

REFERENCES AND NOTES FROM THE DISCOURSE:

**ADVOCATE,
MEDIATOR,
COVENANTS,
AND
JUSTIFICATION**

(THE TROUBLE WITH CHANGE)

SALEM BIBLE STUDENTS THIRD SUNDAY MEETING
SEPTEMBER 16, 2018

FROM THE AUTHOR'S FOREWORD TO "THE NEW CREATION" — OCTOBER 1, 1916

We call attention to the fact that since this Volume was written the light has grown still clearer respecting God's great Covenants. We now see that the Law Covenant was a foreshadowing of the New (Law) Covenant, which is about to be established at the Second Coming of Jesus, by the great Mediator, Jesus the Head and the Church His Body—the antitype of Moses, who wrote: "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me." Moses was merely the type of this greater Prophet, and the Law Covenant which Moses mediated was merely a type or foreshadowing of the greater Law Covenant of the Millennial age. (Fi.3)

God raised up Jesus the Head of this great Mediator first, when He raised Him from the dead. Since that time, He is raising up the Church as a New Creation; and when all the brethren of the Body of Christ shall have been gathered from the world through a knowledge of the Truth and sanctified by the holy Spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the Heavenly conditions as the Body of Christ, the great antitypical Melchizedek will be complete, a Priest upon His Throne—the great Mediator of the New Covenant will be enthroned in Divine power. Then the New Covenant will go into operation, as God said to Israel: "Behold the days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah." (Fi.4)

The antitypical Mediator, after paying over to Divine Justice fully and forever the Ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. "In becoming that seed, shall all the families of the earth bless themselves." (Fii.1)

Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course, is a new covenant in the sense that it is different from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a "Covenant by Sacrifice." The keeping of these matters in mind will be of benefit to the readers of this Volume. All of these Covenants stand related to each other. All of them were represented and typified in Abraham and the Covenant which God made with him. The Church is styled Abraham's Spiritual Seed and likened to the stars of Heaven. The world of mankind as they come into harmony with God will become Abraham's earthly seed—as the sands of the seashore. The Spiritual Seed will be the channel of blessing for the natural seed. (Fii.2)

CONTINUED FROM THE AUTHOR'S FOREWORD TO "THE NEW CREATION" — OCTOBER 1, 1916

The subject of Justification has not changed, *but it has expanded and clarified*. If writing this Volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word Justification. (Fiii.1)

We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice—the Father. Just so the sinner today approaching God might be said to be in the way of justification—he would have more of God's favor than if he faced toward sin. (Fiii.2)

We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the Ancient Worthies, might be styled "tentative¹ justification," it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's Robe and begotten of the holy Spirit. (Fiii.3)

Fortunate it is for the masses who have heard of Jesus and partially believed, that their standing with the Lord is not that of full justification, that He refuses to fully justify any until they have become by covenant His disciples, His footstep followers. This is because *justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified*. If not justified and spirit-begotten in the present time, he is not of the Church, but will have a share in the merit of Christ's sacrifice and in the justification which His Kingdom will offer to every member of the human family—aside from the Church—the Church receiving that better thing which God hath in reservation for them that love Him—glory, honor, immortality, the Divine nature. (Fiii.4)

¹ RB Note: The word "tentative" is not in the 1911 edition of this volume.

FROM R4263, WHAT THE WORD VOW SIGNIFIES — OCTOBER 15, 1908

... A noble brother in the Truth came to us saying, "Brother Russell, do you approve of the Pilgrims kissing the sisters? I was much shocked to see one kiss a sister." We replied, No, Brother! While we find no mention in the Scriptures that kissing would be a sin, we do feel that for the Pilgrims to practice such familiarity would be to lower their influence and endanger the interests of the Truth. Did you speak to the Pilgrim on the subject according to Matthew 18:15? He answered, ... "Yes, the Pilgrim told me that the Sister was one with whom he had been very intimately acquainted for a long time, and that his kiss was merely a greeting. I accepted his statement of the matter, Brother Russell, though I cannot understand it, for I assure you that I could not have given the kiss without improper feeling." (R4263.8)

That statement was a revelation. Our mental cogitation was, How differently people are constituted. One might kiss a thousand without an impure thought or sentiment; another would be injured by a single kiss. We realized, as never before, how careful the Lord's people should be to lift all of our standards high enough to protect the very weakest, and to avoid everything that might have even the appearance of evil. We saw at once how a kiss that to one person would be as innocent as the shaking of hands might to another be a very different matter. This thought helped us to appreciate why some regard kissing as representing an impurity, whereas others, differently constituted, would never think of such a thing except by such a lesson as this. Another lesson we drew was on the danger of misjudging one another. "With what judgment ye judge, ye shall be judged." (R4263.9)

Not long after this, meditating on all these facts, and calling to mind as well that our own conduct had been evil-spoken of, we thought up the Vow for ourself and for one Pilgrim specially needing it, and later thought of its value for all of the dear Pilgrims. Another matter which influenced us in the preparation of the Vow was the general view the Lord seemed lately to have been giving us respecting the peculiar trials, difficulties, besetments of the last seven years of the Harvest period and the accumulating evidences that during this time Satan and all of the fallen angels will be permitted of the Lord in various ways to assault the whole world along the lines of Spiritism, Hypnotism, Occultism, etc., the general tendency of all which will be to lead to gross immoralities. We said to ourself, Surely we are in the special time foretold by the Word of God as the "Hour of temptation," "That evil day," etc., in which, "if it were possible, the very elect would be deceived"; and in which surely "Every man's work shall be tried so as by fire." (1 Cor. 3:13.) The Spirit of the Lord said to us through these Scriptures, and this mental picture of things at the time before us, It will surely behoove every child of God, and especially every public minister of the Truth, to look well to the straightness of his paths and to walk in extreme circumspection. It was under these influences that we prepared the Vow, as representing a very high standard of Christian living. (R4264.1)

CONTINUED FROM R4263, WHAT THE WORD VOW SIGNIFIES — OCTOBER 15, 1908

We had it written out in duplicate, and sent copies to all the Pilgrims just before our journey to Britain, at the time having no thought of publishing anything respecting it. Later on we reflected that if the dear friends who had written us in criticism of some of the brethren could know of the Vow and perceive how the slightest indiscretion, either real or apparent, would be guarded against by it, they would have an increased confidence in every member of the Pilgrim force. We concluded for this reason to publish the Vow and to give the names of those who had made it their Vow to the Lord. (R4264.2)

Just at this time we received Brother Hollister's letter referring to a carelessness between brothers and sisters in their greeting, which was sometimes so genuine and hearty as to be liable to be misunderstood by others of the Church and by the world. Believing that the time is ripe for such a stand and the exhibition of a high standard, we published that letter with our approval and comments as introductory to the submitting of the Vow and the names of the Pilgrims taking it. After the matter was in type, but before it went to press, we got a letter from a Colporteur brother and Church Elder, who said he had seen a copy of the Vow in possession of a Pilgrim, told of his appreciation of it, and that he at once made it his own before the Lord. We took this as a hint from the Lord, for it appealed to our judgment as representing his Will—then, on the proof-sheet we added the suggestion that all Colporteurs take the Vow and all Elders and Deacons of Churches. A little later came the thought, "Are not all of the Lord's people representatives of God, who are offering sacrifices—his ambassadors and ministers of the Truth? And would not this Vow prove a blessing and assistance to all, male and female?" Our judgment of the Lord's Will confirmed the thought, and thus the matter reached you in the June 15th TOWER.² (R4264.3)

The suggestion was not that you take this Vow to us or to each other, but that you make the Vow to the Lord, and that we would be glad to know of the step having been taken and to have a word to that effect from any pleased to inform us. The promptness of the responses and the assurances from many of increased blessing in their hearts and nearness to the Lord have convinced us that the Lord guided in respect to the preparation and circulation of that Vow. Likewise ***a small but vigorous opposition to the Vow***, and a desire to fight it and to hinder some from taking it, suggests to our minds that the Adversary is displeased with the course we have taken and that he is more or less blinding and, we fear, stumbling a few and, to some extent, suggesting and putting before their minds light as darkness and darkness as light. Indications are that the Adversary will make this a case of sifting amongst the consecrated. Of course none but the consecrated can take the Vow, hence a considerable number in sympathy with it but not consecrated may be disinclined to take it; but we warn them that while it is entirely proper for them to count the cost and decide on their own course of action, they will, by opposing it, get under the wrong banner and in support of the wrong Prince and be thereby injured. (R4264.4)

² See R4190, "PAY THY VOWS UNTO THE LORD" — June 15, 1908

FROM R4328, SUBTITLE, A SIMPLE TEST OF "THE VOW" — FEBRUARY 1, 1909

If your mind is in any degree agitated by this question, we suggest a very simple method whereby you may test it, reach a conclusion, and henceforth have your mind at rest on this subject. It is this: First, ask the Lord for wisdom to know his will, to see things from his standpoint; second, take the latest statement of the Vow on the New Calendar, or in TOWER, and read it item by item, slowly, thoughtfully. At the conclusion of each item, think over it carefully and judge of its contents by asking yourself two questions—Is this in harmony with the teachings of God's Word and pleasing to him? Then ask, Would it be pleasing to Satan if I should make that Promise, Resolution, Vow, to the Lord? and then ask, Would it probably be helpful or injurious to me to so resolve? Do this with each paragraph. Reach your decision and consider the matter settled forever. (R4328.3)

FROM R4266, "WHAT SPIRIT YE ARE OF" — OCTOBER 15, 1908

THE number of the Brethren who have expressed opposition to the Vow as already stated is small, but they have ability and influence. The virulence of their opposition has amazed us. Never have we been more deeply stabbed and "wounded in the house of our friends"—by some whom we still esteem and love as dear brethren and who still declare their love for us. (R4266.12)

See also:

R4472, "NOCTURNAL HALLUCINATIONS—WAKE UP! — SEPTEMBER 15, 1909

R4488, A REPLY TO BROTHER MCPHAIL'S TRACT — OCTOBER 1, 1909

But [Jesus] turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. — Luke 9:55 KJV

CONTINUED FROM R4266, "WHAT SPIRIT YE ARE OF" — OCTOBER 15, 1908

Yes, we may well fear for these, and pray for them. We ask all who claim membership in the Anointed to join petitions with ours that these dear ones may be recovered from their present blindness. (R4267.2)

The Apostles James and John, indignant at the refusal of the people of Samaria to sell food to our Lord and his disciples, asked our Master, "Lord, wilt thou that we command fire from heaven to consume these men and their city?" Our Lord replied, "Ye know not what spirit ye are of." (R4267.3)

So now we say to the few dear brethren so deeply exercised concerning the Vow, "Ye know not what spirit ye are of." You have been confused. At heart you surely do not mean all that you are hinting, saying, threatening and doing. We judge you not, condemn you not; but we do ask you to judge yourselves. Are you exercising the spirit of love which you assured us is your real heart sentiment? "By their fruits ye shall know them," said our Master. Let us each look after the fruitage of his own heart and life. "God is not mocked." Anger, malice, envy, hatred, strife, are works (fruits) of the flesh and of the devil. (R4267.4)

FROM R4339, AN OPEN LETTER TO THE HOUSEHOLD OF FAITH — FEBRUARY 15, 1909

Love, truth and honesty, and sorrow for sin, constrain me to confess my shameful course during my opposition to the Vow, and which I now see to be but a reiteration of my consecration Vow, more clearly outlined in some essential details because of the present evil day.

That expert, Satan, whispered some apparently very plausible suggestions against the Vow, and which, yielded to, soon led me to look at it from a very prejudiced and improper standpoint. Thus I quickly took the bait that the suggestion of the Vow was purely of and by man to ensnare the simple minded, and was not in harmony with the spirit of true Bible teaching. This view soon roused my zeal to not touch, taste nor handle anything that did not have a direct, pointed "Thus saith the Lord" attached to it. Very soon I seemed to lose all the spirit of a sound mind and of love, and began to back-bite Brother Russell, not only orally, but also by writing back-biting letters. ***In fact, I became a first-rate back-biter.*** I compared Brother Russell to Moses, when he said to Israel, "Must I bring water for you?" and to David in his prohibited work of numbering the Israelites. I likened the presentation of the Vow to the claimed inspiration of the Mormon Prophet Smith, and the Vow itself to the harmonious sound of a plague of frogs.

Now, Brother Russell, it needs no argument to show such thoughts to be the product of a very unsound mind; yes, I must say, the product of a Satanic mind or a mind dominated by demons.

I am sorry for such conduct and want you to publish my expression of my sorrow for my sin. I can assure you it found me out. Make a heartfelt prayer for me that I may be kept from the sin of presumption. I take the Vow today (January 25th), my 66th birthday, and remain,

Your penitent brother, ELIAS M. GIBBS.

FROM R4258, HOMING THE ARK AT JERUSALEM — OCTOBER 15, 1908

THE Ark of the Covenant, wherein was deposited the tables of the Law, the basis of God's covenant with Israel, and Aaron's rod that budded, and the golden pot of manna, was the most sacred article of typical Israel's religious emblems. Its lid, consisting of a golden plate surmounted with two cherubs, constituted the mercy-seat—the meeting place between God and the officiating priest, who acted as mediator between God and the nation of Israel. When in the Tabernacle, the divine presence was manifested upon the mercy-seat between the cherubim by a miraculous light called the shekinah glory. For seventy years prior to our lesson the Ark had been neglected and in considerable degree the religion of the nation had likewise been neglected, though it is presumed that their devotions as individuals were not entirely forgotten, even as in David's case, we note his continued reliance upon the Lord and appeals to him. (R4258.17)

FROM R4309, THE WORD MEDIATOR USED DIFFERENTLY — JANUARY 1, 1909

YOUR attention is called to our use of the word Mediator in the seventh line of the article, "Homing the Ark," page 308, October 15th issue. We there speak of the "officiating priest who acted as the mediator between God and the nation." ***It would have been better had we used a different word on this occasion; for instance, Advocate.*** Strictly speaking the Law Covenant constituted the bond of union between God and natural Israel, and Moses was the Mediator of that Covenant. The priest, strictly speaking, was not the Mediator, but, under the terms of the Law Covenant, which Moses mediated, the officiating priest was the Advocate, friend and representative of the Israelites before the bar of Divine Justice. (R4309.3)

This well illustrates the too careless manner in which we, and nearly all Christians, have been accustomed to use this word Mediator. For instance, repeatedly in DAWN-STUDIES, Vol. V., we refer to our Lord as the "Mediator of the Atonement." This is entirely correct, if judged by the ordinary standards of our language as generally used by us all. Of late, however, this Journal has endeavored to draw the attention of the Lord's people to the fact that the Bible uses the word Mediator in a restricted sense and has urged that all Bible Students endeavor to take the Bible viewpoint only and to use the word Mediator from that standpoint alone. (R4309.4)

The correction above made shows how difficult it is for any of us to rid himself of a habit. The use of the word Mediator in the Scriptures is restricted to the mediating of Covenants between God and man. The assumption is that God, being holy and unwilling to sanction sin in any degree, not only condemned it in father Adam and his race, but cut off all fellowship with the sinners, whom Justice had condemned to death. Nevertheless, God in mercy had already purposed a reconciliation between himself and such of the human race as might desire fellowship with him on a basis of righteousness. (R4309.5)

...

Before we discerned the Scriptural teaching of the "Plan of the Ages," showing the Law Age, the Gospel Age and the Millennial Age, and their several works, we knew no future place to apply the promises respecting the New Covenant, and hence, in common with others, we applied them to ourselves and this Gospel Age, entirely overlooking the various Scriptures to the contrary. ***It was very inconsistent for us to quote in one breath the Apostle's statement that we are members of the Isaac Seed, the children of the old, original Covenant, and then in the next breath to class ourselves as beneficiaries of the New Covenant.*** The difficulty all along was our failure to clearly discern the "mystery hidden from past ages and dispensations, but now revealed unto the saints."—Col. 1:26. (R4309.14)

Statistics From:

“WHAT BROTHER RUSSELL TAUGHT ON THE COVENANTS, MEDIATOR, RANSOM, SIN-OFFERING, AND ATONEMENT”

COMPILED BY BR. LESLIE JONES (1919)

NUMBER OF ENTRIES RE-PRINTED IN THE COVENANT BOOK	YEAR THE ENTRY WAS FIRST PUBLISHED	PERCENTAGE OF TOTAL ENTRIES
35	1909	62.5%
18	1910	32.1%
3	1916	5.4%

A SUMMARY OF THE CONTROVERSIES THAT EXISTED FROM 1908 TO 1910

- Controversy over acceptance of the Vow.
- Misunderstandings about the role of the Mediator versus the role of the Advocate.
- Misunderstandings over clarifications made in the understanding of the Covenants—especially those affecting the Church.
- Misunderstandings over statements about the ransom-price provided versus the ransom-price paid.
- Controversy over the Church's part in the Sin-Offering.
- Opposition to the use of the term “tentative justification.”
- Criticism about moving the Watch Tower headquarters to Brooklyn, N.Y.
- Criticism about Br. Russell's sermons printed in the newspapers—especially in the newspapers use of hyperbolae in their headlines.
- Criticism about having Br. Russell's picture used by the newspapers.

FROM R4370, BE YE NOT FORGETFUL READERS — APRIL 1, 1909

WE have been astonished at the peculiar statements made by some who should have known better—respecting our recent presentations regarding the Covenants. They declare that we are now contradicting our former presentations, etc. As an answer to their absurd statements ***two of our readers have requested that we republish the below article, copied, verbatim, from our issue of March, 1880.*** We also suggest the rereading of "Tabernacle Shadows of Better Sacrifices," first published the same year. When we see those opposing "the Vow" becoming spiritually blind to things they have professed to see for years, it gives us more and more respect for that Vow. For, practically, every one opposed to the Covenants is opposed to "the Vow." We gave forth "the Vow" as a helpful resolution, little surmising that it would awaken such hostility as to create a schism, but evidently the Lord so intended.—1 Cor. 11:19. Following is the article referred to:—³ (R4370.1)

FROM R0085, — THE THREE GREAT COVENANTS—MARCH 1880

"The New Covenant" Is repeatedly mentioned in scripture. It should not be misconstrued as being God's covenant with us—"the seed;" no, that was part of the Abrahamic covenant, and although in harmony with each other, they are not the same, nor is the "new covenant" made with the church at all. It does not come into operation until the spiritual seed as well as the fleshly children, have come into possession of what was promised them under the Abrahamic covenant. (R0085.)

INCORRECT EXAMPLE: R2243 — JANUARY 1, 1898

... We, having been justified by the grace of God through faith in the precious blood, are reckoned as perfect; in order that we may present our justified selves as living sacrifices to God, under the conditions of the New Covenant. With our Master this signified a consecration or baptism into death: so with us, it signifies a giving up of human rights, that we may obtain the more excellent inheritance, of which the holy spirit now given us is a foretaste. But the tempter comes to us to suggest such a use of our new nature, its talents, privileges and opportunities as would make it the servant of our earthly nature and its appetites. ... (R2243.8)

³ R0085, THE THREE GREAT COVENANTS—March 1880

INCORRECT EXAMPLE: R1728, SUBTITLE, THE LAW OF THE NEW COVENANT — NOVEMBER 1894

We are not under the Law Covenant, but under divine favor expressed in the New Covenant, sealed by Christ's blood (Rom. 6:14); and not only so, but ***being justified and reconciled to God under the New Covenant, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives—"even unto death,"—and been accepted as members of the body of Christ and are thus heirs of the Abrahamic Covenant.*** (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "law of Christ"—love. Christ's word is our law—not a law of bondage, but of liberty. Whoso looketh into the perfect law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law of the New Covenant, the law of love.—James 1:25. (R1728.12)

INCORRECT EXAMPLE: R3684, SUBTITLE, JOINT-HEIRS WITH HIM — DECEMBER 15, 1905

The Church, the Bride of Christ, is made partaker reckonedly, by faith, of the benefits and blessings of that New Covenant; ***justification is reckoned as restitution, although not actually restored or perfected.*** The sins of the believer are covered and the consecrated ones are reckoned as new creatures, even though they still tabernacle in imperfect flesh. The acceptance of the Bride of Christ is not under the New Covenant but under the original Abrahamic Covenant, not to be part of those who will be blessed by the seed but to be associates and joint-heirs with Christ as members of the seed. This the Apostle distinctly points out, saying, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.) If we are heirs according to that Abrahamic promise it means that we are members of the seed class, and that our great mission is the blessing of all the families of the earth. A certain amount of this blessing comes to the families of the earth during the time of our sacrificing, namely, the reflected or refracted light of the glory of God enjoyed by us through his Spirit; but the great bulk of the blessing for Israel after the flesh, and for all the families of the earth, waits until the seed shall have been completed, until the change from a body of humiliation to a body of glory, until divested of the imperfections of the present and clothed upon with the glory, honor and immortality of the divine nature, to which we are heirs through our Lord Jesus.—2 Pet. 1:4. (R3684.3)

THE LAST KNOWN INCORRECT EXAMPLE: R3721, SUBTITLE, WHY ARE WE NOT SUBJECT TO THE LAW? — FEBRUARY 1, 1906

Those Ten Commandments have nothing whatever to do with the New Covenant, sealed with the precious blood of Christ, nor with the spiritual Israel accepted of God under that New Covenant. Indeed we may properly say that although the Ten Commandments were suitable enough to the House of Servants, our heavenly Father would not insult any of his children by addressing to them the language of the Ten Commandments. When we remember that the New Covenant and its Law applies only at the present time to the new creatures in Christ Jesus, who know that they have passed from death unto life because they love the brethren, and who know that they are the children of God because they have received his spirit of adoption, then we are prepared to see that it would be wholly incongruous for the heavenly Father, who has already accepted them in the Beloved One, to address to these the language of the decalogue. (R3721.)

THE FIRST KNOWN CLEAR STATEMENT: R3916, SUBTITLE, THE NEW COVENANT—JANUARY 1, 1907

Not unnaturally there has been a disposition to apply the New Covenant promises to the Gospel Church, for two reasons: (R3916.5)

(1) Because during the “dark ages” God's purpose for the blessing of all the families of the earth in ages to come was lost sight of, and the theory accepted instead that death is the end of all hope, and that with the end of this Gospel age would come a wreck of matter and crash of worlds, with nothing beyond. (R3916.6)

(2) Another reason why the promises respecting a New Covenant have been more or less applied to this Gospel age is that remarkably few of the Lord's people during and since the “dark ages” have seen clearly what the Apostle designates as the “mystery of God”—which he explains to be “Christ in you [the overcomers of the Church] the hope of glory.” (Col. 1:27.) Not seeing that the Church are to be fellow-heirs with Jesus in the Kingdom which is to bless all the families of the earth, indeed not seeing with any distinctness that there is to be a Kingdom at all, it is not surprising that the promises of the New Covenant were applied exclusively to this age. (R3916.7)

Now, however, in the clearer dawning of the Millennial morning, in the brighter shining of the Lamp of God's Word upon our pathway as a light in a dark place, we see most distinctly that the New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs exclusively to the Gospel age, and as the Law Covenant applied exclusively to the Jewish age. And when we examine the matter all the Scriptures confirm this interpretation. For instance, note the Apostle's application of the words of Jeremiah 31:33. He says:— (R3916.8)

EARLY VIEWPOINT (PRE-1909)

- At Calvary, Jesus sealed (past tense) the New Covenant with the merit of his blood—i.e., the ransom-price was immediately paid over to Divine Justice to seal the New Covenant.
- Anyone during the Gospel age who turned from sin and sought to approach God was said to be “*Justified*” by faith under the New Covenant. They received the benefit of restitution due under that Covenant.
- If that believer then made a full consecration to sacrifice, and their consecration was accepted, they were spirit-begotten—“*Sanctified*”—and came under the Abrahamic Covenant. They became part of the promised seed that would bless all the families of the Earth under the New Covenant.

LATER VIEWPOINT (POST-1909)

- At Calvary, Jesus provided the ransom-price by which He will seal (future tense) the New Covenant with the merit of his blood.
- During the Gospel age that merit is mortgaged for the purpose of developing the Church. As each member of the Church passes beyond the second veil, part of that mortgage is repaid. Only when all the members of the Body of Christ are complete will the mortgage on the merit of Christ be released for the purpose of sealing the New Covenant.
- Anyone during the Gospel age who turned from sin and sought to approach God is said to be “*tentatively Justified*” by faith. In other words, a measure of favor is given to these candidates—a justification to friendship—but the merit of the blood is not actually imputed to them.
- If that believer then makes a full and unreserved consecration to sacrifice, then—as their consecration is accepted—the merit of Christ’s blood is applied (i.e., they are *fully and vitally Justified*) and the individual is begotten as a New Creature.
- They come under the Abrahamic Covenant and are prospective members of the promised seed. Their sacrifice became part of the sin-offering and was mingled in with the blood of Jesus and will become the offering which will seal the New Covenant.
- When the merit of the blood is applied on behalf of all mankind, the Christ—head and body—will become the Mediator between God and Man that will implement the New Covenant and return mankind back into harmony with God.

FROM R2453 — APRIL 1, 1899

But as we claim that what we present is not our own, not new, but “The Old Theology”—so old that it had been lost sight of for centuries—we must disclaim any credit even for the finding and rearrangement of the jewels of truth. “It is the Lord’s doing, and it is marvelous in our eyes.” The writer wholly disclaims superior ability or qualification for the reorganization of the truth in its present solidarity. As the time had come for the bringing together of the scattered thoughts of past centuries in the marvelous inventions of our day,—so the time had come for the bringing together of the fragmentary hopes and promises of God’s Word scattered through Christendom. To deny that the Lord has simply “poured out” this harvest time blessing of “present truth” in his own due time and in his own way, would be as wrong as to claim it as of our own invention. “Poured out” exactly expresses the truth on this point too, for he neither “burned the midnight oil,” nor racked his brain, nor otherwise forged the chain of truth with heavy sledge blows of human reason on the anvil of knowledge. On the contrary, it came gradually, silently, as comes the morning dawn: ***the only effort necessary was to keep awake and face in the right direction.*** And the greatest aid in so doing was the effort put forth to awaken others of the “household of faith” and point them to the light and in turn to urge upon them the necessity for serving also, if they would overcome the lethargic “spirit of the world,” and be ready to go in to the marriage of the Lamb. (R2453.1)