins of government and ruling without a rival for mankind's blessing.

The Scriptures prophetically state that earth's kings will fight against Jesus, the Lamb of God, to resist him in this action, but they shall not successfully withstand him. It is written: "These shall make war with the Lamb, and the Lamb shall overcome them: [Why?] for he is Lord of lords and King of kings." The Most High God has delegated to Jesus the power and authority to do this, for, addressing him as God's great Priest, the scripture says: "The Lord at thy right hand shall strike through kings in the day of his wrath."—Psalm 110:5.

From shortly after the flood of Noah's day, but more particularly from the time of the Babylonian emperor Nebuchadnezzar, Bible history shows that the Devil has had an empire over earth. In establishing the empire of his Son as King of kings, Jehovah God is not mimicking

the Devil's political scheme. Verily since the days of Eden it has been the expressed purpose of Jehovah to establish a universal empire over earth for man's benefit. It is not his intention to use human ruling forces to operate this empire, but to have this empire take the place of all human rulerships which mankind have had up till now. God foreknew that human rulerships would be organized and that they would prove a failure, and therefore he planned that after man had clearly proven to himself his inability to govern himself in his fallen condition and under Satan's overlordship then he would set up the empire of his Son to bless all the families of the earth.

Through the prophets God made known his good purposes regarding this coming empire. In course of time God yielded to the request of the Jews for a human king to rule over them as Jehovah's representative, and God gave them a king. (Hosea 13:11) The Jews thought that the kingdom thus established would prove to be the kingdom that God would use to fulfil the kingdom prophecies. But it proved to be merely pictorial; that is, it simply foreshadowed the real and greater empire through which the blessings shall eventually come to mankind. The Jewish kings proving unsatisfactory and disobedient to God, the Lord overturned Israel's kingdom and permitted the political machinery of the Gentiles to become supreme in the earth. It was at the time of this overturning that "the times of the Gentiles", as Jesus called them, began, and that God said in substance that the Gentiles should continue to rule without his interruption "until he come whose right it is" and then God would give over the government of the entire earth to him. In other words, God would then install him as Emperor or King of kings.

God specially used Daniel the prophet to give prophetic pictures of the course of the Gentile world powers from the Babylonian Empire down to the formation and collapse of the League of Nations. (Chapter 2) Daniel was used to show that although Jesus will have chief charge as Head of the kingdom there will also be others associated with him in the rulership, namely, the saints of God. Referring to the King of kings the prophet first writes: "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Then, after describing the destruction of the system of Gentile empires, the prophet writes: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is evident therefore that these saints share the empire with the Son of man. The Son of man is the Lord Jesus and the saints are those who have faithfully followed in his footsteps during the Christian epoch. To them the Lord Jesus gave this promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Daniel 7:13, 14, 27; Revelation 3:21.

The word "empire" occurs only once in the Bible and that in connection with the Persian empire (Esther 1:20), but Christ's kingdom will also be an empire in very fact. Empire means a vast government possessing and exercising supreme power, sovereignty, sway and control: Jesus referred to the coming empire as God's kingdom, because God organizes it and possesses and exercises supreme power over it for the benefit of his creatures, and particularly for man's benefit. God delegates the highest official position in the empire to his beloved Son; hence it is properly called Christ's kingdom or the government of Messiah, The Christ. The supreme power of the kingdom is from a heavenly source, namely, God in heaven, and therefore the empire is fittingly styled the kingdom of heaven. All this, however, does not mean that Jehovah God has not heretofore had a kingdom. His kingdom extends throughout the entire universe; but the unusual conditions of sin which arose in the earth made it necessary to treat mankind's affairs by the special remedy of a kingdom confining its efforts and activities mainly to the earth. But as for the exercise of Jehovah's sovereign power as King over all creation, there is no record of the beginning thereof.—Jeremiah 10:10.

God's original plans toward the human race did not call for the setting up of such an empire. God created the earth for man's habitation. (Isaiah 45:12, 18) He

made man perfect and in his likeness and thereby thoroughly capable of exercising the dominion or rule over earth subject to God's instructions. Lucifer, the mighty cherub whom God appointed as man's invisible overlord in Eden, became ambitious and perverted God's arrangement over the earth. Committing the nefarious act of treason against God, he induced man to turn away from his Maker, the only true God; and man thereby lost life and the right thereto. Lucifer, whose action had now made him Satan the Devil, forthwith proceeded to build up a huge organization to hold the growing human race in subjection to himself and to keep man's mind turned away from Jehovah and thus inhibit man's worship of God and possibly get the worship for himself.

Before Satan ever began his world organization, Jehovah indicated his plan to establish an empire to crush Satan and the organization which God foreknew that Satan would build. He promised to make an arrangement or organization which, like to a woman, would give birth to or produce a "seed" or offspring who would deliver man from Satan's power and restore man to the original conditions of life in Eden. (Genesis 3:15) In building this empire God has not hurried himself, but has majestically gone forward with the work according to his good pleasure.

During the time of the Jewish kings God had an organization at Jerusalem. The temple of God's worship was built at Jerusalem, and on one of its hills known as Mount Zion the king's palace was built. In view of these features, the names Zion and Jerusalem are used in the Bible to apply to God's organization. Romans, chapter 11, verse 26, plainly states that mankind's Deliverer must come out of this organization, and it is only logical that the foundation of the great empire must be laid in God's organization. Therefore it is written: "Thus saith the Lord God, Behold, I lay in Zion [God's organization] for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah 28:16.

The Lord Jesus is the Foundation Stone here mentioned, and the prophecy shows Jesus' reliability and trustworthiness as the Foundation of the new empire over mankind. Speaking to the Jewish council which had rejected Jesus and had brought on his crucifixion, the Apostle Peter said: "Be it known unto you all, and to all the people of Israel, that . . . Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, . . . this is the stone which was set at nought of you builders, which is become the head of the corner." (Acts 4:10, 11) Thus Peter identifies Jesus as The Stone used in God's arrangements. The facing of the cross was a cruel test of Jesus' loyalty to God, but although tried to this extreme degree Jesus proved his unswerving devotion to God and to God's program for man's redemption. This made him precious in the estimation of his Father. He is truly the "sure foundation" described in the prophecy, the One that can never be

removed, always upholding the dignity and honor and good name of Jehovah God.

As to the time of the laying of this foundation stone, the Scriptures locate it at the time of the consecration of Jesus to God, of which consecration Jesus gave public evidence by being immersed in the Jordan river by John the Baptizer. When the holy spirit appeared as a dove over Jesus' head, John recognized him as the Christ, and thereafter John referred to him as "the Lamb of God which taketh away the sin of the world". This expression connects up with Revelation, chapter 13, verse 8, which calls Jesus "the Lamb slain from the foundation of the world". The world here named is not the earth, but is the empire, God's organization. Having consecrated to God to be faithful even at the cost of death, Jesus was in effect and from God's viewpoint as good as slain, like a lamb freshly slain and ready to be laid on God's altar as an offering. There then at the time of Jesus' consecration the laying of the foundation of the new world or empire logically occurred. Hence Jesus thereafter preached: "The kingdom of heaven is at hand."

Neither a cornerstone nor a foundation stone is an entire building, but each is merely an essential stone in a building of many stones. This picture shows therefore that Jesus as both a foundation and a cornerstone is not to be alone in the building or organization of God, but others are to be associated with him in the government of the empire. There are other stones in God's building.

As Jehovah God planned for, selected, tested and perfected the Foundation and chief Cornerstone, Jesus, so also he does toward the other stones which he builds into his structure. Having planned for the empire so far in advance and being so deliberate and careful in his preparations therefor, he must have something very grand in mind. And it is a fact that he gives first and highest consideration to the calibre of those who shall hold official positions in the empire. This is because his object is not the holding of mankind in a state of sheer forced subjection but is to have the affairs and interests of the people faithfully administered so as to bring them up in righteousness in which condition they will joyfully choose for themselves to do God's will and live in harmony with him.

It is astounding that for an empire so far beyond anything that earth has yet seen God should select from amongst *men* those who are to be associated with the King of kings. He uses Jesus as his representative in making the selection. Since Jesus' resurrection and ascension God has laid hold on men and women who have the faith in God that Abraham had and who are therefore counted as the children or seed of Abraham. (Galatians 3:7) The Scriptures present the matter in this light, saying: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham." (Hebrews 2:16, *Diaglott*) The scripture

record shows that only a minority of this seed would be taken from among the natural or fleshly seed or descendants of Abraham. The fleshly connection is not the determining point, but it is the faith; which explains why the opportunity to become part of "Abraham's seed" could be thrown open to the Gentiles after the Jewish nation had turned down the wondrous opportunity through unbelief. Jesus impressed upon his disciples the great importance of this item when he said: "Have faith in God." God shows his great favor to those who truly rely upon his Word. They must trust in and accept that Word although they do not at once clearly understand all portions of that Word but only gradually come to a fuller understanding thereof according as God's spirit unfolds its meaning to them. The disciples of Jesus first began to grasp the fundamental teachings of that Word after the holy spirit was poured out upon them on the day of Pentecost, fifty days after Jesus' resurrection.—Acts 2.

The Jewish nation in general was guilty of unbelief and therefore of disobedience. They, or more particularly their religious and princely leaders, thought to build up an empire; and they looked forward to the day when Messiah would come and reign and would make them the chief nation of earth. Attaching too much importance to themselves they desired and assumed to be the ones appointed to do the choosing of Messiah rather than to accept the One of God's choosing. Hence when God placed Jesus in position as chief Cornerstone by bringing him prominently to the Jews' attention when he made his triumphal ride on the ass into the Holy City, the Jewish leaders haughtily rejected him and incited the people to do the same. They went to even worse lengths by plotting Jesus' death and bringing about his crucifixion. (Isaiah 53:3; John 1:11, 12) Thus the would-be builders refused God's Stone. Nevertheless God made it the Head Stone of the corner by raising him out of death a glorious divine being and elevating him to his own right hand in the heavens. (Psalm 118:22, 23; Matthew 21:42, 43) The Jews' rejection of the chief Cornerstone in no wise retarded the preparations for building God's glorious empire; God simply took away the kingdom opportunities from their nation and extended those opportunities to a nation bringing forth the fruits thereof through faith.

The Scriptures state that the other members of the kingdom class are as stones which are built upon Christ Jesus as the Foundation Stone. The apostles of Jesus are naturally most closely connected with him as the Foundation because they were most intimately associated with him in his earthly ministry and they were specifically appointed as his apostles and were used of the Lord in building up the true Christian church in its early days. These apostles are also called prophets, because a true prophet of God during the Christian epoch is one who gives testimony by divine authority concerning God's plans and kingdom. On this point Paul, who

was one of the apostles, in writing to the Christians, says: "Now therefore ye are no more strangers and foreigners [because of being Gentiles], but fellow citizens [of God's new and holy nation] with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." (Ephesians 2:19-22) In Revelation 21:14 the empire or government is symbolized as a city, and there we read: "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The Lord Jesus Christ is the chief Cornerstone, and the apostles of the Lamb are the twelve foundations. —1 Peter 2:6.

No man or group of men nor any man-made organization chooses the members of God's coming empire. God reserves the appointment of these to himself, and he employs his beloved Son in the selective work. (Ephesians 1:4; 2 Thessalonians 2:13; James 2:5; 1 Peter 2:4) No man can invite or appoint himself to that empire, not even Jesus did that, for Hebrews 5:4, 5 so states, saying, "No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." Hence we may be sure that the self-appointed clergy of Christendom will not be in the kingdom class, neither has any priest or clergyman of any church denomination the power or authority to call a sinner to become a part of God's kingdom and then choose him for that purpose.

The Scriptures alone can serve as a guide as to how the kingdom class is called and chosen. The only way for sinners to come to God is through Jesus Christ, as he stated: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) The Scriptural order of coming to God through Jesus Christ is as follows: Knowledge, faith, consecration to God and justification.

Knowledge must precede faith, and hence faith means to know the Word of God and then to rely upon it. Romans 10:17 says: "So then faith cometh by hearing, and hearing by the word of God." From the Word of God man learns that he was born a sinner, that there is no other name given under heaven whereby he can come again into harmony with God, except through Jesus Christ. He learns that Jesus died upon the cross, and that whosoever believes upon him might not perish but have an opportunity for life everlasting. (John 3:16, 17) The knowledge of this fact draws man to Jesus. He learns that Jesus is his Redeemer and that to please God he must follow the directions that the Lord Jesus points out. Hence he must now exercise faith; and the first thing of importance is to believe that Jehovah

exists, and that he will reward those who diligently seek him. (Hebrews 11:6) To such Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 16:24.

To deny oneself means to surrender oneself willingly and completely unto God, agreeing to do God's will while at the same time trusting in the merit of Christ Jesus' sacrifice. This is consecration. Jesus did this when he came to John to be immersed, for it is written of him: "I come to do thy will, O God." This is an agreement that thereafter the man will exercise his will powers in harmony with God's will, and that he will use his mind to ascertain God's will and then do it.

The Lord Jesus now presents the man who consecrates to Jehovah, and Jehovah God as judge determines whether or not the one thus presented is right. Justification then takes place, for justification means to be made right with God. The Scriptures therefore show three separate and distinct things as necessary to justification: (1) faith; (2) the imputation of Jesus' blood; and (3) the judicial determination of Jehovah God; as it is written: "Therefore being justified by *faith*, we have peace with God through our Lord Jesus Christ." (Romans 5:1) "Much more then, being now justified by his *blood*, we shall be saved from wrath through him." (Romans 5:9) And "it is God that justifieth."—Romans 8:33.

Between the time of Pentecost and the completion of the empire class, justification is for the purpose of enabling the one thus justified to sacrifice all his earthly hopes and prospects, particularly his right to live on earth; that way he may participate in a heavenly resurrection and reign with Christ as a member of the empire. (2 Timothy 2:11; Revelation 20:6) This being true, justification by Jehovah is in reality a call or invitation to membership in the kingdom or empire. God thereupon follows up the call by begetting the justified one by his holy spirit. The spirit is God's invisible power which he uses to carry out his holy purposes.

To beget means to begin; and the begetting or beginning here referred to is unto a hope of life and unto an inheritance incorruptible in heaven. God gives to such an one his Word of truth. Then he causes his invisible power so to operate upon the one to whom he gives his Word as to begin transforming the one thus begotten into the likeness of Christ Jesus, the Head Stone of the corner. Thus we can understand the scripture (James 1:18), which says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." See also 1 Peter 1:2-5.

The one begotten of the holy spirit is now a new creature, according to the plain statement of 2 Corinthians 5:17. His hope of life is on the spirit plane with Christ Jesus. He is counted dead as a human being, because his right to live as a human being expired at the time of God's acceptance of him for sacrifice. (Colossians 3:2, 3) He must now be builded up as a

living stone in the temple of God, if he would at all be a member of the royal line and participate in the great empire. Because he is just beginning life as a new creature he is spoken of as a newborn babe; 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 living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:2-5.

The one thus designated as a living stone is to be builded up into the building of God and is therefore anointed by God's spirit. To anoint means to designate to some position in the empire. The scripture, 2 Corinthians 1:21, states: "Now he which stablisheth us with you in Christ, and hath anointed us, is God." Such are anointed to represent Jehovah and the Lord Jesus Christ. God having promised the kingdom to them, he counts the 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 show forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9) The Word of God is their guide. It informs them that they must not conform or fashion themselves according to this world, because Satan is the god of this world. God's Word says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

The transformation process is now carried on by the Christian's cooperation, he building up his mind by the studying of God's Word. From it he ascertains the will of God and by it he proves what is the good and acceptable and perfect will of God. From this it can easily be seen that the Lord will not make any one a member of the empire unless he is in full and complete harmony with the Lord Jesus, the chief Cornerstone. This is exactly what we read in Romans 8:29, which declares: "Whom he [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." This means that each one who will finally be a member of that empire must grow in the likeness of the Lord Jesus, being daily transformed thereunto by virtue of God's spirit working in him to will and to do of God's good pleasure.—2 Corinthians 3:18.

In exhorting Christians not to be conformed to the world God's Word does not use the word "world" to mean the earth. The world means the people of this earth organized into forms of government under the supervision of an invisible overlord; and in this case the overlord is Satan, God's enemy. (2 Corinthians 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 and the enemy of every one who attempts to do God's will. The one who will eventually be of God's righteous empire must therefore not love this world, that is, its systems and its methods. "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) Those who prove faithful to this divine exhortation unto the end shall be counted as overcomers and shall share with Jesus, the King of kings, in the empire. To such Jesus said: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Revelation 2:26, 27.

Satan, the god of this world, is a deceiver and would naturally attempt to blind the people as to God's work and purposes during the Christian era and thus prevent them from thinking and working in harmony with Jehovah God. In so-called Christendom Satan has carried on this work of deception largely through a pseudo-Christian organization, which the Scriptures brand with the name *antichrist*. *Antichrist* means that which is offered as a substitute for Christ and which is therefore opposed to Christ. This antichristian organization wrongfully takes to itself the names of God and of Christ and of church in order to deceive, and it is distinguished for its flagrant religious hypocrisy. It has its self-appointed clergy and blinds the people to God's Truth by grossly perverting the Bible's teachings. Thereby it has brought God's Word into reproach. It has also attempted to rule the people by meddling in politics. Naturally it pretends to be very indignant at those who truly represent the Lord and who are truly members of the heavenly kingdom class, and it has ever opposed and persecuted and misrepresented them.

Today those who are true heirs of the kingdom are joyfully proclaiming by word of mouth, by printed page, and by radio that Satan's world is at an end and that the divine and therefore invisible Christ has returned and his kingdom is now being established according to the fulfilment of his own prophecy relating thereto. But the antichrist, particularly its clergy, spurn this glad message and do not come into harmony with it, and thus they spurn the anointed King and his kingdom. Hence this satanic antichrist must be overturned; and The Christ will do that work, falling upon it as a mighty Stone and crushing it to powder. (Matthew 21:44) Then earth's greatest empire, God's kingdom, the kingdom of Christ, will be revealed in all its power and glory, and the blessing of all the families of earth, living or dead, will follow.

ANNUAL REQUEST FOR IBSA SERVICE LECTURERS

ABOUT May first of each year classes of Bible Students are asked to renew their request for IBSA lecturers for the ensuing year. An invitation is extended to all classes to renew their request at this time, as the Society routes the speakers in harmony with these requests. It is the duty of the class secretary to bring the matter to the attention of the class and have them vote on the same and then to notify the Radio and Lecture Department at once of the result of the vote, and as far as possible answer all the questions given below.

Number each answer to correspond with the number of the question. Write as plainly as possible, please, so that our records may be correct. Give street address where possible, and not post-office box number, as telegrams can not be delivered to a box address.

Because of the importance of the time, and the activities of the various radio stations throughout the country, there is an increased desire on the part of the public to hear the truth. Of course the most effective way to get the truth into the hands of the people is by canvassing them for the literature; therefore it is suggested that, where possible, week days and Sunday forenoon be devoted to the work of canvassing. The classes should have a supply of books on hand for this purpose. The Society has an arrangement to furnish supplies to the classes on credit, to be paid for when sold.

Meetings for the friends or the public can be held in the evenings during the week, and in the afternoon and

evening on Sundays. We advise that no public meeting be held where it is known that such will be a failure, and a waste of both time and money.

The friends everywhere take pleasure in entertaining these lecturers, who expect only wholesome food and a comfortable room where necessary rest can be had. They travel at the expense of the Society, hence are its representatives. Please answer as many as possible of the following questions:

- (a) State number of Bible Students in your class who are in harmony with the work of the Society.
- (b) Are weekly meetings held?
- (c) Give full street address and name of hall or home where Sunday meetings are held.
- (d) At what hours are Sunday meetings held?
- (e) Was a vote taken on invitation for speakers?
- (f) Have the members of your class chosen leaders in accordance with Volume 6, chapters 5 and 6?
- (g) Give full name and address of class secretary.
- (h) Give name and address of another to whom we may send notice.
- (i) Give name of railroad station at which speaker is to stop.
- (j) How many miles from station is the meeting place?
- (k) If at a distance from station, will speaker be met by auto or other conveyance?

The Society desires to serve all classes, even the isolated ones and twos, and urges all to send in their request. The duties of these lecturers are to assist friends in spiritual matters, to advise, aid and comfort them, serving their interests as new creatures.

GOOD HOPES FOR 1928-1929

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watch Tower* kindly write two cards, exactly alike. One of these put

aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me.

(Signature)

Kindly address this card to the

WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
117 Adams Street, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

St. Joseph, Mo.	May 25, 27	Iola, Kan.	June 7
Sabetha, Kan.	" 28	Bronson, Kan.	" 8
Topeka, Kan.	" 29, 30	Fort Scott, Kan.	" 10
Overbrook, Kan.	" 31	Pittsburg, Kan.	" 11
Ottawa, Kan.	June 1, 3	Joplin, Mo.	" 12
Paola, Kan.	" 4, 6	Commerce, Okla.	" 13
Garnett, Kan.	" 6	Baxter Springs, Kan.	" 14

J. J. BICKERT

Wymark, Sask.	May 15	Cullen, Sask.	May 29, 30
Herbert, Sask.	" 16-18	Regina, Sask.	May 31, June 1
Mazenod, Sask.	" 20	Earl Grey, Sask.	June 3, 6
Mossbank, Sask.	" 21	Cymric, Sask.	" 4, 5
Khedive, Sask.	" 22, 23	Markinch, Sask.	" 7
Lang, Sask.	" 25	Neudorf, Sask.	" 8
Yellow Grass, Sask.	" 27	Yorkton, Sask.	" 10

J. A. BOHNET

Kathryn, N. D.	May 21, 22	Mohall, N. D.	June 5
Berlin, N. D.	" 24, 25	Minot, N. D.	" 6, 10
Fargo, N. D.	" 27	Kenmore, N. D.	" 7, 8
Neche, N. D.	" 28	Powers Lake, N. D.	" 11, 12
Grand Forks, N. D.	" 29, 30	Grenora, N. D.	" 13, 14
Rugby, N. D.	May 31, June 1	Zahl, N. D.	" 15
Sherwood, N. D.	June 3, 4	Bonetrail, N. D.	" 17

C. W. CUTFORTH

Clayton, Ont.	May 23	Belleville, Ont.	June 4
Montreal, Que.	" 25, 27	Trenton, Ont.	" 5
Iroquois, Ont.	" 28	Port Hope, Ont.	" 6
Prescott, Ont.	" 29	Orono, Ont.	" 7, 8
Brockville, Ont.	" 30, 31	Oshawa, Ont.	" 10
Gananoque, Ont.	June 1	Hamilton, Ont.	" 11, 12
Kingston, Ont.	" 3	Beamsville, Ont.	" 13, 14

H. H. DINGUS

Houston, Tex.	May 16, 17	Pueblo, Colo.	June 1, 3
Amarillo, Tex.	" 20	Rockvale, Colo.	" 4
Trinidad, Colo.	" 22, 23	Canon City, Colo.	" 5, 6
Walsenburg, Colo.	" 24, 25	Basalt, Colo.	" 7, 8
Colorado Spr'gs, Colo.	" 27, 31	Grand Junction, Colo.	" 10, 11
Cripple Creek, Colo.	" 28, 29	Salt Lake City, Utah ..	" 13, 15
Victor, Colo.	" 30	Ogden, Utah	" 17

F. H. DOUGHERTY*

Conde, S. D.	Apr. 29-May 1	De Lamere, N. D.	May 17-19
Largo, N. D.	May 3-6	Berlin, N. D.	" 20-22
Kathryn, N. D.	" 7-8	Minot, N. D.	" 24-26
Underlin, N. D.	" 10-12	Powers Lake, N. D.	" 27-29
Wyndmere, N. D.	" 13-15	Bonetrail, N. D.	May 31-June 2

G. H. DRAPER*

Commerce, Okla.	May 6-8	Covington, Okla.	May 20-22
Nowata, Okla.	" 10-13	Perry, Okla.	" 24-26
Arkansas City, Kan.	" 14-16	Chandler, Okla.	" 27-29
Blackwell, Okla.	" 17-19	Drumright, Okla.	May 31-June 2

A. J. ESHLEMAN

Miles, Tex.	May 23	Muskogee, Okla.	June 6
San Angelo, Tex.	" 24	Fayetteville, Ark.	" 7
Dublin, Tex.	" 27	Springfield, Mo.	" 8
Gustine, Tex.	" 28, 29	St. Louis, Mo.	" 10
Purmela, Tex.	" 30, 31	Cincinnati, Ohio	" 11
Waco, Tex.	June 1, 3	Parkersburg, W. Va.	" 12
Fort Worth, Tex.	" 4, 5	Hagerstown, Md.	" 13

H. E. HAZLETT*

Comanche, Okla.	Apr. 27-29	Frederick, Okla.	May 6-8
Wichita Falls, Tex.	Apr. 30-May 2	Bowie, Tex.	" 10-12
Electra, Tex.	May 3-5	Dallas, Tex.	" 13-27

M. L. HERR*

Greenville, S. C.	May 1, 2	Charlotte, N. C.	May 7
Anderson, S. C.	" 3, 4	Greensboro, N. C.	" 8
Seneca, S. C.	" 6	Charlottesville, Va.	" 9

W. M. HERSEE

Bruce, Ont.	May 11	Huntsville, Ont.	May 21
Sudbury, Ont.	" 13	Bracebridge, Ont.	" 22, 23
Warren, Ont.	" 14, 15	Gravenhurst, Ont.	" 24
Redbridge, Ont.	" 16	Orillia, Ont.	" 27
North Bay, Ont.	" 17, 20	Bala, Ont.	" 28
Chiswick, Ont.	" 18	Midland, Ont.	" 30, 31

E. D. ORRELL*

Sutton, Neb.	May 3-5	Clearwater, Neb.	May 20-22
Lincoln, Neb.	" 6-8	Winside, Neb.	" 24-26
Wymore, Neb.	" 10-12	Sioux City, Ia.	" 27-29
Stanton, Neb.	" 13-15	Cherokee, Ia.	May 31-June 2
Norfolk, Neb.	" 17-19	Alton, Ia.	June 3-5

J. C. RAINBOW*

Macon, Mo.	May 3-6	Kansas City, Mo.	May 20-26
Linneus, Mo.	" 6-8	Leavenworth, Kan.	" 27-29
St. Joseph, Mo.	" 10-19	Chariton, Ia.	May 31-June 2

V. C. RICE

Menno, S. D.	May 16, 17	White, S. D.	May 29, 30
Parker, S. D.	" 18	Huron, S. D.	June 1, 7, 8
Mitchell, S. D.	" 20	St. Lawrence, S. D.	" 3
Hartford, S. D.	" 21, 22	Nisland, S. D.	" 4, 5
Sioux Falls, S. D.	" 23, 24	Lebanon, S. D.	" 10, 11
Jasper, Minn.	" 25, 27	Millette, S. D.	" 12, 13
Pipestone, Minn.	" 28	Conde, S. D.	" 14, 15

E. B. SHEFFIELD

Childress, Tex.	May 20-22	Abernathy, Tex.	June 3-5
Rochester, Tex.	" 24-26	San Angelo, Tex.	" 7-9
Sweetwater, Tex.	" 27-29	Brownwood, Tex.	" 10-12
Tye, Tex.	May 31-June 2	Gustine, Tex.	" 14-16

H. L. STEWART

Ottawa, Ont.	May 17	Havelock, Ont.	June 1, 3
Brockville, Ont.	" 18, 20	Lindsay, Ont.	" 4, 6
Kingston, Ont.	" 21, 22	Cameron, Ont.	" 5
Belleville, Ont.	" 23, 24	Port Perry, Ont.	" 7, 8
Trenton, Ont.	" 25, 27	Toronto, Ont.	" 10
Stirling, Ont.	" 28, 29	Barrie, Ont.	" 12, 13
Peterboro, Ont.	" 30, 31	Orillia, Ont.	" 14, 15

W. J. THORN*

Cripple Cr'k, Colo.	Apr. 30-May 2	Greeley, Colo.	May 24-26
Denver, Colo.	May 3-15	Cheyenne, Wyo.	" 27-29
Boulder, Colo.	" 17-19	Laramie, Wyo.	May 31-June 3
Berthoud, Colo.	" 20-22	Fort Morgan, Colo.	June 4-6

J. C. WATT*

Hearne, Tex.	Apr. 29-May 1	Taylor, Tex.	May 17-19
Waco, Tex.	May 3-5	Austin, Tex.	" 20-22
Fort Worth, Tex.	" 6-13	San Marcos, Tex.	" 24-26
Temple, Tex.	" 14-16	San Antonio, Tex.	May 27-June 9

*It has been necessary to change appointments and dates as given in the April 1 issue. The above schedule takes the place of the previous one, which has been cancelled.