SPIRITUAL ISRAEL AND THE COVENANTS

Pastor Russell on the Church's Name, Identity and Standing

PART I

GENTILE CHRISTIANS, SPIRITUAL JEWS?

Pastor Russell on the Church's Identity

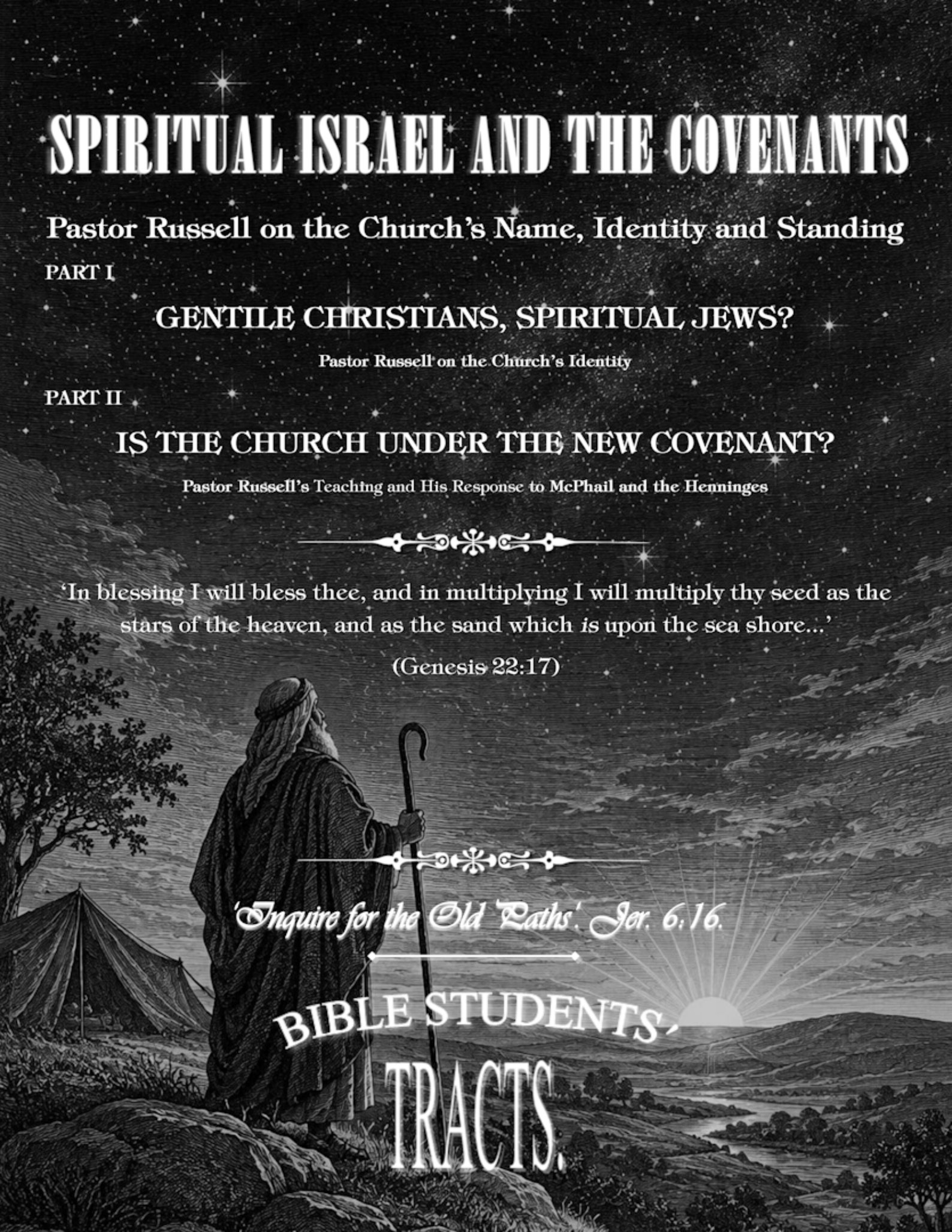
PART II

IS THE CHURCH UNDER THE NEW COVENANT?

Pastor Russell's Teaching and His Response to McPhail and the Henninges

'In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore...'

(Genesis 22:17)



'Inquire for the Old Paths'. Jer. 6:16.

BIBLE STUDENTS'

TRACTS.

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Spiritual Israel and the Covenants: Pastor Russell on the Church's Name, Identity and Standing

The Church, the Abrahamic Covenant and the New Covenant in the writings of C. T. Russell

This study is in two parts. **Part I** asks what Charles Taze Russell called the Church: whether, in calling it 'Spiritual Israel', he made Christians 'spiritual Jews'. It rests on Russell's own terminology and can be read on its own. **Part II** turns to the covenant question behind his answer: the dispute of 1909–10 over whether the Church is under the New Covenant, as argued by M. L. McPhail and E. C. and R. B. Henninges, and Russell's reply.

A NOTE ON REFERENCES AND EVIDENCE

How references work. References to Russell's writings give a letter code followed by a page number. 'B204' means page 204 of volume B, *The Time is at Hand*; 'R4586' means page 4586 of the *Watch Tower Reprints*; two consecutive pages are joined by a comma, as in 'B204, 205', and three or more by a dash, as in 'R4473–4478'. Scripture quotations are from the King James Version.

Studies in the Scriptures

- **A**: vol. 1, *The Divine Plan of the Ages*
- **B**: vol. 2, *The Time is at Hand*
- **C**: vol. 3, *Thy Kingdom Come*
- **D**: vol. 4, *The Battle of Armageddon*
- **E**: vol. 5, *The Atonement Between God and Man*
- **F**: vol. 6, *The New Creation*

Other works

- **R**: *Watch Tower Reprints*
- **T**: *Tabernacle Shadows of the Better Sacrifices*
- **Q**: *What Pastor Russell Said* (Question Book)
- **OV**: Russell's articles in the *Overland Monthly*

The *Reprints* are the standard edition of Russell's magazine. The magazine was published from July 1879 as *Zion's Watch Tower and Herald of Christ's Presence* and, from 1 January 1909, as *The Watch Tower and Herald of Christ's Presence*; it is cited here as the *Watch Tower*. *What Pastor Russell Said* collects his answers to questions. Most were transcribed from his spoken replies and are less exact than his written work; some were taken from the *Watch Tower*. Unsigned *Watch Tower* articles are treated as C. T. Russell's, as editor. Before 1897 some of these were his wife Maria Russell's write-ups of his Sunday discourses (R3812); he published them as his own presentations, and an article of hers that he later said he did not agree with, he disowned in print (R2100). Articles signed by other writers are named as theirs, because Russell himself distinguished contributed articles from his own (see 'A divergent early voice' in Part I). A single source list follows Part II.

Kinds of evidence. Three kinds are used, and they carry different weight. Some points rest on what Russell **states** outright. Some rest on a **pattern** in his usage across many writings. Where a point is **interpretation**, because the evidence needs explaining, it is labelled as such.

PART I. SPIRITUAL JEWS? PASTOR RUSSELL ON THE CHURCH'S NAME AND IDENTITY

INTRODUCTION: THE QUESTION RUSSELL ANSWERED

In the article 'He Is Not a Jew—Outwardly' (*The Watch Tower*, 15 March 1910, p. 106; R4586), Pastor Charles Taze Russell answered a group of brethren who argued 'that the Church is under the New Covenant, instead of under the Abrahamic Covenant'. Jeremiah had promised that covenant 'with the house of Israel, and with the house of Judah' (Jer. 31:31). Faced with that wording, they answered, in Russell's summary, 'that they are Jews; that all Christians are Jews, and that the New Covenant prophecy, therefore, applies to them'. Their proof text was Romans 2:28, 29: 'he is a Jew who is one inwardly'.

He rejected the claim. Romans 2:28, 29, he wrote, 'applies not to spiritual but to natural Israel', and:

> 'St. Paul's constant argument was that it was not necessary for Gentiles to become Jews in order to become Christians, but that the Jew must become dead to the Law and the Gentile become dead to sin in order that both might become one in Christ Jesus—Christians.'
>
> —(R4586)

The exchange belongs to a wider dispute. From 1907 Russell's teaching on the covenants met growing opposition among certain Bible Students[1], and in 1909–10 a number of them split from the movement, holding that the Church is under the New Covenant with Christ as its Mediator. In Australia most of the Melbourne ecclesia left with E. C. Henninges: he 'carried the bulk of the Melbourne class with him', the branch reported (R4564). His Covenant Publishing Co., which issued *Bible Talks* in 1909, carried on the work until 1924, when it passed to the New Covenant Fellowship, an association 'formed under the Companies Act in the State of Victoria', with Henninges as its president (*The New Covenant Advocate*, vol. 16, no. 1, April 1924).

In the United States the dissenters, among them the pilgrims M. L. McPhail of Chicago and A. E. Williamson of New York, rallied under the name Christian Believers and from 1910 held annual conferences (Charles F. Redeker, *Pastor C. T. Russell: Messenger of Millennial Hope* (Temple City, CA, 2006), p. 322). Their two writings examined here, McPhail's tract and the Henninges' *Bible Talks* (both 1909), do not call Christians 'Jews'; they speak of 'spiritual Israel' and 'the Israel of God'. These are only a small part of what was written and said at the time, so the claim may have been made elsewhere. Russell does not say who made it, and it has not been traced here to a named writer. The claim has outlived the controversy and is still made today (see the **Conclusion**). Part I is concerned with that claim. The covenant dispute is discussed here only where Russell's answer depends on it (**'Why the distinction mattered'**); **Part II** examines the New Covenant party's arguments and the Pastor's replies in full.

This could look like a quarrel over a word. It was not, because Russell had no objection to calling the Church 'Israel'. Throughout his writing the Church is 'Spiritual Israel', the antitype of the nation. The question Part I examines is narrower: did Russell think that being Spiritual *Israel* made Christians spiritual *Jews*? **The evidence shows that he did not**. He distinguished the Church's identity as Spiritual Israel from natural Jewish identity, and

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[1] **Terminology.** In this study, 'Bible Student(s)' is used descriptively to refer to those associated with the 'Bible Student' movement historically connected with Pastor Russell, **not** as the name of a distinct denomination or sect. Russell opposed the adoption of distinctive or peculiar religious names, stating: 'We are satisfied with the name, Christian, by which the early saints were known' (*Zion's Watch Tower*, September 1888, p. 8, R1061; *The Watch Tower and Herald of Christ's Presence*, 1 March 1910, R4593). His use of 'Bible Students' as a practical designation for those meeting to study Scripture should be understood in that context.

he expressly rejected the claim that Christians were Jews, a claim made in order to place them under the New Covenant.

Scope of evidence. What Part I says about Russell's usage rests on the writings examined: chiefly his articles on the covenants of 1909–10, and his writings on Romans 2, Galatians 3 and Revelation 2–3, from 1881 to 1916. Phrase searches were run across five collections of his work: *Zion's Watch Tower* (the Reprints), *Studies in the Scriptures*, *What Pastor Russell Said*, his sermons and his *Overland Monthly* articles (the searches are reported below). Where Part I says that Russell 'never' or 'nowhere' says something, it refers to those collections only.

WHY 'SPIRITUAL ISRAEL' DOES NOT MEAN 'SPIRITUAL JEWS'

The terms below are used throughout the study in the sense Pastor Russell gave them. They summarise how he used the words in the writings examined; they are not definitions he stated.

Type (Gr. *typos*) and antitype (Gr. *antitypos*). Russell read much of the Old Testament as 'types' (pictures or patterns set in earlier history): people, institutions and events that foreshadowed later realities, which he called 'antitypes'. St. Paul wrote of Israel in the wilderness, 'these things were our examples' (1 Cor. 10:6), ***typoi*** in the Greek. St. Peter wrote that the salvation of Noah's household in the ark 'was a like figure whereunto baptism doth now save us' (1 Pet. 3:20, 21; R3935), 'figure' being ***antitypon*** in the Greek. In Russell's reading the flood 'meant the death of the world'; Noah's family, 'although submerged in the same water', were hidden in the ark and came through it, as those 'baptized into Christ' are raised 'on the other side the flood' (R3935). St. Peter ties this to 'the resurrection of Jesus Christ' (1 Pet. 3:21).

Israel was the name given to Jacob and then to the nation of twelve tribes descended from him. It was also a type.

Spiritual Israel was that later reality: the Church, taken from Jews and Gentiles alike. Russell took the names from St. Paul:

> 'Paul designates the Jewish Church "Israel after the flesh," and the Christian Church "The Israel of God." (1 Cor. 10:18; Gal. 6:16) We may therefore properly designate them Fleshly Israel and Spiritual Israel.'
>
> —(B204)

He had already set them side by side in an unsigned discourse printed in the *Watch Tower* in March 1884, 'When Will Christ Come?' (R598): 'the two houses of Israel—the Jewish and Gospel houses—stand in relation to each other as type and antitype'. Its parallels, with the servants and sons repeated in B204, 205, are these:

PARALLEL	FLESHLY ISRAEL	SPIRITUAL ISRAEL
HOUSE	Of servants (Heb. 3:5)	Of sons (Heb. 3:6)
FOUNDER	Jacob, 'surnamed Israel'	Christ, 'the true Israel of God'
FOUNDATION	The twelve sons of Jacob	The twelve Apostles
CIRCUMCISION	Of the flesh	Of the heart (Rom. 2:29)

The same list adds the tabernacle, the priesthood and the temple, and ends: 'In fact everything that they had was a type of what we have on the higher spiritual plane' (R598). Even here, in 1884, he takes the heart-circumcision of Romans 2:29 as the Church's antitype of a fleshly rite, and does not call the Church Jewish. The fullest form of these parallels is the 'Table of Correspondencies' in *The Time Is at Hand* (1889), which sets 'Israel after the Flesh' beside 'Israel after the Spirit' row by row, from 'A House of Servants' and 'A House of Sons' to 'Circumcision of the Flesh' and 'Circumcision of the Heart', both citing Romans 2:28, 29 (B246, 247).

Each house, he adds, has 'a Nominal Israel and a Real Israel', not clearly distinguished until the harvest at the end of its age (B205). He cites Romans 9:6, 'They are not all Israel which are of Israel', and Jesus' words of Nathanael, 'an Israelite indeed' (John 1:47).

There are only two Israels. Fleshly Israel was 'recognized as one nation, spiritual Israel being the only other Israel' (B207). Nor does the one replace the other:

> 'There is a spiritual Israel, but she has not taken the place of the fleshly Israel: her hopes are spiritual, not earthly. . . There is the best of reason, therefore, for the holy spirit by the apostles not wholly appropriating the name Israel to spiritual Israel: it will be wanted later on by the natural seed.'
>
> —(R2086)

He made the same point to the readers of the *Overland Monthly*:

> 'We agree that there is a spiritual as well as a natural Israel. But we hold that Christian people have erred in applying all the Scriptures to themselves and in not discerning that a large proportion of the promised coming blessings belong to natural Israel'
>
> —(OV108)

Russell completes the contrast elsewhere: 'all the promises to Fleshly Israel were earthly, while all those to Spiritual Israel are Heavenly' (R5614).

Jew is a different kind of word. It derives from Judah, and in Russell's usage names a member of the natural Jewish people, whose relationship with God was governed by the Law Covenant made at Sinai. Under the Law a Gentile could become one: 'There was a specified way in which they became Jews' (Q286). In 1911 he described the route: outsiders 'might become Israelites—by becoming "proselytes of the gate"' (R4894). He says of Ruth, the Moabitess, that she 'was converted to Judaism' (R5614).

For the natural nation 'Jew' and 'Israel' had become interchangeable: 'the term "Jew" had come to be synonymous with the term "Israel"' (R2085). He had explained how this came about in 'The Anglo-Israelitish Question', first printed in the *Watch Tower* in December 1891 and later added to *Thy Kingdom Come*. After the Babylonian captivity, he wrote, 'the name Jew became synonymous with Israelite, and included all who held to the Law and hoped for the fulfilment of the Abrahamic promises—including some from the ten tribes as well as proselytes from the Gentiles—all who were circumcised' (R1340, 1341; C292). Yet only *one* of them is carried over to the Church as a name. Russell speaks of 'spiritual Israel' throughout, and of 'Spiritual Jews' only when reporting the claim he rejects (R4586).

The difference matters. 'Israel' is a typological category in Russell's understanding of the Divine Plan: a house, a priesthood, twelve tribes, a nation, each with its counterpart in the Church. 'Jew' names natural Jewish identity historically bound up with the Law Covenant, and Russell does not ordinarily transfer that name to the Church. The type passes over to the Church; natural Jewish identity *does not*. Russell's own wording shows this (a pattern): circumcision of the heart makes a person 'a Spiritual Israelite, whether he was previously a Jew or a Gentile' (R3022).

The same article (R3022) treats 'Jew' as a matter of birth that faith leaves in place: 'Timothy's mother being a Jew, he was a Jew,—even tho his father had been a Greek.' St. Paul circumcised Timothy for that reason, but refused to circumcise Titus, 'who was a Gentile', and told the Galatian Gentiles that being circumcised would mean trusting partly in the Law (R3022, citing Gal. 2:3; 5:2–4). A Jewish believer died to the Law Covenant (R4320) without ceasing to be a Jew by birth. Asked why Christians under the Abrahamic Covenant did not bear its original sign, fleshly circumcision, Russell answered that they bear it in another form: 'with spiritual Israel it is

spiritual circumcision' (Q127). The heart-circumcised believer is an Israelite in this spiritual sense; Russell does not call him a Jew.

He drew the same kind of line elsewhere: 'Spiritual Israel is never called "Jacob"' (A300).

In brief.

- 'Israel' is a type, and its name passes to the Church: 'We may therefore properly designate them Fleshly Israel and Spiritual Israel' (B204). There are only two Israels, and the spiritual does not replace the natural (R2086).
- 'Jew' names natural Jewish identity, bound up with the Law Covenant; Russell speaks of 'Spiritual Jews' only when stating the claim he rejects (R4586).
- Heart-circumcision makes a believer 'a Spiritual Israelite, whether he was previously a Jew or a Gentile' (R3022): the *type* passes over to the Church; natural Jewish identity *does not*.

RUSSELL'S EXPLICIT TEACHING

The direct statement: R4586 ('He Is Not a Jew—Outwardly', 1910)

R4586 is the only place in the writings examined where Pastor Russell takes up the 'spiritual Jew' claim directly. He answers it in three steps.

Firstly, the context of Jeremiah 31:27–40 is 'for the Jew—natural Israel'. Secondly, the context of Romans 2:28, 29 is St. Paul's argument that 'the Jew was not justified by being under the Law Covenant', which ends in Romans 3:9 with Jews and Gentiles alike 'all under sin'. Thirdly, he puts 'a few simple questions' to 'these bewildered brethren', as he calls those making the claim, and supplies their answers as he understood their position. Is it as 'new creatures in Christ' that they claim to be Jews? 'Yes, they answer.' He replies with St. Paul's words: in Christ 'There is neither Jew nor Greek'.

He then adds the point that shows why the dispute over the name was not merely verbal. A New Covenant is a law covenant, and 'would condemn every imperfect person, as did the Old one'. When the brethren, in the same exchange, move the goalposts and argue instead that they were justified as Jews under the New Covenant before becoming new creatures, he answers that 'the natural Jew could get free from the condemnation of the Old Law Covenant only by renouncing it', and asks:

> 'What advantage would accrue to a Gentile, to get under another Law Covenant, new or old? None, surely!'
>
> —(R4586)

The same position before and after 1910

The position Russell stated in R4586—that Gentiles need not become Jews in order to become Christians, that Christians are not 'Spiritual Jews', and that in Christ there is 'neither Jew nor Greek'—was not new. Across his writings, from 1887 to the year of his death in 1916, he denied that Gentile believers become Jews in either sense, whether as proselytes under the Law of Moses or 'spiritually', as the following passages show.

In 1887 he wrote that St. Peter 'had to be taught by a special vision that Gentiles needed no longer to become Jews [as proselytes] and conform to the Law of Moses before they could share divine favor' (R972).

In 1888, discussing baptism, Russell distinguished its significance for Jews, whose immersion signified repentance for covenant violations and a return to covenant relationship, from its significance for Gentile believers. Since Gentiles had never been under the Law Covenant, they were not to apply to themselves that Jewish meaning of baptism, but were to understand immersion in the light of Romans 6:3–5 and Colossians 2:12—as a symbol of

consecration and participation in Christ's death (R1034, reprinted in 1893 as R1539). Similarly, in 1887 he observed that the Sabbath law 'never was over us Gentiles' (R970).

In 1892, discussing the council of Acts 15, he described the Judaizers' demand that 'all Gentile converts must be circumcised and thus become Jewish proselytes before becoming Christians'. He said the error 'struck right at the foundation doctrine'—'the efficacy of the precious blood of Christ for salvation to all them that believe, whether Jews or Gentiles'—because it made faith in Christ's ransom insufficient for salvation without submission to the Law (R1472).

In 1894, on Galatians 3:29: 'He does not say—"If ye be Jews"'. Jewish descent 'was not the ground, or condition, upon which they might consider themselves heirs of the promise made to Abraham'. The condition is 'If ye be Christ's' (R1696).

In 1897 he objected even to the phrases 'Jewish Christians' and 'Gentile Christians':

> 'Many speak of the Church at Antioch as "the first Gentile Church" and of "Gentile Christians" and "Jewish Christians." All this is a mistake: there is not and never was a "Gentile Church," nor a "Gentile Christian."'
>
> —(R2134)

'There was a Jewish Church under Moses,' he went on, 'but there was never a Jewish Christian Church, and there never will be.' Jew and Gentile alike made 'a positive transfer' from their former estate, for 'Christianity is not a blending of the gospel with Judaism, nor is it a blending of the gospel with heathenism'. He was not, he said, 'hypercritical as to words and names': with any who used 'Jewish Christians' and 'Gentile Christians'—'merely through mistake of language'—while holding the apostolic thought, he had 'no desire to quarrel'. He used the terms himself to describe believers' origin (R972, 1887; R5964, 1916). But he urged 'the unwisdom of using terms which of themselves, and without particular private explanation, are misleading'. The name of the new body was 'Christian': 'Let us take and let us keep this holy name, and it alone' (R2134).

The same year he wrote that the 'holy nation' of 1 Peter 2:9 'is not the nation of Israel. It is a new priesthood, a new people and a new nation' (R2128). Its King 'set aside entirely their previous genealogy and started them as a new race' (R2129).

In 1909 he described what happens to nationality at the point of entry. Each member of the Church 'first died to his earthly estate and nationality, before he was begotten of the holy Spirit to be a member of the holy nation, the New Creation' (R4320). On his account every believer, Jew or Gentile, leaves nationality behind; it follows that none gains a Jewish one in its place. In the same article he said that Gentile believers went through the same process as Jewish ones, 'except that they did not need to reckon themselves dead to the Law Covenant, because they never were under it', and were begotten 'to be fellow-members of the same Body' (R4320).

In 1910 he summarised the argument of Galatians: Gentiles who 'should in their mistaken zeal and earnestness become Jews by being circumcised', thereby placing themselves under the dominion of the Law Covenant, would indicate that they had forfeited their standing in Christ (R4623, 4624). The same year, asked about the olive tree of Romans 11, he said of the first Jewish believers that 'by coming into Christ they were transferred and became members of spiritual Israel', and of Gentile believers, 'all Gentiles by nature', that they were 'all grafted into the same spiritual seed', so that together they make 'the antitypical spiritual Israel mentioned in Rev. 7' (Q172).

In 1912 he set the two routes side by side. Under the Law 'all nationalities had the privilege of becoming Jewish Proselytes and thus of being received into all the privileges of Jews'; but Gentile believers, from Cornelius onward, 'did not come into relationship with God through the Mosaic Law Covenant, but through the Covenant of sacrifice' (R5021; Psa. 50:5).

Later that year, in an exposition of the Law ('The Law Magnified and Made Honorable'), not in reply to any question or opponent, he gave the reason and the rule together: 'The Church of this Gospel Age is not under the Jewish Law Covenant; for that Law Covenant was given to the Jew and not to the Gentile nor to the Christian Church.' Hence:

> 'We are not to speak of ourselves as "Gentiles" or as "Jews," but as the **Church of God.**'
>
> —(R5071)

In his 1916 article 'Baptism for Remission of Sins for Jews Only', Russell explained when the Jews' special advantage ended. The faithful Jews who first accepted the Messiah 'died to that typical relationship' and 'came into vital relationship to Messiah'. But 'special favor even to individual Jews ended three and a half years after the Cross, at the close of their seventieth week' (Dan. 9:24–27), the point which, as he wrote the same year, 'was so marked by the sending of the Gospel Message to Cornelius' (R5879; see 'What St. Paul says'). After that:

> 'A broken-off branch could not be restored by any different process than that by which a wild branch could be ingrafted. . . Hence any Jew coming into Christ then would have to be grafted in the same as a Gentile. He would have no precedence.'
>
> —(R5962)

He applied the same principle to the priesthood in 1911: descent conferred no precedence in Christ's antitypical arrangement. Of the house of Aaron he said: 'If they become members of the Royal Priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege' (R4868; also Q692).

His *Overland Monthly* articles, written for a general readership between 1909 and 1916, say the same. The true Church 'will be composed of some who were Jews, some who were Catholics, some who were Armenian, etc.', and:

> 'This class as a whole is the Messiah, the spiritual seed of Abraham, as the Jews are his natural seed.'
>
> —(OV156)

Gentile believers who tried to come under the Law as Jews were, he said, mistaken:

> 'We remarked that the Sabbath Day, still in full force and its observance obligatory upon the Jew, is not upon other nationalities. We should modify this statement by the remark that there are some who mistakenly endeavor to be Jews and try to get under the law covenant provisions as Sabbath-keepers. St. Paul recognized this tendency in his day. Note his words to the Christians of Galatia, who were not by nature Jews, but Gentiles.'
>
> —(OV280)

The table below sets out, in order, Russell's statements that Gentile believers do not become Jews: one position, held for nearly thirty years, before and after his direct answer of 1910, 'He Is Not a Jew—Outwardly' (R4586).

Russell on Gentile believers and Jewish identity, 1887–1916

YEAR	SOURCE	WHAT HE SAID
1887	**R972**	Gentiles 'needed no longer to become Jews [as proselytes]'
1888	**R1034**	'we by nature are not Jews, but are of the Gentiles'
1892	**R1472**	Requiring Gentiles to 'become Jewish proselytes before becoming Christians' was an error that 'struck right at the foundation doctrine'
1894	**R1696**	'He does not say—"If ye be Jews"'; the condition is 'If ye be Christ's'
1897	**R2134**	'there is not and never was a "Gentile Church," nor a "Gentile Christian"'; the name is 'Christian', 'and it alone'

YEAR	SOURCE	WHAT HE SAID
1897	**R2128**	The 'holy nation' 'is not the nation of Israel. It is a new priesthood, a new people and a new nation'
1909	**R4320**	Each member 'first died to his earthly estate and nationality'
1910	**R4586**	Romans 2:28, 29 'applies not to spiritual but to natural Israel'
1911	**R4868**	Aaronic standing 'does not give them the privilege' of the Royal Priesthood
1912	**R5021**	Gentile believers came 'not. . . through the Mosaic Law Covenant, but through the Covenant of sacrifice'
1912	**R5071**	'We are not to speak of ourselves as "Gentiles" or as "Jews," but as the Church of God'
1909–16	**OV156**	The Church is 'the spiritual seed of Abraham, as the Jews are his natural seed'
1916	**R5962**	A Jew coming into Christ 'would have to be grafted in the same as a Gentile. He would have no precedence'

What this evidence shows, and what it does not

Across the whole period examined (1881–1916), the pattern is consistent. Russell calls the Church 'Israel', 'Spiritual Israel', 'Christian Israelites' (OV108) and 'Israelites indeed'. In 1904, for example, he urged his readers, 'being Israelites indeed, "heirs according to the promise"', to show their gratitude (R3439). He does not teach that the Church is a class of 'spiritual Jews'. Two passages might appear to suggest otherwise, but neither establishes that doctrine.

The two exceptions. The first comes in his *Overland Monthly* series 'God's Chosen People', in an article arguing that Jews need not join the sects of Christendom to return to divine favour. A saintly Jew, he said, could accept the Gospel 'with full respect to the Jewish religion', because:

> 'Spiritual Israelites are really saintly Jews who recognize all the promises of God made to Abraham and his seed and who recognize the Law Covenant made with God's chosen people at Mt. Sinai, and who recognize not only the types of the Heavenly things (the higher things), but their antitypes, the spiritual realities.'
>
> —(OV113)

Taken alone, the sentence equates the two. Read in context (interpretation), it describes the saintly Jew's acceptance of the Gospel without abandoning the promises made to Abraham or the spiritual realities foreshadowed by the Law's types. It says nothing about Gentile believers. In a different *Overland Monthly* article, 'The Sabbath Day', he wrote that entering Christ meant 'becoming dead to the law covenant, by utterly renouncing it' (OV281). The article in which the 'saintly Jews' sentence appears (OV113–116) ends by distinguishing those who 'seek as spiritual Israelites the heavenly things' from 'the Jew', who is to have 'the first place in the earthly phase of Messiah's Kingdom' (OV116). Russell says it is not the Divine intention that 'the Jews as a race shall become Christians', or join the Christian systems of this age, but looks forward to their future blessing under Messiah's Kingdom (OV116).

The second comes in a 1912 lesson in which Russell explained why Jesus, though announced as the King of the Jews, was rejected by the nation:

> 'The "mystery" is cleared when we understand that there are two classes of Jews, two classes of Israelites—a heavenly and also an earthly class.'
>
> —(R4956)

The wording itself is loose, but the phrase 'two classes of Jews' appears to be incidental (interpretation): he restates it at once as 'two classes of Israelites', goes on in terms of the two 'Seeds of Abraham' and of 'Spiritual Israelites', and draws no conclusion about covenant or status from it. It suggests that 'Jews' and 'Israelites' are being used loosely as synonyms here—as he said the New Testament used 'Jew' and 'Israel' (R2085)—rather than establishing a teaching that Christians are Jews. When he used the phrase again, in a 1914 lesson on the Prodigal Son, the elder

and younger sons stood for 'the two general classes into which the Jewish nation divided itself', the Pharisees and the 'publicans and sinners' (R5435).

The title itself, 'King of the Jews', he took in its plain sense. In the same lesson he wrote that Jesus 'is yet to be the King of the Jews and the King of the world' (R4956); he used it so in 1905, of Christ's kingship over the natural (fleshly) nation of Israel (R3554, R3560); and commenting on the same passage in 1909, he made the Church not a subject of the King but his Bride: 'she shall sit with him in that Throne as his Bride and Joint-heir' (R4535).

A wider search of Russell's writings

Phrase searches across the five collections listed in the Introduction test the pattern:

What the searches found

PHRASE SEARCHED	RESULT	USE
'Spiritual Jew(s)'	One article: R4586	Only to describe the claim of 'these bewildered brethren', which he then answers
'Jew inwardly', 'Jews inwardly', 'heavenly Jews', 'spiritual Judah'	None	—
'True Jew(s)', 'real Jews', 'Jews indeed'	Several (for example OV120)	Always of natural Jews who were faithful to God
'Two classes of Jews'	R4956, R5435 only	'Jews' used loosely for Israelites (discussed above)
'Jewish Christians', 'are Jews'	Several, in the hits reviewed	Believers' natural origin (R972, R4879); reports of the claim answered in R4586; or objections to the phrase (R2134)
'Spiritual Israelite'	Common, including the *Overland Monthly* (OV113, OV282)	Of the Church

The absence of a phrase is weaker evidence than an explicit rejection, but the conclusion that Russell did not call Christians 'Jews' does not rest on *absence*. It rests on explicit statements in Russell's own voice, chiefly R4586 (1910) and R5071 (1912), and on a pattern of usage across the whole period examined (1881–1916), consistent with them apart from the two exceptions above, which the searches confirm.

Where Russell speaks of true Jews and true Christians, he keeps them apart: those who accepted Christ 'were the Christians who from Pentecost onward have been known as spiritual Israelites' (R3194), and 'as there are true Jews and false Jews, so likewise there are true Christians and false Christians' (R5235). The two are parallel, not the same thing.

In brief.

- R4586 (1910) is Russell's one direct answer to the 'spiritual Jew' claim: in Christ 'There is neither Jew nor Greek', and a Gentile gains nothing 'to get under another Law Covenant, new or old'.
- The position was not new. From 1887 to 1916 he held that Gentile believers do not become Jews, and that the Church should speak of itself 'as the Church of God' (R5071).
- He calls the Church 'Israel' and 'Israelites indeed', not 'Jews', apart from two loose exceptions (OV113; R4956). Phrase searches confirm the pattern, but the conclusion rests on his explicit statements.

WHAT ST. PAUL SAYS

Romans 2:28, 29

The text itself is the source of the question: 'he is not a Jew, which is one outwardly. . . But he is a Jew, which is one inwardly; and circumcision is that of the heart'. Read on its own, that can sound like a new definition of 'Jew' that any believer could meet.

Pastor Russell read it in its context, pointing to verses 17–24 and to 3:9, 10 (R4586). The passage begins with a man who 'art called a Jew, and restest in the law' (2:17), and the next chapter opens with 'What advantage then hath the Jew?' (3:1). On this reading St. Paul is not giving Gentiles a new name. He is telling Jews that descent and

circumcision count for nothing without the inward reality they stood for. Russell applies the passage the same way in 1916, to natural Israel in the coming Kingdom.

In that Kingdom, Israel will have 'a special place and privilege', but:

> 'This special privilege of preeminence in the Messianic Kingdom, however, will not be granted to all who are Jews by blood; but only to those who prove loyal to the Law and the Prophets—those who are Jews at heart, and not merely outwardly. All others are merely Gentiles.—Romans 2:28, 29.'
>
> —(R5964)

The Jew 'at heart' here is a natural Jew who is faithful, not a Gentile believer. In 1895 he applied the principle to the 'Orthodox' Jews as against the 'Reformed': they were 'beginning to awaken to the fact that he is not a Jew who is one in outward matters only' (R1762). Of the Reformed Jews, Russell observed that many were 'avowed atheists, denying a personal God. They deny that any Messiah is to come' (C249).

He made clear that, although the blindness of all peoples would eventually be removed, their descent would win them no special place:

> 'But no special favor will come to these infidel Jews at the time of the returning favor; for "he is not a Jew, who is one outwardly"—merely by family relationship and facial expression. The Jews recognized by God as children of Abraham are those who hold to the faith of Abraham and trust in the divine promises.'
>
> —(C249, 250)

Returning to R5964, 'All others' are the unfaithful Jews by blood. They do not stop being Jews by birth, but their descent wins them no preference, so for the Kingdom's purposes they stand as Gentiles do. The thought echoes St. Paul just before: 'thy circumcision is made uncircumcision' (Rom. 2:25). In 1897 Russell applied it to the uncircumcised Israelite: 'Neglect of circumcision by an Israelite constituted him an alien, a foreigner to the covenant of promise,—a Gentile' (R2086).

Of the Israelites who did not return from Babylon he wrote that they 'were not of the commonwealth of Israel, not Israelites indeed, but. . . were thenceforth reckoned as Gentiles' (C291). In the *Overland Monthly* he applied it to the Jews of his own day: the blessings promised to their nation will come to them 'if they continue Jews indeed—inspired by the faith of Abraham and the Messianic hopes of the Prophets. But if they abandon Abraham's faith. . . then, whatever their lineage, they are not Jews in the Scriptural sense of the term' (OV120).

He also applies heart-circumcision to the coming age, not to the Church alone. 'By circumcision of the heart, all who will may come into the Holy Nation which Israel will then be' (R4454). For Russell, inward circumcision is how Gentiles of the future will enter restored, earthly Israel. This accords with the prophecy that 'ten men' from the nations would 'take hold of the skirt of him that is a Jew', saying, 'We will go with you: for we have heard that God is with you' (Zech. 8:23). That is consistent with reading Romans 2:28, 29 as being about natural Israel.

The strongest objection arises from Romans 2:26, 27, immediately preceding the verses in question. St. Paul speaks of an uncircumcised man who 'keep[s] the righteousness of the law' (v. 26) and who 'fulfil[s] the law' (v. 27). This appears to be a Gentile figure, and the passage seems to point towards the wider reading. Russell, however, interpreted the case hypothetically, not as a description of actual Gentile Christians. In chapter 2, he wrote, St. Paul 'turns to the Jews' and shows that the Law gave them less advantage than they supposed, 'for if a man, not a Jew, could do perfectly the will of God, he would be acceptable with God (v. 26), and this and no more the Law offered to the Jew'. But 'none can live up to God's perfect law', so both stand condemned, and St. Paul's way out begins in chapter 3, with faith in Christ (R929).

The case of Cornelius, the first Gentile actually brought into the Church, was different. Russell dates Cornelius's acceptance to A. D. 36, when the seventy weeks 'ended the special favors of the Jewish nation'. From his house St. Peter learned that 'in every nation he that feareth him, and worketh righteousness, is [now] accepted with him' (Acts 10:34, 35), and Russell adds 'through the merit of the sacrifice'. He goes on to say that God 'in every respect treated the converts from the Gentiles the same as the converts from the Jews' (R2132, 2133). Cornelius was accepted through Christ and his sacrifice, not by keeping the Law, and entered the Church as a Gentile, not as a Jew. In 1902 Russell called him 'this first out-and-out Gentile brought into the Church', admitted to every blessing God had provided for his faithful ones 'irrespective of their being Gentiles by birth' (R2989, 2990; repeated 1916, R5879). In 1909 he gave the outcome in a sentence: with the middle wall broken down, 'all believers amongst the Gentiles, seeking fellowship with the Lord, might become adopted members in Spiritual Israel, the "household of faith"' (R4345).

Russell maintained this chronology consistently. In 1900, he said that favour to Israelites 'must and did continue down to the full end of the "seventy weeks"', and Cornelius was 'the first Gentile accepted to the privileges and favors of the Gospel Church, at the expiration of the "seventy weeks" of favor confined to the Israelites' (R2620). In 1916 he said that the end of the seventieth week 'was so marked by the sending of the Gospel Message to Cornelius' (R5879). He also placed the Ethiopian eunuch's conversion after the end of the seventy weeks. The eunuch 'was not a Jew in the fullest sense', yet Philip brought him to Abraham 'as a true child of Abraham, through faith' (R2964, 2965; repeated 1916, R5864). Thus what faith made him was a *child of Abraham*, not a *Jew*.

A second objection draws on Romans 2:14, 15, where Gentiles 'shew the work of the law written in their hearts'. The wording echoes Jeremiah's New Covenant promise, 'I will. . . write it in their hearts' (Jer. 31:33), and could therefore be used to argue both that Gentile Christians are 'Jews' and that the New Covenant promise applies to the Church. Russell answered a reader's question on these verses in 1898. He took them to mean that 'some heathen people do some good things in harmony with the divine law', and that God will justify, through faith, 'all the heathen who will exercise the faith when the knowledge of Christ shall reach them' (R2344, 2345).

For Russell, Romans 2:14, 15 describes heathen who do not yet know Christ, not Christians. The verses therefore offer no support for calling Gentile Christians 'Jews'. His explanation in 1898 nevertheless used the New Covenant language that he later acknowledged had been employed too loosely. When he reprinted another article, 'Blessing God and Cursing Men' (1899), in 1910, he removed the explicit references to the New Covenant from the article but retained its identification of the Church as 'true Israelites' (R2442, 2443; R4705). The significance of these changes, and their relation to his interpretation of Romans 2:28, 29, is examined below.

In 1903 he explained how the original divine Law, once written in human nature, had been impaired by the Fall and how it would be restored under the New Covenant. The divine Law 'was written in the very organism of our first parents', but 'through the fall this divine Law has been very considerably obliterated'. Under the New Covenant, in the Millennial age, the Lord 'will re-write in the organism of mankind' what was lost (R3202). In 1912 he explained what the Gentiles of Romans 2:14, 15 have in their hearts: 'the original Law of God remaining in their hearts, though marred by the fall' (R5070). What remains in Gentiles now is a remnant of the Law originally written in human nature. The writing of the Law in their hearts under the New Covenant, as promised in Jeremiah 31:33, belongs to the future.

Some modern scholars (Thorsteinsson, Rodríguez, Thiessen) argue that the person addressed in Romans 2:17–29 is a Gentile who has taken the name 'Jew', not a Jew by birth. The reading is disputed, and it is not Russell's; it is noted only so that readers who meet it know it forms no part of his case.

A note on the closing words. St. Paul ends: 'whose praise is not of men, but of God'. In Hebrew, Judah's name is linked with praise (Gen. 29:35; 49:8), and the line may echo that. The wordplay works in Hebrew rather than

Greek, so this remains a suggestion; it is nevertheless compatible with Russell's interpretation of the passage as directed to natural Jews.

Galatians 3:28, 29

'There is neither Jew nor Greek. . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed.' St. Paul makes Gentile believers Abraham's *seed*. He *does not* make them *Jews*.

Russell read verse 28 from what he called two standpoints. From the Lord's standpoint, distinctions of race, sex and status play no part in a believer's standing; in everyday life they remain. The verse, he wrote in 1906, relates 'to our standing before the Lord' (R3769). In a 1914 answer he put it simply: 'so far as our relationship to the Lord is concerned, there is neither black nor white, rich or poor, male or female. . . However, there are still rich and poor, black and white, male and female' (Q646).

An objector might reply that St. Paul removes Jew and Greek only as a basis of standing before God, while still allowing 'Jew inwardly' as a spiritual description of the believer. That is the very claim Russell answered in R4586. In his account of the exchange, the brethren claim to be Jews 'as new creatures in Christ', and he replies with this verse: in Christ 'There is neither Jew nor Greek'. On this reading, a description that applies to the new creature is one that Galatians 3:28 excludes.

Three further points support him:

- **St. Paul's own wording.** In the next verse (v. 29) St. Paul names what Gentile believers become: 'Abraham's seed'. As Russell observed, 'He does not say—"If ye be Jews"' (R1696). In his 1887 article on the Sabbath and the Law (R970), Russell interpreted St. Paul's 'we' and 'ye' in Galatians 3–4 as 'us [Jews]' and 'ye [who were not under the Law, but were Gentiles or heathens]', both now 'fully received into sonship and heirship'. The same pattern holds where St. Paul speaks of the new creation elsewhere: it is 'the Israel of God' (Gal. 6:15, 16), and the 'one new man' made of the two—Jews and Gentiles (Eph. 2:15). Russell identifies these two as the Jews, 'God's favored people', who were 'ready' to receive Christ, and 'a little flock' taken 'from the Gentiles, all through this age', and declares that 'of this twain will make one new man, of which He is the head' (Q363). That one new man is not a body of Jews.
- **St. Paul repeats the principle.** 'There is neither Greek nor Jew. . . but Christ is all, and in all' (Col. 3:11). Russell read it alongside Galatians 3:28: those who 'accept Christ, whether Jew or Gentile, barbarian or Scythian, bond or free, are "all one in Christ Jesus"' (R3043). Neither text makes the believer a Jew.
- **Russell's own rule.** The Church is to speak of itself neither as 'Gentiles' nor as 'Jews', 'but as the Church of God' (R5071; quoted above).

Galatians 3:28 is therefore not an isolated proof. Read with verse 29, with St. Paul's parallel statements, and with R4586, it supports the conclusion that in Christ a believer is neither Jew nor Gentile, but a member of Spiritual Israel.

Other texts

Philippians 3:3 ('we are the circumcision') refers, for Russell, to heart-circumcision: '"we are of the circumcision"—whose circumcision is in the heart'. He makes no claim to Jewishness from it. St. Paul's former confidence in being 'a circumcised Hebrew', together with his other fleshly advantages, is among the things the Apostle now counts as loss (Phil. 3:7, 8). Russell applies the warning against 'the concision' to those 'not fully and truly consecrated to God' who stir up strife and factions within the Church (R1671). Galatians 6:16 ('the Israel of God') supports the identification of the Church as Spiritual Israel, which Russell accepts. John 8:39, where Jesus tells Abraham's

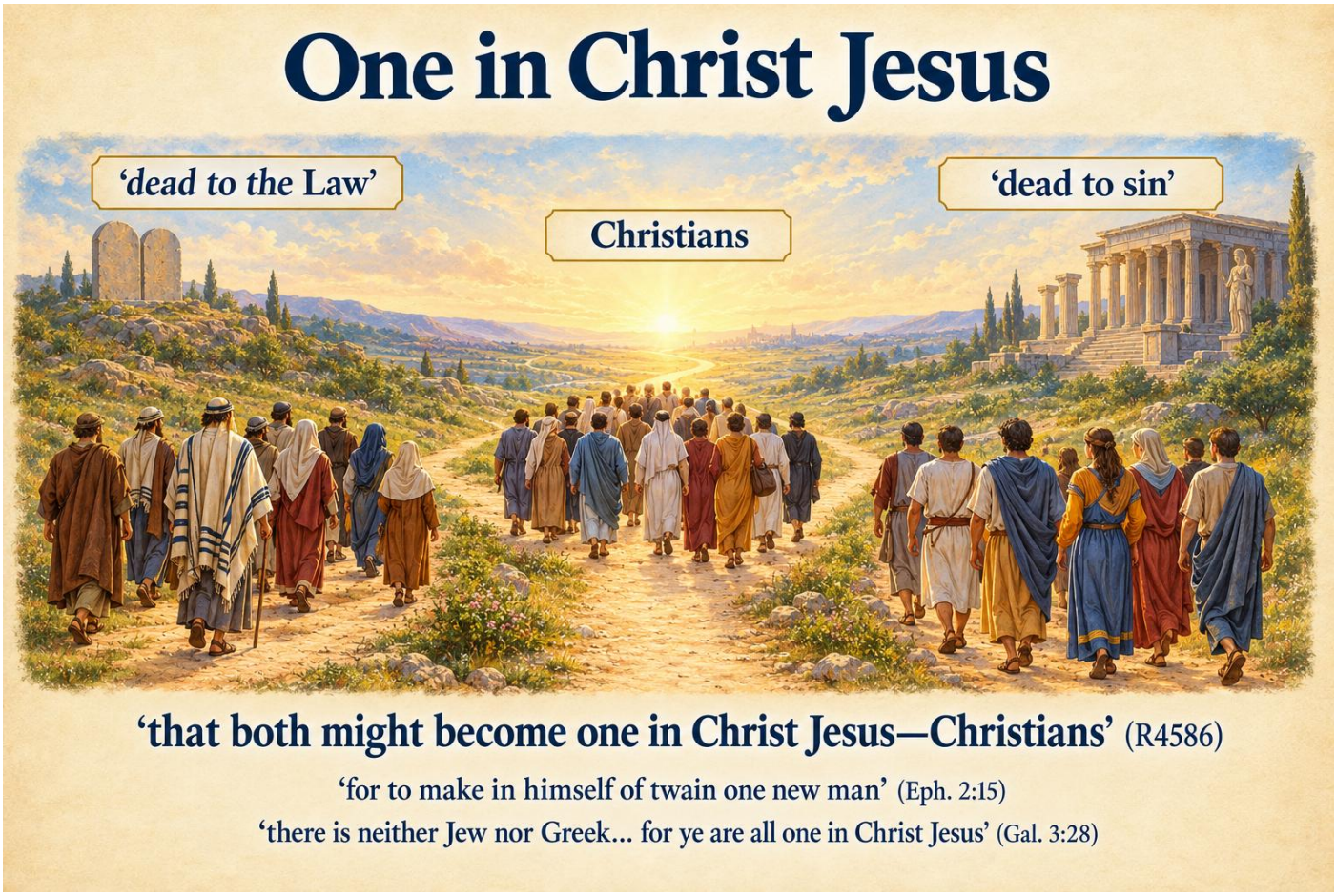
descendants that Abraham's children would do Abraham's works, illustrates the same principle as Romans 2: a claim of descent needs the character to match. None of these texts calls Gentile believers 'Jews'.

The Greek wording also sheds light on the force of St. Paul's warning. In Philippians 3:2, he pointedly warns against the *katatomē* ('concision' or 'mutilation'), rather than using *peritomē*, the ordinary word for circumcision, thereby using a derogatory play on words against those who insisted upon the outward rite (Thayer, *Greek-English Lexicon*, s.v. '*κατατομή*'; Vincent, *Word Studies in the New Testament*, on Phil. 3:2). The point is not that physical circumcision was never a sign of the covenant, nor that those who bore it were not Jews by birth, but that the cutting of the flesh could not, of itself, establish a right standing before God. Moses had already urged Israel to 'circumcise therefore the foreskin of your heart, and be no more stiffnecked' (Deut. 10:16), showing that the outward sign could not substitute for the inward disposition it ought to represent (Gill, *Exposition of the Entire Bible*, on Phil. 3:2).

Thus, a man's having no foreskin did not, of itself, mean that he had circumcised the foreskin of his heart; nor could the physical mark alone supply grounds for confidence before God. St. Paul accordingly declares that 'we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh' (Phil. 3:3). The principle applies to natural Jews as much as to Gentiles: confidence must rest not in an outward mark, ancestry or ritual observance, but in Christ and the inward consecration of the heart. Yet this does not, by itself, establish that Gentile believers are thereby 'Jews'; it establishes that outward circumcision alone cannot confer the spiritual standing its advocates claimed for it.

In brief.

- Russell read Romans 2:28, 29 in context, as addressed to Jews, and applied it to natural Israel: in the Kingdom, pre-eminence goes to 'those who are Jews at heart, and not merely outwardly. All others are merely Gentiles' (R5964).
- Romans 2:26, 27 he took as hypothetical (R929), and 2:14, 15 as describing heathen who do not yet know Christ (R2344, 2345); Cornelius, the first Gentile in the Church, entered as a Gentile, not as a Jew (R2989, 2990).
- Galatians 3:28, 29 makes believers 'Abraham's seed', not Jews: 'He does not say—"If ye be Jews"' (R1696).
- Philippians 3:2, 3 distinguishes outward circumcision from the circumcision of the heart. Neither this distinction, nor the identification of the Church as 'the Israel of God' (Gal. 6:16), establishes that Gentile believers are 'Jews'. John 8:39 likewise illustrates that descent from Abraham is not, by itself, sufficient; Abraham's children must do his works.



Not Gentiles made Jews, but Jew and Gentile made one (R4586).

WHY THE DISTINCTION MATTERED: THE COVENANTS

The 'spiritual Jew' claim was a covenant argument, and Pastor Russell answered it with his covenant theology. In outline he recognised three covenants, each pictured by one of Abraham's wives. The meanings of their names, which Russell gave in 1880 and reprinted in 1909, are shown in brackets; all of them, he said, 'are significant' (R4371).

- **Sarah** ('Princess'), the original covenant of grace. Her son Isaac pictures Christ and the Church, 'Head and Body' (Q196).
- **Hagar** ('flight' or 'cast out'), the Law Covenant made at Sinai. Her son Ishmael pictures the nation of Israel under the Law (Gal. 4:21–31).
- **Keturah** ('incense' or 'sweet'), Abraham's wife after Sarah's death. Russell called her 'a very proper figure of the New (Law) Covenant, as Hagar was of the old Law Covenant'. Like Hagar's, her children 'did not inherit the original promise'. He granted that St. Paul 'does not carry the figure on' to Keturah, and took the silence as deliberate, because the time to understand it 'was not yet due' (R4439, 1909). In 1916 he added that by Keturah Abraham 'had many sons and daughters', and that 'thus the New Covenant is typed and its grand work of bringing many to life' (Q196). Sarah bore one son, Isaac, as did Hagar, who bore Ishmael; Keturah bore six sons (Gen. 25:2). Isaac represented Spiritual Israel, the heir of the original promise, whereas Ishmael and Keturah's six sons represented the fleshly children. The seven sons of Hagar and Keturah together formed 'a complete number'—representing 'that all the fleshly children would be developed under the Hagar and Keturah or "Law" and "New" Covenants' (R4371).

St. Paul supplies the scriptural basis for the Sarah and Hagar types (Gal. 4:21–31); the Keturah type is Russell's own typological extension. Throughout, 'New Covenant' carries Russell's meaning: a future law covenant with Israel under a better Mediator. It is distinct from the covenant of grace pictured by Sarah, to which he assigned the Church, yet it is not separate from the promise to Abraham: its people do not inherit the promise, as the Seed does, but receive its blessing. What ends with the Gospel Age is the covenant's 'Sarah feature' (Q169), the developing of the Seed, while its blessing of all families continues through the New Covenant. 'The one is perpetuated in the other, even as the spiritual Seed (spiritual Israel) will rule and bless through the earthly Seed (fleshly Israel)' (R4321). Russell used several names for each covenant; they are listed under Terminology, at the end of this study.

On this reading the Church belongs to Sarah *alone*. He had taught this in 1880: 'we, the gospel church, do not come to Christ under the new covenant, neither under the "old" or Law covenant, but under a covenant older than either of these. . . the Abrahamic covenant' (R85, reprinted 1909 as R4371). In 1909 he put it more sharply: 'the Gospel Church is not the seed of two mothers or Covenants, but of one' (R4497); and in 'Abraham's Three Wives' the same year:

> 'We therefore deny that it is possible for anybody to be logically, truthfully or Scripturally a child of two Covenants or two mothers at the same time.'
>
> —(R4440)

The same article explains that Jews, in order to become 'members of the spiritual Isaac', 'must become dead to the Law Covenant and be married to Christ'. The New Covenant, by contrast, belongs to Israel; as he wrote earlier that year, 'Not a single statement of Scripture identifies the New Covenant with the Gentiles' (R4319). Other nations will share in it later 'by becoming Israelites, "Proselytes of the gate"' (R4321). He used the same term of outsiders who joined Israel under the Law (R4894, 1911), and in 1916 he still wrote that all mankind 'by becoming proselytes, may share the blessings of that New Covenant with Israel' (R5918).

In 1910 he wrote that the Mediator's merit would be applied 'on behalf of Israel and all who may become Israelites under the New Covenant provisions' (R4584). By the end of the Millennium, 'the whole world will be Israelites' (Q170). In his *Overland Monthly* article 'The Sabbath Day', he described the Mediator as 'Jesus the head and the completed church', who under 'the new law covenant' will 'assist the Jews (and all who come into harmony with God through Him) back to that human perfection in which they will be able to keep the Divine law perfectly' (OV279).

That does not erase the distinction between Israel and the nations. The blessings are 'distinctly shown to be Israelitish', but they will come 'first to Israel and, secondly, to all people'. Those who come in will at first be 'chiefly of the natural Israelites, but later. . . of many people, of many tongues, and of many nationalities', as 'many nations' come to learn the ways of 'the God of Jacob' (Micah 4:2). Restored Israel is the channel, and the nations are blessed through it (R4454). He had said the same in 1886, in *The Divine Plan of the Ages:* 'The earthly phase of the kingdom is thus seen to be Israelitish', and Israel 'will be the first among the nations to come into harmony with the new order of things' (A294). The blessings will be 'to the Jew first, and also to the Gentile', but 'it will be in the matter of time only that the Jews will have the precedence', and 'as a people they will be a first-fruit among the nations' (A297, 298). He pictures the nations walking in the light of the Kingdom, with reference to Revelation 21:24 (A296), and the earthly kings 'bring their honor and glory into the New Jerusalem' (R4555, citing Rev. 21:24, 26). In 1910 he put the whole arrangement in one sentence:

> 'Both Jews and Gentiles will be required to approach the faith and obedience of Abraham and ultimately become "Israelites indeed in whom is no guile."'
>
> —(R4555)

Jews and Gentiles are still named as such, and what both become is Israelites indeed, not 'Jews'. He had given the same answer to a question in 1906: 'all of God's provisions are for those who will ultimately become Israelites indeed. . . All people who will come into harmony with God's plan through Christ. . . will become thereby the children of Abraham, and thus will be a part of the "all Israel"' (Q504, 505). So, for Russell, coming into 'the Holy Nation which Israel will then be' (see 'What St. Paul says' above) makes them part of restored, earthly Israel. Yet in the article from which that phrase comes (R4454), they are still 'many nations', and he does not call them 'Jews'.

That last point shows how far apart 'Israelite' and 'Jew' sit. Russell is prepared to say that the whole world will eventually be Israelites on the earthly plane. In the writings examined he does not call them 'Jews', and apart from two isolated exceptions (OV113, R4956; see 'The two exceptions' above) he does not give that title to the Church. He had defined the two seeds at the start of 1909: 'God intends to recognize two seeds of Abraham, the one heavenly, like unto the stars of heaven; the other earthly, like unto the sands of the seashore. . . First must come the spiritual Christ, Head and Body, partaker of the divine nature, heir of all things. Then God's favor will return to natural Israel' (R4319). The two seeds also enter Christ's family differently:

> 'The Church comes into Christ as his Members or Body or Bride. Israel will come into The Christ family as children. "Instead of thy fathers shall be thy children." And this same privilege shall extend to *all*—to become *regenerated* "in the regeneration" when we shall sit with him on his throne.'
>
> —(R4321)

Russell did not always draw these lines so sharply. In the 1880s and 1890s he sometimes spoke of the Church as within the New Covenant (R283; R2328), and in 1909 he acknowledged that 'from the first we used the term New Covenant too slackly' (R4491). That history, and McPhail's use of it, are set out in **Part II**, point 12 ('Did Russell change his view?'). For the question of this study, whether Russell called Christians 'Jews', one point matters: even in 1898, when he described believers as having 'fully entered the New Covenant relationship', he called them 'we spiritual Israelites', not 'Jews' (R2328, 2329). This history is the background to R4586 ('He Is Not a Jew—Outwardly') and to his 1910 revision of 'Blessing God and Cursing Men' (R2442), discussed in the next section, 'Romans 2:28, 29 and Revelation 2:9; 3:9'.

The obvious objection is that the New Testament links Christians with the New Covenant. Jesus speaks of 'the new testament in my blood' (Luke 22:20), St. Paul calls himself and his fellow workers 'able ministers of the new testament' (2 Cor. 3:6), and Hebrews 8–10 applies Jeremiah 31 at length. Russell's answer was that the Church serves the New Covenant without being a party to it. Christ appeared for the Church 'as their High Priest, as their Advocate, but not as their Mediator, because the Church is not under the New Covenant, even as their Lord and Head was not under the New Covenant. . . We, his Church, are also the Seed of Abraham under that Covenant' (R4515). Its members are 'able ministers (servants) of the New Covenant', sharing in the sacrifice by which it will be sealed for Israel (R4492; R4319). The distinction can be set out simply:

Parties to the New Covenant and servants of it

	THE PARTIES	THE SERVANTS
WHO	God, and 'the house of Israel, and. . . the house of Judah' (Jer. 31:31.)	Christ, 'the messenger of the covenant' (Mal. 3:1), and his Church
THEIR PART	Bound by its terms once it is sealed	Prepare it, 'as an attorney serves in drawing up an agreement or Covenant' (R4496)
WHEN	From its sealing 'at the close of the Gospel Age' (R4453, 4454)	Now, 'in calling the members of the Body of Christ' (R4474)
WHAT THEY RECEIVE	'I will forgive their iniquity, and I will remember their sin no more' (Jer. 31:34.)	'heirs according to the promise' (Gal. 3:29.)

Hebrews, Russell argued, was written to Jewish believers who were 'all hoping in the Abrahamic Covenant', though some of them thought they still needed the Law Covenant as well. Its purpose was to show them that a better covenant was in view: 'Neither St. Paul nor the Hebrew Christians. . . had any thought that they were living under the provisions of the New Covenant' (R4511). The 'spiritual Jew' argument depended on the opposite view, that Christians are already under the New Covenant. Holding that view did not require calling Christians 'Jews', and neither McPhail's *The Covenants, their Mediators and the Sin-Offerings* nor the Henninges' *Bible Talks* does so. The Henninges say that Gentile believers 'become, as it were, members of Israel. . . "the Israel of God"' (*Bible Talks*, p. 243); and when they cite Romans 2:28, 29 for the Church under 'Gospel Age operation of the New Covenant', they call its members 'Israelites indeed' (p. 345), not 'Jews' (see **Part II**). Russell's distinction between serving the covenant and being a party to it answers the 'spiritual Jew' argument at its root.

Seen against this understanding of the covenants, that argument does three things Russell rejected. It places the Church under a law covenant, which can only condemn the imperfect, for 'by the deeds of the law there shall no flesh be justified' (Rom. 3:20). It merges the two seeds he kept apart: the heavenly seed, Christ and his Church, and the earthly seed, natural Israel and, through Israel, the world (R4319, quoted above). And it moves to the Church promises that, for Russell, still belong to natural Israel: the law written in their hearts and their sins remembered no more (Jer. 31:33, 34); the stony heart taken away and 'an heart of flesh' given (Ezek. 36:26); and the assurance that 'all Israel shall be saved' when God shall 'take away their sins' (Rom. 11:26, 27). These are the earthly promises he would not transfer to the Church (R5614; OV108). On what remains of them for natural Israel, and when, see 'What of Natural Israel?' below.

In brief.

- The Church belongs to Sarah alone, the original covenant of grace; no one can be 'a child of two Covenants or two mothers at the same time' (R4440).
- The New Covenant belongs to Israel: 'Not a single statement of Scripture identifies the New Covenant with the Gentiles' (R4319). The nations will share it later 'by becoming Israelites' (R4321), Israelites indeed, not Jews (R4555); through it the promise to Abraham reaches all families, for 'The one is perpetuated in the other' (R4321).
- The 'spiritual Jew' argument would place the Church under a law covenant, merge the two seeds and move Israel's promises to the Church; for Russell the Church serves the New Covenant without being a party to it (R4515; R4492).

ROMANS 2:28, 29 AND REVELATION 2:9; 3:9

R2442 (1899) and R4705 (1910)

In 1899 Pastor Russell argued that the Epistle of James, addressed to 'the twelve tribes', is written to the Church as true Israel. He concluded:

> 'So, then, the Epistle of James is to be understood as addressed to these true Israelites, engrafted into the root of promise, and taking the place of the natural Israelites.'
>
> —(R2443)

He then cited several texts in support:

> 'And to this agree the words of the Apostle Paul, "They are not all Israel which are of Israel." (Rom. 9:6, 7.) And again, "He is not a Jew which is a Jew outwardly. . . but he is a Jew which is one inwardly, and circumcision is that of the heart." (Rom. 2:28, 29.) And again, the words of our Lord in addressing

> his Church: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."—Rev. 2:9; 3:9.'
>
> —(R2443)

In 1910, answering the brethren who claimed to be Jews, he wrote in 'He Is Not a Jew—Outwardly' that Romans 2:28, 29 'applies not to spiritual but to natural Israel' (R4586). Read side by side, the two look inconsistent. In 1899 Romans 2:28, 29 seems to support the Church's identity as true Israel. In 1910 he applies it to natural Israel.

What the 1910 reprint shows. The 1899 article was reprinted on 1 November 1910 as R4705. The paragraph with these texts is kept word for word. Elsewhere in the article, however, the New Covenant language is removed:

1899 (R2442)	**1910 (R4705)**
'under special New Covenant relationship, and bound by the law of that New Covenant—Love'	'under special Covenant relationship, and bound by the law of Love'
'The Law of the New Covenant, Love, commands silence'	'The Law of Love commands silence'
'all under the New Covenant shall not utter one solitary suspicion'	'all under the law of love shall not utter one solitary suspicion'

The revision matches the correction he acknowledged in 1909, that he had used the term New Covenant 'too slackly' (R4491; see 'Why the distinction mattered: the covenants' above).

Interpretation. A reasonable reading is that Russell used Romans 2:28, 29 in R2442 for its principle, that inward reality outweighs outward descent, on the way to his conclusion that the Church is Israel. He did not use it to give the Church the title 'Jews'. The article's own vocabulary is consistent: those grafted in are 'spiritual Israelites', who 'become the Israelites indeed', and later 'Spiritual Israelites' again (R2442, 2443). The words immediately after these texts point the same way:

> 'Our Lord recognized this same distinction between natural and true Israelites: when receiving Nathaniel he declared, "Behold, an Israelite indeed."'
>
> —(R2443)

Three things support this reading:

- **1891:** disclaiming any 'pride of ancestry according to the flesh', he used the same principle and drew the same conclusion. He recognised 'that he is not a real Jew who is merely such outwardly and of fleshly descent, but that only such as are of the faith and covenant of Abraham are the children meant in God's promise—Israelites indeed in whom is no guile' (R1340).
- **The reprint:** Russell revised the article in 1910 and left the paragraph with these texts unchanged. That suggests he did not see it as conflicting with R4586, though it does not show that he considered the question.
- **1916:** in 'Baptism for Remission of Sins for Jews Only', he again cited Revelation 2:9 and 3:9 alongside the 'twelve tribes of Spiritual Israel' (R5964), while applying Romans 2:28, 29 in the same article to natural Israel.

The R2442 paragraph treats Revelation 2:9 and 3:9 in the same way as Romans 2:28, 29. Taken alone, 'them which say they are Jews, and are not' could suggest that the true Israel class are the real 'Jews' of the verse. But Russell's next sentence presents all these texts as showing 'this same distinction between natural and true Israelites', and he nowhere uses the verse to call the Church 'Jews'.

Russell never commented on his 1899 use of the verse, but he left no doubt where he stood. As already seen, when the claim was put to him directly he wrote that Romans 2:28, 29 'applies not to spiritual but to natural Israel' (R4586); in 1912 he told the Church, 'We are not to speak of ourselves as "Gentiles" or as "Jews," but as the Church of God' (R5071); and in 1916, in the very article in which he cited Revelation 2:9 and 3:9 of Spiritual Israel, he applied Romans 2:28, 29 to natural Israel alone: 'those who are Jews at heart, and not merely outwardly. All others are merely Gentiles' (R5964). Read in that light, the 1899 article used the verse for its principle, and its 'true Israelites' (R2443) are what Russell called the Church: Israel, never 'Jews'.

Revelation 2:9 and 3:9

In these verses Christ speaks of 'them which say they are Jews, and are not, but are the synagogue of Satan'. Pastor Russell uses these verses in more than one way. In R2442 they are the last of the several texts he cites for the distinction between natural and true Israelites. In 1916 he cites them with the 144,000 'of all the tribes of the children of Israel' (Rev. 7:4) as a picture of Spiritual Israel. Christian baptism to the Gentiles, he wrote, 'symbolized the grafting of wild olive branches into the Israelitish olive tree. It was an immersion of aliens into the Body of Messiah, making them fellow-members with the Jews of the twelve tribes of Spiritual Israel' (R5964). The Gentiles become fellow-members *with* the Jewish believers, not Jews themselves; for Russell, the tribal names are symbols, not statements of natural descent. And he applies the verses to false Christian professors (R2106, R5259). Of a New York minister who denied the fall, he wrote: 'One would think that few except those "of the synagogue of Satan" (Rev. 2:9) would enjoy or support such preaching' (R2106, 1897), and in 1913 he cited Revelation 3:9 of ministers of Satan who 'are thought to be ministers of God' (R5259).

A contemporary of C. T. Russell interpreted the verse differently, taking Christians to be the true Jews. Uriah Smith, the Seventh-day Adventist writer, commenting on Revelation 2:9 in the 1897 edition of his *Daniel and the Revelation*, argued that 'Jew' here is not literal. He quoted Romans 2:29 as 'he is a Jew [in the true Christian sense] which is one inwardly', inserting his own gloss in brackets, and added: 'To say, as some do, that the term Jew is never applied to Christians, is to contradict all these inspired declarations of Paul's'. The false Jews, for Smith, were those 'hypocritically pretending to be Jews in this Christian sense, when they possessed nothing of the requisite character'.

Both men apply Revelation 2:9 to professing Christians, and both draw on Romans 2:28, 29 and Galatians 3:28, 29. The difference is the step Smith states outright and marks with his own brackets: that true Christians are the real Jews. Russell, in his explicit treatment of the question, *refuses* it (R4586). Revelation itself uses 'Jews' only in these two verses, both times of those who claim the name falsely, and elsewhere uses the tribes of Israel to portray God's people (Rev. 7:4–8; 21:12). Russell was not answering Smith; Smith is cited here to show that the view was held in Russell's own day.

Who St. John the Revelator meant is a separate question. Early evidence suggests Gentiles claiming Jewish identity were known in that region. Writing around A. D. 110 to the church at Philadelphia, the city of Revelation 3:9, Ignatius warned against people who preached Judaism without being circumcised (*To the Philadelphians* 6:1). Stephen G. Wilson's study of 'Gentile Judaizers' has been cited by later scholars for the reading that the 'synagogue of Satan' in Revelation 2:9 may have been Gentiles associated with Jewish practices or communities, not Jews. Most interpreters take the verse instead to refer to a local synagogue opposing the church: the later *Martyrdom of Polycarp* records Jews of Smyrna joining in Polycarp's death (12:2; 13:1). On Russell's own principle, such men could be Jews by descent and yet, being unfaithful, 'not Jews in the Scriptural sense of the term' (OV120). Neither reading settles the meaning of Revelation, and on neither does the verse make Christians 'Jews'.

A divergent early voice

In May 1881 the *Watch Tower* printed 'Not Ashamed of the Gospel', an article signed 'J. C. S.'. When it was reprinted in October–November 1882 it was signed in full, 'J. C. Sunderlin' (R402–404). It used Romans 2:28, 29 to explain 'to the Jew first':

> 'Why to the Jew first? ("He is not a Jew which is one outwardly," "but he is a Jew which is one inwardly." Rom. 2:28–29), because he believes first, here, in time to reach the great salvation.'
>
> —(R222, J. C. S.)

On this reading, the 'Jew' of 'to the Jew first' is the believer. It is Sunderlin's reading, not Russell's; in the writings examined, Russell did not comment on it. He did, however, disown one contributed article as 'in conflict with our general presentations'. In 1892 the *Watch Tower* printed 'The Epistle of James', signed 'Mrs. C. T. Russell', which held that the Epistle 'is addressed, not to the Church, the sanctified in Christ Jesus, but to the twelve tribes of Israel scattered abroad' (R1405). In 'Concerning the Epistle of James' (1 February 1897), a reader asked how that view could be harmonised with Russell's own. Russell agreed that the two positions were 'antagonistic and not harmonizable', and disowned the article as 'not an editorial article': 'Had the article in question been an editorial we would have corrected it long ago' (R2100). In '"Truth Is Stranger than Fiction"' (1906), under the subheading 'Help-Mate Changed to Opponent', he explained that, 'yielding to Mrs. Russell's importunity', he had allowed 'an article written by her, with which I did not agree, to appear' (R3812). His own view of the Epistle, set out in 'Blessing God and Cursing Men' (1899), was that it is addressed 'to these true Israelites' (R2443; see 'R2442 (1899) and R4705 (1910)' above).

In brief.

- In 1899 Russell cited Romans 2:28, 29 and Revelation 2:9; 3:9 for the Church as 'true Israelites' (R2443); in 1910 he applied Romans 2:28, 29 to natural Israel (R4586).
- Reprinting the 1899 article in 1910 (R4705), he removed its New Covenant language but kept these texts, and the article calls the Church 'Israelites' throughout, never 'Jews'.
- In 1916 he cited Revelation 2:9 and 3:9 of Spiritual Israel, describing Gentile believers as 'fellow-members with the Jews of the twelve tribes of Spiritual Israel' (R5964): fellow-members, not Jews.
- He never commented on his 1899 use of the verse, but his later statements leave no doubt: he used the texts for their principle, inward reality over descent, never to call the Church 'Jews' (R4586; R5071; R5964). The reading that Christians are the true Jews belongs to others, Uriah Smith and J. C. Sunderlin, not to Russell.

WHAT OF NATURAL ISRAEL?

If the Church is Spiritual Israel, the question follows: what of natural Israel? Russell's answer has four parts. The nation was cast off from favour; the promises made to it were not withdrawn; favour, when it returns, comes to the faithful and not to all by descent; and it is completed only under the New Covenant.

Christ's words to Jerusalem marked the end of the nation's standing: 'Behold, your house is left unto you desolate' (Matt. 23:38). Russell saw them fulfilled in the nation's history: 'Since their rejection of Messiah—since their house was left desolate—Israel has had no marks of God's favor' (B216). Natural Israel's present relation to the Law Covenant is taken up in Part II (point 11).

Cast off, however, is not the same as abandoned. St. Paul, having said that the natural branches were broken off, adds: 'As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance' (Rom. 11:28, 29). Russell drew the

same line. Israel, he wrote, was 'cast off from divine favor, and from EARTHLY COVENANTS, STILL THEIRS, until the fulness or complete number from the Gentiles has come in' (B223),[2] and its outcast period 'was not designed to be forever' (OV75). This is the other side of a point made earlier: Spiritual Israel has not taken natural Israel's place, and much that is promised still belongs to natural Israel (R2086; OV108; see 'Why "Spiritual Israel" does not mean "spiritual Jews"' and 'Why the distinction mattered: the covenants' above). The promises still stand, but their blessings are not yet Israel's to enjoy. A promise such as 'I will bless them that bless thee' (Gen. 12:3) was made to Abraham, and its blessing belongs to those who share his faith: 'they which be of faith are blessed with faithful Abraham' (Gal. 3:9).

Favour did not end for every Israelite at once. Russell noted 'that God continued his favor to individuals of that nation, after the nation, as a nation, had been cut off', until the end of the seventieth week three and a half years later (B214). At the first advent favour was 'confined to the "remnant," the most holy' (B70), and the blessings foretold in the seventy weeks came 'not to the world, nor yet to nominal Israel, but to "thy people"', the 'Israelites indeed' (R4504). When that period closed, it closed for individuals too (R5962; see 'The same position before and after 1910' above). Since then a Jew who keeps the Law but does not accept Christ stands outside favour with the rest of natural Israel (see Part II, point 11); the returning favour described below has begun, but it is *not* yet reconciliation: 'unbelievers are still unreconciled' (R4504). He may still come into Christ, but only as a Gentile does, with no precedence (R5962). To do so he must die to the Law Covenant and be joined to Christ (R4440; see 'Why the distinction mattered: the covenants' above), and his calling is then the Church's heavenly one, as a member of Spiritual Israel, not the earthly blessings promised to natural Israel; those wait for the New Covenant. Russell's table of correspondences between the two ages states the pattern in a single line. The period of favour to 'the nominal house of servants' was 'followed by the exaltation of a faithful few, and by casting off, trouble and judgments upon the others', and he says the same of 'the nominal house of sons' (B246, 247).

Russell expected favour to return in full once the Church was complete (R4319; see 'Why the distinction mattered: the covenants' above), but he held that such favour had begun to return while the Church was still being gathered, and dated that beginning to 1878 (B218; the chart at B219 sets the two periods side by side). He meant a beginning, not a reconciliation already given: 'their rise again to favor will be gradual, as was their fall from it' (B221), and 'the present beginnings of favor to Israel are only droppings before a mighty shower' (C287). Their deliverance was 'now dawning', though their 'desolation and distress are not yet at an end' (B72). The favour comes, moreover, through the Church: 'the favor of God toward "Jacob," through Zion' had begun, but 'will not reach them in fullest measure until the "feet" members of Christ's body are also glorified' (C278). St. Paul's words apply: 'through your mercy they also may obtain mercy' (Rom. 11:31). Meanwhile, God 'has preached no favors to Israel according to the flesh during the period of the selection of spiritual Israel' (C299), and the same order underlies Russell's reading of the 'testator' in Hebrews 9:16, 17 (see Part II, point 4).

Nor does it come to all by descent. As shown in 'What St. Paul says' above, Russell held that 'no special favor' would come to unbelieving Jews at the time of the returning favour, but to those who 'hold to the faith of Abraham' (C249, 250; R5964; OV120).

The full return of favour waits for the New Covenant. 'Paul says the return of favor to that people will be when God shall take away their sins' (B211): 'For this is my covenant unto them, when I shall take away their sins' (Rom. 11:27). Until the Church is complete, that covenant is not theirs to enjoy: 'During the Gospel age the New Covenant and its blessed heart-writing and spirit-teaching is not for the ten tribes, nor for the two. It must first

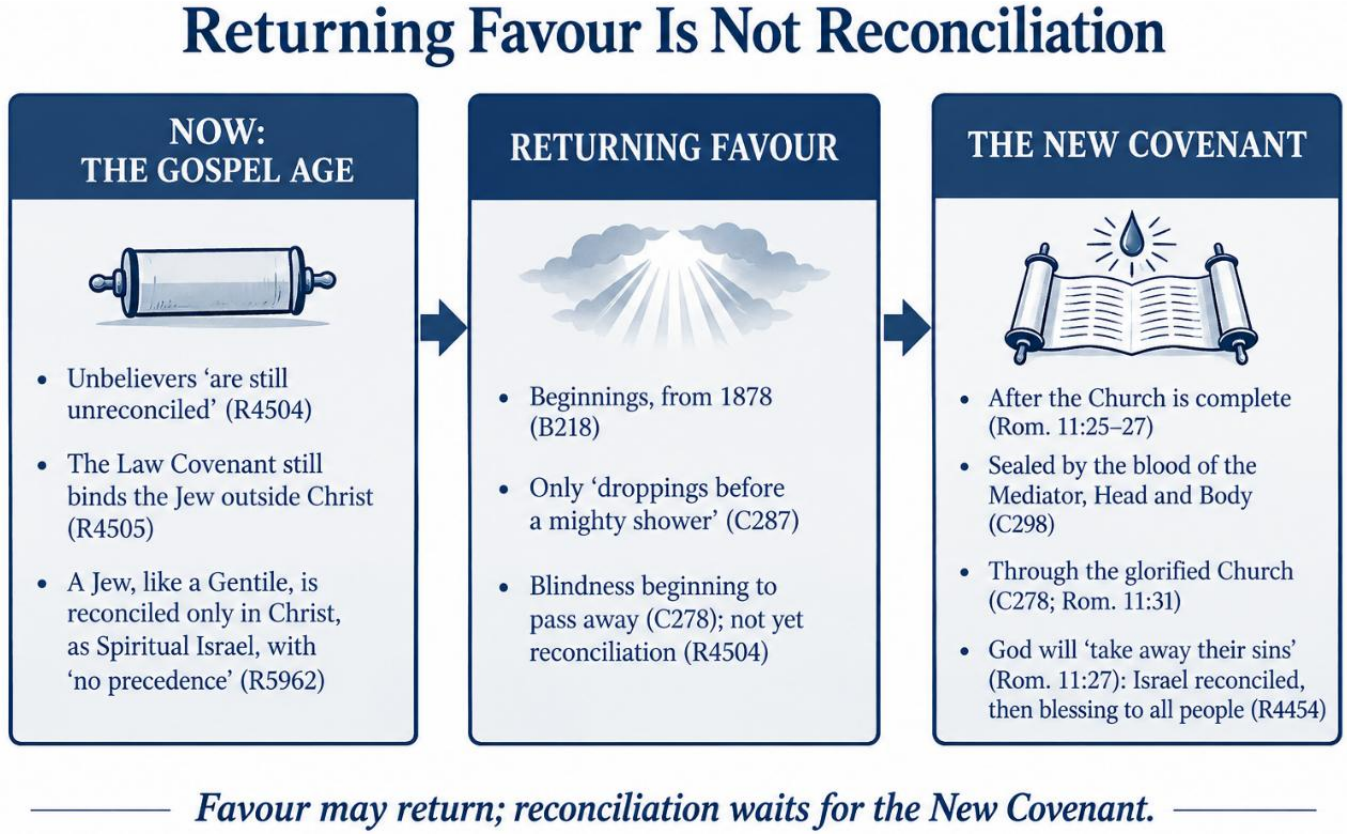
[2] By 'the fulness of the Gentiles' (Rom. 11:25) Russell understood 'the full number to be selected out from among the Gentiles, to complete the Gospel Church', who with the 'remnant' from Israel make up the Church of Christ. He added: 'None should confound this "Fulness of [or, from out of] the Gentiles" with the "Times of the Gentiles"' (B210).

be sealed by the blood (death) of the Mediator—Head and Body, from Jews and Gentiles. The fleshly seed (Ishmael) must wait until the spiritual seed (Isaac) has inherited all, and must then get his portion through Isaac' (C298). 'Inherited all' does not leave the earthly seed without: its portion comes through Isaac, and so, as Russell wrote in the same reply, 'the Abrahamic promises will be fulfilled unto both the seeds—both that which is according to the flesh, and that which is according to the spirit' (C299). The order St. Paul gives, and St. James at the council in Jerusalem, is set out in Part II, point 3; Hagar and Ishmael in the type, in point 7.

Natural Israel as Scripture speaks of it is a people, not a political state. Russell wrote of the Jews in their dispersion that, scattered as they were, 'they are still a distinct and homogeneous people' (C245). The people God will cleanse under the New Covenant are not to be equated with any political state of the present age. From among them, wherever they live, some may yet prove to have Abraham's faith; Russell expected 'the meek among them' to 'learn to lean less upon the arm of flesh, and more upon the arm of the Lord' (R3855). The question of the modern state is taken up in the companion booklet *Is the Modern State of Israel Biblically Entitled to the Land of Promise?*

In brief.

- Cast off, not abandoned: since the rejection of Christ Israel has had 'no marks of God's favor' (B216), yet its covenants remain 'STILL THEIRS' (B223; Rom. 11:28, 29). The Church has not taken its place (R2086).
- Favour has always rested on the faithful: the remnant at the first advent (B70; R4504), and hereafter those who 'hold to the faith of Abraham' (C250). Since the seventy weeks, a Jew enters Christ as a Gentile does, and into the Church's heavenly calling, not Israel's earthly one (R5962; R4440).
- Returning favour is *not* reconciliation. For Russell it was a beginning, 'droppings before a mighty shower' (C287); 'unbelievers are still unreconciled' (R4504), and the favour reaches Israel in full only through the glorified Church (C278; Rom. 11:31).
- The full return of favour waits for the New Covenant, when God takes away their sins (Rom. 11:27; B211; C298).
- The Israel of the New Covenant is a people, not a modern political state; the blessing promised through Abraham belongs to those of his faith (C245; Gen. 12:3; Gal. 3:9).



CONCLUSION: WHAT RUSSELL CALLED THE CHURCH

Pastor Russell distinguished the Church's identity as Spiritual Israel from natural Jewish identity. His clearest statement is 'He Is Not a Jew—Outwardly' (R4586, 1910), where he rejects the brethren's claim 'that all Christians are Jews' and holds that Romans 2:28, 29 'applies not to spiritual but to natural Israel'. Elsewhere he describes Jewish and Gentile believers alike as Spiritual Israelites, circumcised in heart (R3022), who have left their nationality behind (R4320) and taken the name 'Christian', which he urged them to keep 'and it alone' (R2134). A Jewish believer nevertheless remained a Jew by birth: Timothy, Russell noted, was 'a Jew' through his mother (R3022), and St. Paul counted himself and St. Peter as 'Jews by nature' (Gal. 2:15). But no one, Jew or Gentile, became a Jew by becoming a Christian. In 1912 he put it in a sentence: 'We are not to speak of ourselves as "Gentiles" or as "Jews," but as the Church of God' (R5071).

His distinction between the Church as Spiritual Israel and the Jews as natural Israel fitted his covenant theology, and the dispute over whether the Church is under the New Covenant was the occasion of his direct answer in R4586. But it was not a product of that dispute: he drew the same line in 1887 (R972) and 1897 (R2134), a decade and more before it. The Church belonged to the heavenly side of the Abrahamic promise; the New Covenant concerned the restoration of Israel and, through Israel, the world.

He did not hold the view, now often called 'replacement theology', that Spiritual Israel had replaced natural Israel: 'There is a spiritual Israel, but she has not taken the place of the fleshly Israel' (R2086). Where he spoke of the Church 'taking the place of the natural Israelites', he meant that it takes natural Israel's place 'as heir of the chief blessings mentioned in the Abrahamic Covenant', while blessing would still 'flow from these to the earthly seed' (R2443). For Russell, the Church's share in the promise, and its identity, were found in Christ. Nor had natural Israel lost what was promised to it: cast off from favour, it keeps its covenants (B223). Favour, he held, had begun to return, but returning favour is not reconciliation, which waits for the New Covenant after the Church is complete (R4504; see 'What of Natural Israel?' above).

In 'Blessing God and Cursing Men' (1899), Russell cites passages from Romans and Revelation to support the Church's identity as Israel (see 'Romans 2:28, 29 and Revelation 2:9; 3:9' above). The conclusion they support is that the Epistle of James is addressed 'to these true Israelites' (R2443); Russell does not call them 'Jews'. He never commented on his 1899 use of these texts, but he left the paragraph unchanged when he reprinted the article in November 1910, after R4586, and his later statements leave no doubt where he stood (R5071; R5964). The two isolated exceptions come closer, one calling Spiritual Israelites 'really saintly Jews' (OV113) and one speaking of 'two classes of Jews' (R4956). In both, 'Jews' and 'Israelites' are used loosely as synonyms, as he said the New Testament used 'Jew' and 'Israel' (R2085), but neither is developed into a teaching, and both sit beside his explicit statements to the contrary.

The question can be put as three separate propositions: that the Church is Spiritual Israel; that Christians are Jews in a spiritual sense; and that Christians are parties to the New Covenant. Russell *affirmed* the first and *denied* the other two. The first does not entail either of the other two; that is the distinction the 'spiritual Jew' argument passed over. Russell rejected the second directly (R4586, R5071), and the third through his separate argument about the covenants. St. Paul's own wording is consistent with that position. He names Gentile believers 'Abraham's seed', the new creation 'the Israel of God' and Jew and Gentile together 'one new man', and nowhere unambiguously calls Gentile believers 'Jews'; Romans 2:29 is the disputed case. The wider debate over St. Paul's meaning does not need to be settled to establish what Russell taught.

Side by side, the three propositions and the answers to them are these:

Three propositions

PROPOSITION	RUSSELL	IN HIS WORDS	ST. PAUL
The Church is Spiritual Israel	*Affirmed*	'We may therefore properly designate them Fleshly Israel and Spiritual Israel' (B204)	'the Israel of God' (Gal. 6:16.)
Christians are Jews in a spiritual sense	*Denied*	Romans 2:28, 29 'applies not to spiritual but to natural Israel' (R4586); 'We are not to speak of ourselves as "Gentiles" or as "Jews," but as the Church of God' (R5071)	'And if ye be Christ's, then are ye Abraham's seed' (Gal. 3:29.)
Christians are parties to the New Covenant	*Denied*	'Not a single statement of Scripture identifies the New Covenant with the Gentiles' (R4319; Part II)	'this is my covenant unto them', after 'the fulness of the Gentiles be come in' (Rom. 11:25–27.)

The issue is not only historical. The claim is still made, across very different traditions. A 2023 sermon of the United Church of God makes the same pairing Russell had rejected in 1910, calling its hearers 'New Covenant Christians, "spiritual Jews"'. Sam Storms, writing for The Gospel Coalition, agrees with Russell that 'the church doesn't replace Israel', but holds that 'the church is Israel as God always intended it to be'; unlike Russell, he takes the step to 'true Jews', and does not expect God to 'reconstitute the old covenant theocracy of Israel'. The Watch Tower Society, which after Russell's death departed from his teaching on many points, even adopting in 1931 the sectarian name 'Jehovah's witnesses' (see footnote 1), used the term only in a narrower sense, against 'Christendom, which claims that all her members are spiritual Jews'. Russell called the Church 'Israel' too, but he refused the step from 'Israel' to 'Jews'. In their own words:

The claim today

SOURCE	TRADITION	YEAR	IN THEIR WORDS
United Church of God (sermon)	Sabbath-keeping Church of God	2023	'We in God's Church are the spiritual Jews' (citing Rom. 2:26–29.)
Sam Storms, The Gospel Coalition	Evangelical	2019	Believing Gentiles 'are as much "true Jews" as are believing ethnic Jews' (citing Rom. 2:28, 29.)
Covenant Reformed News (Covenant Protestant Reformed Church, Ballymena)	Reformed	2009	'All believers, whether ethnic Jews or Gentiles, are spiritual Jews, Israel, children of Abraham and circumcision'
Catholic Answers	Catholic	Undated	Christians are those whom St. Paul calls 'inwardly (religiously) Jewish'
The Watchtower (Watch Tower Society)	Jehovah's Witnesses	1981	The term reserved for the anointed 144,000: 'persons can be Christians without being spiritual Jews'

In short: Russell consistently called the Church 'Spiritual Israel'; apart from two isolated exceptions, he did not call the Church 'Jews'; and in R4586 he expressly rejected that identification when it was used to place Christians under the New Covenant.

That conclusion rests on his terminology and does not require acceptance of his covenant theology. But his answer in R4586 turned on the covenants, and so did the controversy in which it was written. Part II examines that controversy.

The Two Seeds of Abraham

1. The Heavenly Seed
Christ and the Church

'if ye be Christ's, then are ye Abraham's seed'
(Gal. 3:29)

'There is a spiritual Israel, but she has not taken the place of the fleshly Israel'
(R2086)



2. Natural Israel
Under the New Covenant

'I will make a new covenant with the house of Israel'
(Jer. 31:31)

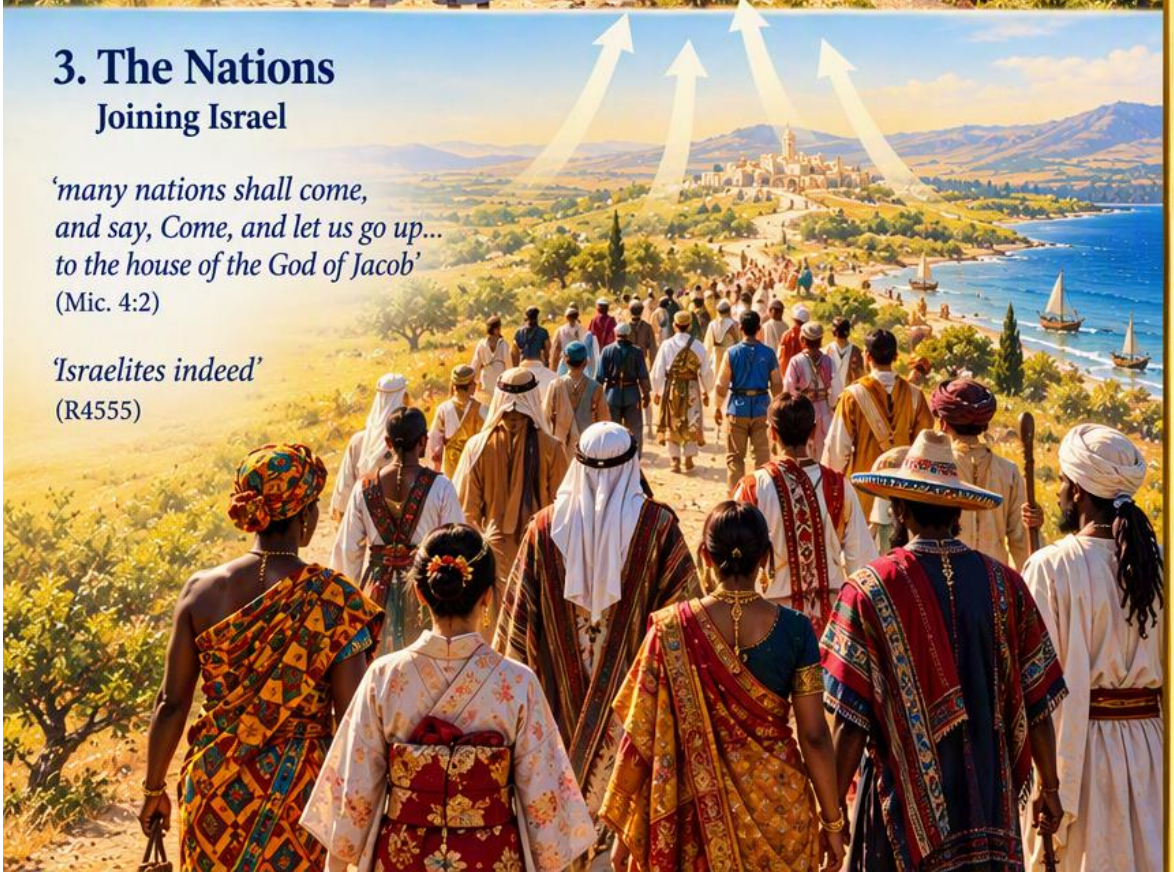
'this is my covenant unto them'
(Rom. 11:27)



3. The Nations
Joining Israel

'many nations shall come, and say, Come, and let us go up... to the house of the God of Jacob'
(Mic. 4:2)

'Israelites indeed'
(R4555)



'In thy seed shall all the nations of the earth be blessed.'
(Gen. 22:18)

'The one is perpetuated in the other, even as the spiritual Seed (spiritual Israel) will rule and bless through the earthly Seed (fleshly Israel)'
(R4321)

PART II. IS THE CHURCH UNDER THE NEW COVENANT? RUSSELL'S REPLY TO MCPHAIL AND THE HENNINGES, 1909–10

INTRODUCTION

This part examines the controversy behind R4586 ('He Is Not a Jew—Outwardly', 15 March 1910) on its own terms. The two opposing writings examined here, by M. L. McPhail and by E. C. and R. B. Henninges,[3] both date from 1909, the year the separation began, and neither claims that Christians are Jews; nothing in **Part I** depends on what they taught. Their bearing on Part I is that R4586 was written in the course of the same controversy, after both had split from the movement, and that his answer to the 'spiritual Jew' claim rests on the covenant distinctions they contested.

The two writings are M. L. McPhail, *The Covenants, their Mediators and the Sin-Offerings* (Chicago, 1909), a tract prepared, he said, with 'a number of such Bible students'; and E. C. and R. B. Henninges, *Bible Talks for Heart and Mind* (Melbourne, 1909), chiefly its chapter IX, 'Salvation and the Covenants'. In what follows, a page reference alone, such as '(p. 22)', is to whichever of these two writings is under discussion: McPhail's tract where McPhail is named, and *Bible Talks* where the Henninges are named. E. C. Henninges, the Society's Australian branch manager until the separation, also edited *The New Covenant Advocate*, which McPhail recommended. These are only two of many writings by the dissenters, and what follows describes only them. The *Watch Tower* printed a signed reply to McPhail by Byron Wilcox (R4488–4490, 1 October 1909), and C. T. Russell answered the arguments, usually without naming anyone, in articles from January 1909 to June 1910; his earlier and later writings are cited where they bear on a point. Each point below gives the argument, Russell's reply and a comment. The comments examine the arguments and make the case for Russell's position; where the opponents have a point, it is stated and answered, not passed over.

WHAT MCPHAIL AND THE HENNINGES ARGUED

McPhail set out his position at the start of the tract, under the heading 'Our Views Briefly Stated'. The Abrahamic Covenant was 'an unconditional promise made to Abraham by Jehovah' (p. 7). He went on:

> 'God alone was bound by, and was under this covenant, and. . . no member of the human race was, or is, or could be under it. . . The New Covenant. . . is that arrangement or means by which God proposes to carry out the Unconditional, Oath-bound Promise made to Abraham; we understand that during this Gospel Age God is selecting the Seed of Abraham mentioned in the Abrahamic Covenant, this selection being made by and under the operation of the New Covenant, which was established by Jesus Christ and sealed by His blood. . . the members of the Church are under the New Covenant, and. . . Jesus Christ, the Mediator of the New Covenant, is the Mediator of the members of His Church. . . Jesus Christ alone is the Mediator of the New Covenant, and. . . the members of His Church are in no sense a part of the Mediator.'
>
> —(McPhail, pp. 8, 9)

[3] R. B. Henninges was Rose Ball, who as a young orphan had lived in the Russell household and later married E. C. Henninges (Redeker, *Pastor C. T. Russell*, pp. 239, 240); she was vice-president of the New Covenant Fellowship on its formation in 1924 (*The New Covenant Advocate*, April 1924).

His conclusion adds that Christ alone is 'the sin-offering', that the blood of the New Covenant 'is the blood of Jesus alone', and that in Galatians 4 'Hagar typified the Law Covenant, and Sarah the New Covenant. Keturah does not enter into the allegory, and is not in any sense a type' (pp. 105, 106).

The Henninges agreed on the main point, that the Church is under the New Covenant with Christ as its Mediator, but differed from McPhail on the Abrahamic Covenant and added arguments of their own. For them the Abrahamic Covenant was conditional: 'The condition of obedience was attached to this covenant', and 'circumcision was its sign or token' (*Bible Talks*, p. 219). They held that the faithful of old were forgiven 'on New Covenant terms, in anticipation of the actual inauguration of the arrangement' (p. 246), and that at Pentecost 'the New Covenant had its beginning in the ministration of the Spirit' (p. 247).

RUSSELL'S VIEW IN OUTLINE

Before the points of dispute, Russell's understanding of the covenants may be set out as a single sequence, in his words and the Scriptures he relied on.

I. The covenant of promise (points 1, 3, 7, 9)

1. **Called by faith.** 'Abraham's call of God was the result of his having faith in God' (R4387); 'Abraham believed God, and it was counted unto him for righteousness' (Rom. 4:3). God 'preached in advance the Gospel to Abraham' (R4387; Gal. 3:8).
2. **The offering of Isaac.** Told to offer the son of promise, Abraham 'accounted that God was able to raise his son from the dead' (R4387; Heb. 11:17–19), and God confirmed the promise by oath (Gen. 22:16–18; Heb. 6:17, 18). In the picture, 'he typified the heavenly Father, as Isaac typified our Lord Jesus, and as Isaac's bride, Rebecca, typified the elect Gospel Church' (R4387).
3. **An oath, not a bargain.** God bound himself to Abraham unconditionally, and 'a one-sided Covenant, an unconditional promise, has no mediator' (R4319).
4. **Why none is needed.** 'The Covenant of Grace was represented by Sarah. It had no mediator and needed none. . . Because those chosen under this Covenant of Grace are all at heart loyal to God' (R4390).
5. **The Seed.** The promise names its heirs: 'if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. 3:29). Christ and the Church are the heavenly seed, and Israel, and through Israel the world, the earthly (R4319). In St. Paul's olive tree the root is 'the Promise to Abraham' and the trunk Christ (R5962), and Gentile believers are 'grafted into the same spiritual seed' (Q172).
6. **One mother**. Sarah pictures the original covenant and Hagar the Law, and the Church is 'as Isaac was. . . the children of promise' (Gal. 4:28): 'You cannot be children of two covenants, children of two mothers' (R4367).
7. **The faithful of old.** From Abel onward they were justified by faith; of those under the Law Russell wrote that they were 'acceptable to God, along the lines of the Sarah Covenant' (R4330), and the red heifer pictures them as 'a class of justified persons—made free from the Law Covenant' (T110).

II. Justification and the Advocate (points 1, 2, 9)

8. **By faith, under no covenant.** 'Our justification, like that of Abraham, is by faith' (R4442). 'The Ancient Worthies were not justified by a Covenant nor by a Mediator. Neither were we' (R4388).
9. **Two justifications.** The faithful of old were justified 'to fellowship with God', distinct from 'the justification to life during this Gospel age' (F111); they 'have no life-rights yet' (Q446).
10. **The Advocate.** 'It is as our Advocate that our Lord justified us, and not as our Mediator' (R4560). He is 'as yet only the Church's Redeemer, as he is now only the Church's Advocate' (R4561), and 'The world has no advocate with the Father' (R4354).
11. **Members of the Mediator.** The Church needs no mediator: 'These are Members of the Mediator that need no mediator' (R4388).

III. The sacrifice, Head and Body (points 5, 6, 10)

12. **The ransom laid down.** 'The laying down of the ransom-price was finished at Calvary; but the application of it was not even begun for fifty days' (R4518).
13. **Applied for the Church alone.** 'Pentecost was the proof that our glorified Lord had applied the merit of his sacrifice'; that ransom-price 'bought us. . . but was applied for no others' (R4518, 4519).
14. **Sons at Pentecost.** The believers 'were no longer merely justified to friendship, but had come into the position of sons' (R4642), and the Spirit 'signified God's acceptance of the Church's sacrifice already tendered' (R4546).
15. **One sacrifice in two parts.** The bullock and the Lord's goat are 'one sacrifice in its two parts' (R4513), Head and Body. The merit is Christ's alone (Q569), and the Church shares his sacrifice 'without the camp' (Heb. 13:11–13).
16. **'Once'.** In Hebrews 7:27, '"Once" is here used in the sense of already' (R4546). Christ's 'once' is set against repetition 'year by year' (Heb. 10:1), not against two parts of one day.
17. **The cup.** 'The cup symbolizes the means of our sanctification' (R4547), a sharing in Christ's death throughout the Gospel Age, 'for the sealing of the New Covenant for Israel' (R4321).

IV. The Church and the New Covenant now (points 3, 4, 8, 10, 11)

18. **Not a party.** 'Not a single statement of Scripture identifies the New Covenant with the Gentiles' (R4319). It is made 'with the house of Israel, and with the house of Judah' (Jer. 31:31). In 1913: 'The Church is not under the New Covenant' (R5294).
19. **Ministers of it.** In his sacrifice Christ 'was serving a Covenant not yet sealed, but merely promised or guaranteed' (R4496). The apostles served it 'as the Lord's mouth-pieces, in calling the members of the Body of Christ' (R4474).
20. **Its spirit now, its letter hereafter.** The Church ministers it 'not according to the letter of that Covenant, as it will operate during the Millennium, but according to the spirit' (R4597).
21. **The new heart.** 'In the case of the Church, however, there is not a taking away of the stoniness of heart, but there is a new nature, a new heart' (R5294).
22. **A higher law.** Christ's new commandment 'represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant' (R4549).
23. **The Spirit by promise.** The Spirit is poured out now 'under the faith terms of the original Abrahamic Covenant', and 'in due time he "will pour out his Spirit upon all flesh"' (R4516).
24. **Surety, not yet sealer.** From Christ's death 'the New Covenant may be considered as assured or legislated or guaranteed, but not put into force' (R4498), and 'A sealed Covenant needs no "surety"' (R4477).
25. **The testator.** The testator of Hebrews 9:16, 17 is 'not our Lord Jesus alone, but The Christ, Head and Body' (R4498).

V. The Law and Israel (points 7, 11)

26. **The Law not ended.** Russell warned that 'many make the mistake of supposing that the Law Covenant ended at the cross' (R4504). It ended for the Jew who believed, who is 'married to another' (Rom. 7:4), but still binds the Jew outside Christ; those who abandon Abraham's faith altogether are, in Russell's words, 'merely Gentiles' (R5964; OV120; see Part I, 'What St. Paul says').
27. **Hagar alive.** 'If Hagar had died at that time, the teaching of the type would have been that the Law Covenant ceased then to exist' (R4505).
28. **The type unfinished.** The Law foreshadowed 'the coming out of the High Priest in garments of glory and beauty to bless the people', and 'the instant of its passing away will be the instant in which the New Covenant will come into force with the same people—Israel' (R4505).

VI. The sealing and the Millennium (points 1, 3, 4, 6, 7, 8, 9, 10)

29. **Why another covenant.** 'The New Covenant was made necessary as a supplement to the Faith Covenant or Abrahamic Covenant because, as the Apostle declares, "All men have not faith." (2 Thess. 3:2.) The great majority of Adam's race are so fallen as to be unable to approach God as Abraham did, and as the true Church does, through faith' (R4515), and 'without faith it is impossible to please him' (Heb. 11:6). It is 'an extension of it' (R4331): 'The one is perpetuated in the other' (R4321).
30. **After the Seed.** 'Keturah did not become a wife, or Covenant, until after Isaac's marriage, which typified the marriage or union between Christ and the Church in the end of this age. Second, Abraham did not marry Keturah until Sarah was dead'; so the New Covenant 'does not become a wife or Covenant, until after the original Covenant, represented by Sarah, shall have brought forth the Seed, the Messiah' (R4309). By Keturah Abraham had many children: 'thus the New Covenant is typed and its grand work of bringing many to life' (Q196).
31. **The sealing.** 'With the second presentation of the blood of Atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be sealed' (R4320). It 'comes at the close of the Gospel Age and not at its beginning' (R4453, 4454).
32. **The Mediator.** Christ, 'together with the "Church, which is His Body," undertakes to stand as the Mediator of that Covenant' (Q444).
33. **Israel restored.** Israel 'will soon be re-engrafted into the olive tree. . . and shall again share the fatness thereof' (R4656), for 'this is my covenant unto them' follows 'the fulness of the Gentiles' (Rom. 11:25–27). Until then, returning favour is not reconciliation: 'unbelievers are still unreconciled' (R4504). See Part I, 'What of Natural Israel?'.
34. **All flesh.** When the merit is 'applied on the Mercy-Seat for the sins of all the people', 'Then the holy Spirit will be poured out upon all flesh' (R4519). The faithful of old will receive their blessing under the New Covenant 'the same as the remainder of the world' (R4555).
35. **Law and works.** Under that covenant mankind 'will not be judged according to their faith, because they will be under the New Covenant of Law and works' (R4331), and must write the Divine character in their hearts 'through the assistance of the Mediator' (R5309).

THE ARGUMENTS IN BRIEF

The arguments of the opponents, from McPhail's tract and the Henninges' *Bible Talks*, are listed below. Each heading names a question in dispute and gives the number of the section in which it is answered; beneath it are their arguments on that question, numbered within the section (2.3, for example, is the third argument under section 2). Arguments in **bold** are those on which their case, that the Church is now under the New Covenant, *appears* chiefly to rest; the rest support it or reply to Russell. McPhail and the Henninges did not rank their own arguments.

REPLY IN	THE ARGUMENT
1.	**IS THE CHURCH UNDER THE ABRAHAMIC COVENANT?**
	1.1 No one is under the Abrahamic Covenant: it was a promise binding God alone
	1.2 The covenants of Genesis 12 and 17 were conditional, and Genesis 22:18 made Abraham's obedience a condition
	1.3 The promise made no provision for sin, so the New Covenant must produce the Seed
	1.4 The Law was meant to develop 'kings and priests', so the New Covenant's first task is the Seed
2.	**MEDIATOR OR ADVOCATE? 1 TIMOTHY 2:5**
	2.1 1 Timothy 2:5 is present and singular: Christ alone is Mediator now, including for the Church

REPLY IN	THE ARGUMENT
	2.2 Believers were reconciled sinners, so they must have had a mediator (John 14:6); 'No mediator means no atonement'
	2.3 The 'all men' of 1 Timothy 2:4–6 include the Church, and 'in due time' includes St. Paul's day
	2.4 Mediation uses no force, so Christ's Millennial rule is kingship, not mediation
	2.5 The Advocate's work is part of the Mediator's office, as with Moses
	2.6 The Church is 'in no sense a part of the Mediator'
	2.7 The priesthood is called through the Mediator, and Moses was mediator of the firstborn
3.	**JEREMIAH 31 AND 'THE HOUSE OF ISRAEL'**
	3.1 'Make' (*synteleō*) means 'complete': the covenant began with the Church and will be completed with Israel
	3.2 The prophecy includes spiritual Israel; Gentile believers become 'as it were, members of Israel'
	3.3 The New Covenant's blessings are already the Church's, and all forgiveness through Christ's blood is New Covenant forgiveness
	3.4 'After those days' (Heb. 10:15, 16) means after the days of the Law
4.	**HEBREWS**
	4.1 Hebrews 9:15, 10:15–18 and 12:22–24 ('ye are come') place believers in the covenant now
	4.2 The 'testator' of Hebrews 9:16, 17 is the covenant victim, Christ
	4.3 'The blood of the everlasting covenant' (Heb. 13:20) is the New Covenant
	4.4 Hebrews 10:22 shows the blood sprinkled on both parties to the covenant
5.	**THE BLOOD AND THE CUP**
	5.1 The cup (Luke 22:20; Matt. 26:28) is his blood alone, shows the covenant sealed, and forgiveness proves it operative
	5.2 The cup means sharing the benefits of one offering, since the Lord drank none of it
	5.3 To deny that the New Covenant is in force is to deny the blood of Christ
6.	**THE SIN-OFFERING AND 'ONCE FOR ALL'**
	6.1 Christ alone is the sin-offering, offered 'once for all' (*ephapax*)
	6.2 The Atonement Day and the Sinai sealing were different ceremonies (nine contrasts)
	6.3 The plural 'sacrifices' (Heb. 9:23) are phases of one sacrifice, and Hebrews 13:12, 13 excludes the Church from the goat's place
7.	**GALATIANS 4: SARAH AND KETURAH**
	7.1 Sarah is the New Covenant, the 'mother' of the Seed; Keturah is no type
8.	**2 CORINTHIANS 3: THE LAW WRITTEN IN THE HEART**
	8.1 The law written in the heart (2 Cor. 3:3) is the New Covenant fulfilled in the Church, and its 'able ministers' (3:6) show it in force
9.	**THE FAITHFUL OF OLD**
	9.1 The faithful of old were forgiven on New Covenant terms

REPLY IN	THE ARGUMENT
	9.2 The red heifer is a type of Christ (Heb. 9:13, 14)
10.	**PENTECOST**
	10.1 The New Covenant began at Pentecost (Acts 2; Heb. 2:4)
11.	**WHEN DID THE LAW END AND THE NEW COVENANT BEGIN?**
	11.1 The Law ended at the cross, so the New Covenant began then (Dan. 9:27; Heb. 8:6)
12.	**DID RUSSELL CHANGE HIS VIEW?**
	12.1 Russell changed his view in 1907

1. IS THE CHURCH UNDER THE ABRAHAMIC COVENANT?

The argument. McPhail held that no one is under the Abrahamic Covenant, because it was a promise binding God alone. He placed it at Genesis 22:16–18, separating 'the conditional covenants made with Abraham, as recorded in Gen. 12:1–3, and Gen. 17:1–13, which covenants were not confirmed with an oath', from 'the Unconditional or Oath-bound Covenant, or Promise' of Genesis (McPhail, pp. 10, 11).

The Henninges, by contrast, read 'because thou hast obeyed my voice' (Gen. 22:18) as a condition attached to the covenant, but a condition on Abraham alone: by his obedience he secured 'the honour of having the Blesser in his line' (*Bible Talks*, p. 220). Their main argument lay elsewhere. The Abrahamic Covenant, they wrote, 'contains in its specifications no provision for the eradication of sin and the destruction of death' (p. 221), so a further covenant was needed to produce the Seed, and that covenant was the New Covenant.

Russell's reply. Pastor Russell agreed with McPhail that the original covenant was unconditional, in that God alone bound himself by it (though not without provision for sin: see the Comment), but drew the opposite conclusion—not that no one is under it, but that those under it *need no mediator*:

> 'Believers are under a Covenant which needs no mediator, as St. Paul distinctly points out. "A mediator is not of one." (Gal. 3:20.) That is to say, Where a Covenant has only one side to it, it does not have, nor require a mediator.'
>
> —(R4368, 'Mediator of the New Covenant', 1 April 1909)

The same article (R4368) explains that the Sarah Covenant 'needed no mediator. . . because in it God made no conditional promises'. Being 'under' it means *being the Seed it speaks of:* 'If ye be Christ's then are ye Abraham's Seed' (Gal. 3:29). St. Paul names Christ himself as the Seed (Gal. 3:16), and believers are counted the Seed only as they belong to him. The promise was unconditional, but who counted as the Seed was not. Of natural Israel he wrote:

> 'one of the divine conditions was that they should have the faith of Abraham, and should not be considered the promised seed of Abraham without that faith, since Abraham was to be the Father of the Faithful.'
>
> —(R2442, reprinted 1910 as R4705)

On Genesis 22, Russell answered the claim that the covenant 'was made after Abraham had typically offered Isaac': 'the Covenant itself was made directly after Abraham obeyed and removed to Canaan', and later statements such as 'I have sworn' (Gen. 22:16) are 'restatements of the Divine Purpose', not new covenants (R4585, 4586). He

also pointed out that the Law was 'added' to the Abrahamic Covenant 430 years after it was made (Gal. 3:17–19; R4585, 4586).

Tabernacle Shadows pictures this addition of the Law in the high priest's garments: the breastplate, representing the Law, 'was not a part of the Abrahamic Covenant (ephod) but "it was added" to it' (T34). The New Covenant, he wrote, was 'made necessary as a supplement to the Faith Covenant or Abrahamic Covenant because. . . "All men have not faith"' (R4515).

To the Henninges' argument that a further covenant was needed to produce the Seed, because the Abrahamic Covenant made no provision for the eradication of sin and death, his answer was that the Church's sins are met by atonement, not by a covenant mediator: 'Believers, as well as all the remainder of the world, need to have an atonement made for our sins, as a basis for our reconciliation to the Father' (R4368).

Comment. St. Paul calls believers 'heirs according to the promise' and children of 'Jerusalem which is above. . . the mother of us all' (Gal. 3:29; 4:26). That is the sense in which Russell placed the Church 'under' the Abrahamic Covenant—as the Seed it names and heirs of its promise—and McPhail's narrower definition, that 'to be under a covenant means to be bound by its conditions or requirements' (p. 11), does not displace it. A covenant may rest on an unconditional promise and still name who shares in it, and here Scripture names them: 'they which be of faith are blessed with faithful Abraham' (Gal. 3:9).

Scripture itself rules out dating the making of the covenant to Genesis 22. 'In the same day the LORD made a covenant with Abram' (Gen. 15:18), years before Isaac was born, and in that ceremony God alone passed between the pieces (Gen. 15:17). It is the covenant St. Paul has in view, for he quotes the same chapter for justification by faith (Gen. 15:6; Gal. 3:6). Hebrews 6:17 says God 'confirmed it by an oath', which presupposes a promise already made: the oath of Genesis 22 confirmed the covenant; it did not make it. Russell added the chronology: he counted St. Paul's 430 years (Gal. 3:17) from Abraham's entry into Canaan (Gen. 12:4, 5) to the giving of the Law at Sinai, and showed that dating the covenant from the offering of Isaac would add about fifty years and throw that chronology out (R4585, 4586). The case does not depend on his chronology.

The Henninges were right that the obedience of Genesis 22 was Abraham's own test; for his heirs the condition is *faith and belonging to Christ* (Gal. 3:9, 29); circumcision came after the promise as 'a seal of the righteousness of the faith which he had yet being uncircumcised' (Rom. 4:11), a point Russell made in 1880 (R85). However, their main argument, that the promise made no provision for sin, is answered by the promise itself. Justification by faith was part of what God told Abraham: 'the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham' (Gal. 3:8), and 'it is of faith. . . to the end the promise might be sure to all the seed' (Rom. 4:16). The Abrahamic Covenant needs no further covenant to deal with the sins of its heirs; it needs the sacrifice of Christ, which both sides affirmed.

In Galatians, St. Paul argues at length under which covenant Gentile believers stand, yet he never names the New Covenant (on 'the two covenants' of 4:24, see point 7). He sets the Law against the promise from first to last, and his conclusion is the promise: 'if ye be Christ's, then are ye Abraham's seed' (Gal. 3:29). The Henninges themselves, setting out 'the position of the faithful chosen of the Gospel Age', turned to the same text and the same promise: 'Referring to the Abrahamic promise, the Apostle says. . . "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"' (*Bible Talks*, p. 71), though that chapter, 'The Eternal Purpose', does not take up the covenant question. Of St. Paul's argument in Galatians Russell concluded: 'All this argument was to show the Galatians that, so far from needing to get under the Law Covenant, they had no need of it whatever' (R4510).

Romans 4, St. Paul's fullest account of how believers are justified, takes its examples from Abraham, whose faith 'was counted unto him for righteousness' (Rom. 4:3; Gen. 15:6), and from David, who described the man 'unto whom God imputeth righteousness without works' (Rom. 4:6–8; Psa. 32:1, 2). It does not cite Jeremiah's New Covenant promise, 'I will remember their sin no more' (Jer. 31:34), as it might have done if believers were forgiven under that covenant.

Hebrews, too, places its readers' hope in the oath to Abraham two chapters before it quotes Jeremiah: God confirmed it by oath, so 'that. . . we might have a strong consolation', a hope 'which entereth into that within the veil' (Heb. 6:17–19). Against McPhail's view that no one is under that covenant, Russell noted for whom the oath was sworn: 'The Apostle tells us that that oath was intended of God for us rather than for Abraham' (R4496).

Against both opponents Russell held that justification comes by no covenant at all: 'Is it asked, Under what Covenant is the Royal Priesthood, the Church of the First-Born, justified? We answer, under no covenant. Our justification, like that of Abraham, is by faith' (R4442; Rom. 4:3). Abraham 'was not justified by the Covenant made with him, but the Covenant was made with him because of his faith' (R4442); and he 'needed no Mediator to justify him' (R4476; see point 2). The promise names the heirs; faith in the blood justifies them.

The Henninges might answer that the New Covenant does not replace the promise but is the means by which its Seed is produced, since the covenant 'says nothing as to the plane of being' (*Bible Talks*, p. 244). St. Paul closes that route in two ways. Firstly, a confirmed covenant cannot be added to: 'though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto' (Gal. 3:15). The Law, which came later, was 'added because of transgressions, till the seed should come' (3:19), and it 'cannot disannul, that it should make the promise of none effect' (3:17); it stood *beside* the promise without changing its terms or its heirs. The one qualification St. Paul names for the heirs is *belonging to Christ* (3:29). Secondly, the New Covenant is a covenant of law, its law written in the heart (Jer. 31:33), 'the same exactly as the Law Covenant, except with a better Mediator' (R4332). If the heirs were produced under it, the inheritance would come by law, which St. Paul rules out: 'For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise' (Gal. 3:18).

The Henninges also argued that the Law's purpose was to develop 'kings and priests', so that the New Covenant's first task is to develop the Seed (*Bible Talks*, p. 241; Ex. 19:5, 6). But the promise at Sinai was conditional, 'if ye will obey my voice indeed' (Ex. 19:5), and the nation failed; what Israel sought, 'the election hath obtained' (Rom. 11:7), and St. Peter gives the title 'a royal priesthood, an holy nation' to the Church (1 Pet. 2:9). The election came 'according to the election of grace. . . and if by grace, then is it no more of works' (Rom. 11:5, 6); and the New Covenant, in Russell's words, is 'a Covenant of Law and of Works' (R4332).

In brief.

- McPhail: no one is under the Abrahamic Covenant, because it binds God alone. The Henninges: it could not deal with sin, so the New Covenant must produce the Seed.
- Russell: the Abrahamic Covenant is one-sided and therefore needs no mediator; believers are under it as the Seed it names, 'heirs according to the promise' (Gal. 3:29).
- The heirs need the sacrifice of Christ for atonement, not a further covenant to qualify them as the Seed.
- Justification is by faith, 'under no covenant' (R4442); St. Paul's examples, Abraham and David, both lived before the New Covenant (Rom. 4:3, 6–8).
- St. Paul rules out a further covenant as the means of producing the heirs: a confirmed covenant cannot be added to, the Law stood beside the promise without changing it, and an inheritance 'of the law' is 'no more of promise' (Gal. 3:15–19).

2. MEDIATOR OR ADVOCATE? 1 TIMOTHY 2:5

The argument. 'There is one God, and one mediator between God and men, the man Christ Jesus.' For McPhail the present tense and the singular settled two things: Christ is Mediator now, including for the Church, and Christ alone is Mediator. He also argued from the meaning of the word. A mediator is one 'who interposes between parties at variance in order to reconcile them', and the Church's members had been sinners, 'enemies' and 'by nature the children of wrath' (Rom. 5:10; Col. 1:21; Eph. 2:3); since they were reconciled through Christ, 'CHRIST WAS THEIR MEDIATOR' (pp. 31–39). 'No man cometh unto the Father but by me' (John 14:6) showed the same (p. 40).

On the context, he argued that the 'all men' of verse 4 and the 'all' of verse 6 include the Church, so 'men' in verse 5 must include it too, and that 'in due time' (*kairois idiois*) means 'in its own seasons', including St. Paul's own day (pp. 44–46). And since 'force, compulsion, etc., are entirely foreign and contrary to the work of a mediator', Christ's rule over the world in the Millennium would be kingship, not mediation (p. 47).

The Henninges made the Advocate part of the Mediator's office: Moses interceded for Israel as its mediator (Ex. 32:30–32), and 'as Moses did not intercede for other people, outside the covenant relationship, neither does Jesus act as Intercessor for any outside the New Covenant relationship' (*Bible Talks*, p. 231).

Russell's reply. Pastor Russell answered on the verse itself in '"One Mediator"—"The Man Christ Jesus"' (*The Watch Tower*, 15 November 1909; R4515–4517). He held that 'the two thoughts, namely, of mediation and ransom-price, although associated and connected, are distinctly separate thoughts': the ransom was finished at Calvary, and mediation follows it. Christ was 'born the Mediator in the same sense that he was born the Savior', that is, prospectively, for 'our Lord is not yet the Savior nor the Mediator for the world, and will not be until the close of this Gospel Age' (R4515). When he ascended up on high, he appeared for the Church:

> 'as their High Priest, as their Advocate, but not as their Mediator, because the Church is not under the New Covenant, even as their Lord and Head was not under the New Covenant. He is the Seed of Abraham under the original Abrahamic Covenant.'
>
> —(R4515)

From the context, which asks for prayer 'for all men' and for kings, he read 'between God and men' as 'between God and the world' (R4516). New Creatures 'need no mediator between them and the Father. . . a mediator would be entirely out of place, an interference in the precious relationship of the Church acknowledged both by the Father and the Son' (R4516). What they need is 'an Advocate': 'We have an Advocate with the Father, Jesus Christ the righteous' (1 John 2:1; R4516). The Church's members 'will have to do with every feature of the work of mediating during the Millennium' (R4515). He answered the argument from the Church's former state from McPhail's own texts:

> 'All mankind are "by nature children of wrath"—the household of faith (except its Head) included. All mankind were "enemies of God through wicked works". . . The Church and the world, "men," were all alike thus far. Here, however, a difference is manifested. All were sinful, but all did not love sin'
>
> —(R4516)

Those with faith 'are already reconciled to God by the death of his Son' (R4516). McPhail cited John 14:6 for the Mediator; Russell applied it to the Advocate: '"No man cometh unto the Father but by me"—the Advocate of the Church' (R4585). On McPhail's 'in due time', he held that before the merit is applied for the world 'the testimony

is given to a few—as many as have ears to hear' (Q560). And he turned the title of the Henninges' journal into a question: 'SOME speak of "The New Covenant Advocate." Is such an expression true respecting our Lord Jesus? Is he the Advocate of the New Covenant? We answer, No' (R4584).

Comment. McPhail is right that the 'all' of verses 4 and 6 includes the Church: Christ 'gave himself a ransom for all', and Russell agreed that the merit of that ransom 'was in Jesus alone' (Q569). But the ransom and the mediation are different works. The prayer is 'for all men' and 'for kings' (1 Tim. 2:1, 2), outsiders whom God 'will have. . . to be saved, and to come unto the knowledge of the truth' (2:4), a knowledge the Church already has. The testimony comes to each in its season, to the Church now and to the world later (Q560), and the Mediator stands between God and those still unreconciled. Those already 'reconciled to God by the death of his Son' (Rom. 5:10) need an *Advocate* (1 John 2:1).

Nor does the present tense prove a present work. St. Paul's Greek has no verb in the clause ('one God, one mediator also of God and men'); the 'is' is supplied in translation. Scripture also gives Christ present titles for work still future: he is 'the Saviour of all men, specially of those that believe' (1 Tim. 4:10), though all men are not yet saved, and 'there is one mediator' no more makes him the world's Mediator now than that verse makes the world saved now. Russell made the same comparison (R4515). *Tabernacle Shadows* had long placed that work after the sacrifices: when they are finished, the Priest serves as 'the mediator of a better covenant (Heb. 8:6–13), under which all people shall be blessed with RESTITUTION' (T82). The same answer meets Hebrews 8:6 and 12:24, where the covenant rests on 'better promises' and is something approached (see point 4).

Russell granted that 'the man Christ Jesus, who gave himself' refers 'to our Lord Jesus personally and not at all to the Church, his Body' (R4495). His reading of the verse does not need more, since it rests on who the 'men' are—the world still to be reconciled (R4516)—and on the difference between an Advocate, who 'stands with us as our Elder Brother' (R4584) for those *already* reconciled, and a Mediator, who stands between God and those *still unreconciled*. For those already justified, St. Paul names no mediator: God justifies, and Christ intercedes: 'It is God that justifieth. . . It is Christ that died. . . who also maketh intercession for us' (Rom. 8:33, 34; R4516). Hebrews gives the reason he stands with them as their Brother: 'he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren' (Heb. 2:11; R4584).

The question is not whether Christ intercedes for the Church—he does (Rom. 8:34; Heb. 7:25)—nor whether a mediator makes access possible, which is McPhail's own account of it: sinners seek 'a daysman, an umpire, a mediator' (p. 48). It is which office serves the believer now, and Russell's answer is the Advocate of 1 John 2:1. McPhail allowed that the Church's sufferings prepare its members 'for their future work as kings and priests in the Millennial Age' (p. 106), and 'every high priest taken from among men is ordained for men in things pertaining to God' (Heb. 5:1). He granted the Church a future priestly work for men while reserving the name 'Mediator' for Christ alone; Russell's teaching that the Church is the Body of the Mediator, with Christ its Head, is what joins that priestly work to the Mediator's: 'These are Members of the Mediator that need no mediator' (R4388).

Russell's answer to which office justifies was explicit: 'It is as our Advocate that our Lord justified us, and not as our Mediator' (R4560). A correspondent who accepted that New Creatures need an Advocate asked whether Christ 'must have acted as Mediator for us, at least momentarily, while we accepted justification and made our consecration'. Russell granted the need but not the name: 'Your difficulty is merely one of terms and not one of facts. It is a fact that believers needed the application of the Lord's merit. . . But you have attached a wrong label or name to that fact'. The right names for that work are Redeemer and Advocate; 'Mediator' belongs to the New Covenant, and applies to the Church only as 'associates with the Mediator of the New Covenant as "his members"'. Hence: 'Our Lord will be the world's Mediator in due time. But he is as yet only the Church's Redeemer, as he is

now only the Church's Advocate; because he has not yet made application of his merit on the world's behalf' (R4560, 4561).

McPhail's own account of the believer's standing points to the same office, that of Advocate. He wrote that 'We were fully at one with God by faith in Christ as soon as we were justified and before we became new creatures (Rom. 5:1)', and that what Christ now does for the consecrated is to furnish 'a cover, with his robe of righteousness': 'He cleanses and washes us, He imputes righteousness to us' (p. 79). He cited 1 John 1:7 for the cleansing; the next verses name the office that does it: 'we have an advocate with the Father. . . And he is the propitiation for our sins' (1 John 2:1, 2). Russell made the same distinction from Abraham: 'Abraham needed no Mediator to justify him. He was "justified by faith," and so are we. (Rom. 5:1.) But Abraham did need a Redeemer, and so do we' (R4476).

McPhail held that 'No mediator means no atonement' (p. 40). Russell drew the distinction the other way: 'There is a difference between Atonement for Sin and mediation between God and the sinner. . . The Bible speaks of Christ as the Mediator of a Covenant, not as a Mediator for sins' (R4368). Access 'through him' (Eph. 2:18; Heb. 7:25) is access through the High Priest, and Russell said in which office Christ appeared for the Church: 'not. . . as Mediator of the New Covenant. He appeared in the presence of God for us as the High Priest of our profession (or order)—as our Redeemer and Advocate with the Father' (R4515).

McPhail's objection, that force belongs to a king and not to a mediator, so that Christ's Millennial rule is kingship and not mediation (p. 47), is answered by the type he chose: 'He that despised Moses' law died without mercy under two or three witnesses' (Heb. 10:28), and of the prophet like Moses it is written that 'every soul, which will not hear that prophet, shall be destroyed from among the people' (Acts 3:23). Russell's Mediator is 'a priest upon his throne' (R4515; Zech. 6:13), joining the mediator's work with the king's rule, which McPhail kept apart. Hebrews makes the same union in Melchizedek, 'king of Salem, priest of the most high God' (Heb. 7:1), after whose order Christ is 'a priest for ever' (Psa. 110:4; Heb. 5:6). St. Peter's words (Acts 3:23) also show that the Prophet's administration has not begun: he places it in 'the times of restitution' (Acts 3:21). As Russell observed, 'All who do not obey Jesus during this Gospel Age are not destroyed; but, under the great Mediator between God and men, the antitypical Moses, who shall rule the world during the Millennium, the Scriptures will be fulfilled' (R4341). The Prophet is raised up 'of your brethren' (3:22), and Russell read the raising up as still in progress, Head first and members after (R4341).

A covenant mediator, moreover, deals with a people, not with individuals one by one: 'the Covenant deals with a nation or people and not with its individuals' (R4555); 'His mediation will not be for each person individually, but for the world collectively' (R4586). The Church, by contrast, is dealt with 'not collectively, not as a nation, but individually' (R2373). And of 'the Father himself loveth you' (John 16:27) Russell asked, 'If God loves us and we love God, what need is there for a mediator between lovers?' (R4438).

Collective mediation does not remove personal responsibility under the New Covenant. What is dealt with collectively is Adam's sin: 'Adam's sin and condemnation, which came to mankind by heredity, will no more be remembered by anybody' (R5292), and the world begins anew 'not individually, not personally, but collectively, through the Mediator' (R5293). Individual responsibility for sin remains: Jeremiah's promise says that 'every one shall die for his own iniquity' (Jer. 31:30; compare 2 Chron. 25:4), and Russell wrote that 'he who dies will die for his own sin' (R5292). The Millennial age, he wrote, is the world's 'day of individual judgment', when, 'under the favorable conditions of the New Covenant', 'all men individually, and not collectively as nations and other social organizations, will be on trial, or judgment, for eternal life' (D12). During the thousand years mankind will only be 'reaching this perfection'; when the Mediator turns them over to God at its end, perfected, 'they must stand

or fall individually' in a final test (Rev. 20:7–9), and those who pass it will be 'in covenant relationship with God—without a Mediator' (R5293, 5294).

As for the Henninges' joining of the two offices, Scripture gives no ground for identifying them: the KJV uses 'mediator' only of Moses with the Law (Gal. 3:19, 20) and of Christ, both 'between God and men' and of the better or new covenant (1 Tim. 2:5; Heb. 8:6; 9:15; 12:24). Russell kept the offices apart: 'a priest never is a mediator of a Covenant and that a mediator of a Covenant is never a priest to offer sin-offering and make atonement' (R4355). He corrected his own looser wording on the same principle: under the Law 'the officiating priest was the Advocate, friend and representative of the Israelites before the bar of Divine Justice', not the mediator (R4309).

The Henninges' own account of the type points the same way. They held that 'It had been the divine intention to vest the two offices permanently in Moses' (*Bible Talks*, p. 230), but as the type stands, 'Aaron was given him for spokesman, and he subsequently occupied the high-priestly office, thus becoming a type of Christ as Intercessor' (p. 231). On their own reading, then, the type of the Intercessor is Aaron the priest, not Moses the mediator; and Hebrews places Christ's intercession in his priesthood: 'he ever liveth to make intercession' (Heb. 7:25), because he 'continueth ever' and so 'hath an unchangeable priesthood' (7:24). Their own type thus undoes their argument: if Christ intercedes as Aaron did, he intercedes as priest, not as mediator; and the priest, as Russell noted, was the Advocate (R4309; R4515).

Set side by side, the two offices Russell distinguished are these:

Advocate and Mediator

	THE ADVOCATE	THE MEDIATOR
For whom	The Church: 'We have an advocate with the Father' (1 John 2:1.)	The world: 'between God and men', read as 'between God and the world' (R4516; 1 Tim. 2:5.)
When	Now: Christ appeared for the Church 'as their High Priest, as their Advocate' (R4515)	Future: 'not yet the Savior nor the Mediator for the world, and will not be until the close of this Gospel Age' (R4515)
Standing	'stands with us as our Elder Brother' (R4584; Heb. 2:11.)	Stands between parties 'who are alienated' (R4340)
Covenant	The Abrahamic, 'a Covenant which needs no mediator' (R4368; Gal. 3:20.)	The New Covenant (Heb. 8:6; 9:15; 12:24.)
Work	Justifies: 'It is as our Advocate that our Lord justified us, and not as our Mediator' (R4560), being 'as yet only the Church's Redeemer, as he is now only the Church's Advocate' (R4561); intercedes (Rom. 8:34; Heb. 7:25.)	Deals with the world as a whole: 'not for each person individually, but for the world collectively' (R4586); 'a priest upon his throne' (R4515; Zech. 6:13.)
The Church's part	Has him as Advocate	Shares the work: the members 'will have to do with every feature of the work of mediating during the Millennium' (R4515)
In the type	The priest: 'the officiating priest was the Advocate' (R4309)	Moses, with the Law (Gal. 3:19.)

On this distinction the Church needs no mediator, either to be justified or to be called: the Advocate serves it now, and the Mediator's work awaits the world. McPhail's next arguments concern the calling itself.

McPhail argued that the priesthood is 'being selected by God, through the Mediator, Jesus Christ' (p. 66), that 'Moses was the Mediator of the firstborn' (p. 67), and that there are 'no Scriptures anywhere which even hint that Moses was not their mediator' (p. 68). Yet Scripture assigns the call to the Father: 'No man can come to me, except the Father which hath sent me draw him' (John 6:44), and 'no man taketh this honour unto himself, but he that is called of God, as was Aaron' (Heb. 5:4). Russell drew the same line: 'all the drawing thus far done from the time

of our Lord to the present has been done by the Heavenly Father himself—not by a mediator nor by an advocate' (R4476), as in the type of Rebekah: 'We do not read that Isaac called his own bride and then acted as a mediator between her and his father' (R4516).

As to the firstborn, the Passover type, which McPhail himself treats as 'a complete type by itself' (p. 99), has no Moses in it: 'Moses was not one of the firstborns, but Aaron, his brother, was. In this type, therefore, Moses does not appear' (R4493). Where Moses does appear, the tribe that took the place of the firstborn (Num. 3:12) stands with him, not under him: 'The other tribes of natural Israel did need a mediator and the mediator was in the specially set apart tribe, Moses represented the entire priestly class and the tribe of Levi in his various functions as mediator between God and the nation' (R4390).

Against McPhail's claim that the Church is 'in no sense a part of the Mediator' (pp. 8, 9), Russell pointed to the Servant whom God will 'give. . . for a covenant of the people' (Isa. 49:8). St. Paul applies that same verse to the Church at work: 'We then, as workers together with him. . . (For he saith, I have heard thee in a time accepted. . . behold, now is the accepted time. . .)' (2 Cor. 6:1, 2). The Servant therefore includes the Church, and Russell concluded that 'the entire Christ Head and Body was given as a Covenant for the people' (R4542).

The Henninges themselves applied Isaiah 49:6–8 to 'the members of the Body over which He is the Head', and read its Kingdom Age blessings as 'bestowed through this specially-blessed class' (*Bible Talks*, p. 113). Yet they did not draw Russell's conclusion, though the verse they applied to the Body makes that Servant a covenant of the people. The apostles' own promise points the same way: they are to rule over Israel, not to be counted among its tribes: 'ye also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. 19:28).

Russell's wording on when Christ became Mediator varied. In July 1909 he wrote that it was 'Not when he was born the babe of Bethlehem!' but 'when he had sacrificed to the finish and was raised from the dead' (R4437); in November he wrote that Christ was 'born the Mediator in the same sense that he was born the Savior' (R4515). The first speaks of the office secured by sacrifice, the second of the office foretold. Neither makes Christ the Church's Mediator, and both place the work of mediating after the sacrifices are complete (R4584).

Russell also used 'Mediator' in a broader sense. In 1899 he wrote of Christ's 'work, as the glorified Mediator' of bringing back both 'the Church of this Gospel age' and the rest of mankind (E217), and the passage was not revised. In 1910 he explained the usage: 'He is the Mediator of the New Covenant since he ascended up on high, in that he is co-operating with the Father in. . . the selection of the Church as members of his Body' (R4584). In that broader sense the title covers his preparing the members of the Mediator; it does not make him the Church's Mediator, for in the same article 'He is not styled our Mediator, but our Advocate' (R4584).

In brief.

- McPhail: Christ is Mediator of the Church now, since its members were sinners reconciled through him. The Henninges: the Advocate's work belongs to the Mediator's office.
- Russell: the Church, already reconciled, has Christ as Advocate: 'It is as our Advocate that our Lord justified us, and not as our Mediator' (R4560); and the Father, not a mediator, calls the Church (John 6:44; R4476).
- The Henninges' own type makes Aaron the priest, not Moses, the type of Christ as Intercessor (*Bible Talks*, p. 231).
- Christ's mediatorial work for the world belongs to the New Covenant, still future, and the Church will share in it as his Body. Mediation deals with the world collectively (R4586), but under it each will 'die for his own sin' (R5292; compare Jer. 31:30).

3. JEREMIAH 31 AND 'THE HOUSE OF ISRAEL'

The argument. Jeremiah promised the New Covenant 'with the house of Israel, and with the house of Judah' (Jer. 31:31). McPhail argued that 'make' in Hebrews 8:8 (Greek *synteleō*) means 'complete entirely', 'finish', so that 'Jehovah will complete, finish or bring to a conclusion the [New] Covenant with the house of Israel' after the Gospel Age, having begun it with the Church. 'The prophecy also includes spiritual Israel' (p. 19). The Henninges explained the wording by saying that Gentile believers 'become, as it were, members of Israel. . . "the Israel of God"' (*Bible Talks*, p. 243).

McPhail and the Henninges also argued that the covenant's blessings are already the Church's. McPhail found in Hebrews 8:10–12 'Seven blessings of the New Covenant which will come to the fleshly Israel in the next age', and argued that they 'have come to the Church during the Gospel Age'. He took them clause by clause, putting each to the Church as a question: 'I will put my law in their minds'—'Has he put his laws in our minds? Yes'; and so with writing them in their hearts, 'I will be to them a God', 'They shall be to me a people', 'All shall know me', 'I will be merciful to their unrighteousness' and 'Their sins and their iniquities will I remember no more'. He concluded that 'all the blessings of the New Covenant come to the Church' (pp. 52, 53). The Henninges set out the same clauses in a table, each 'Fulfilled in the Gospel age' and again 'in the Kingdom age' (*Bible Talks*, pp. 244, 245), and held that 'every reference to the forgiveness of sins through the blood of Christ must be taken as a reference to the New Covenant' (p. 243).

Russell's reply. 'Not a single statement of Scripture identifies the New Covenant with the Gentiles' (R4319). St. Paul applies the covenant to natural Israel after the Church is complete: 'my covenant unto them' follows 'the fulness of the Gentiles be come in' (Rom. 11:25–27); in Russell's words, 'this is God's Covenant with them, with the seed of Jacob' (R4624). From the same verses Russell concluded that 'the New (Law) Covenant promised to Israel, in which their sins will be cancelled and remembered no more, comes at the close of the Gospel Age and not at its beginning' (R4453, 4454). *Tabernacle Shadows* makes the same point: 'For this is *my covenant* TO THEM. . . They are to be *first* blessed by the spiritual or true Seed' (T33).

Russell interpreted St. Paul's figure of the olive tree (Rom. 11:16–24) differently from the Henninges: for Russell, its root is 'the Promise to Abraham' and its trunk Christ (R5962), so Gentile believers are 'grafted into the same spiritual seed' (Q172). Answering a questioner who took the regrafting as proof that the New Covenant was already complete, he said that the tree 'was in existence long before Jesus came into the world' and 'was not this New Covenant arrangement': 'God's promise was the root of the tree' (Q172). Natural Israel, broken off for unbelief, 'will soon be re-engrafted into the olive tree. . . and shall again share the fatness thereof, and, under the Christ glorified, will bring blessings to all the families of the earth' (R4656). In St. Paul the regrafting and the covenant go together, for 'this is my covenant unto them' follows directly (Rom. 11:26, 27); in 1911 Russell set out in one sentence both who the covenant is with and who will mediate it:

> 'our Lord undertakes, at the close of the Gospel Age, to seal with the Blood of Atonement a New Covenant between God and the seed of Abraham, natural Israel; and He, together with the "Church, which is His Body," undertakes to stand as the Mediator of that Covenant'
>
> —(Q444)

The Church's forgiveness came by another office, that of 'our Redeemer and Advocate with the Father' (R4515; see point 2).

McPhail argued from 'after those days' in Hebrews 10:15, 16 (pp. 18–21), and the Henninges read 'those days' as the days of the Law: '"After those days" in which the Law Covenant had been found unsatisfactory' (*Bible Talks*, p. 242). Pastor Russell found the same phrase in Joel, where the Spirit is poured 'upon the servants and upon the handmaids in those days', and 'upon all flesh' 'afterward' (Joel 2:28, 29). He made the point at the St. Louis meeting in 1907: 'You see the difference between after those days and during those days. "Those days" are the Gospel Age' (*What Pastor Russell Taught*, p. 347); he made the same argument in 1909 (R4497). He joined the two outpourings to the two sprinklings of the Day of Atonement. At Pentecost, after the first sacrifice, God poured 'his "Spirit upon his servants and handmaidens"'; when the second blood is applied 'on behalf of all the people', 'Then will be due that which the Lord promised through the Prophet Joel—that he would pour out his "Spirit upon all flesh"' (R4340). St. John's order is the same: 'he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world' (1 John 2:2). McPhail's reading of 'make' agrees on the time: the covenant 'will be completed or made after the Gospel Age' (p. 19). On St. Peter's use of Joel at Pentecost, which the Henninges cited (*Bible Talks*, p. 247), see point 10.

The apostles stated the same order, the Church first and then Israel and the world, at the council in Jerusalem. St. James summed up Cornelius' case: 'God at the first did visit the Gentiles, to take out of them a people for his name', and read the prophets accordingly: 'After this I will return, and will build again the tabernacle of David, which is fallen down. . . That the residue of men might seek after the Lord, and all the Gentiles' (Acts 15:14–17). Russell cited the passage for exactly this sequence: the brethren understood 'that it would be after the completion of this "Body" that the Lord's favor would return to natural Israel, and that he would build again the tabernacle of David which had fallen down' (R4512).

Comment. The meaning of *synteleō* does not establish McPhail's conclusion, that the covenant began with the Church and will be completed with Israel. Strong's gives 'generally, to execute', and lists 'make' among its KJV renderings. Even if 'complete' is right, the parties named are *still* the houses of Israel and Judah. Hebrews repeats them (8:8). The Henninges' own table assigns Romans 11:27, 'this is my covenant unto them', to 'the Kingdom age' (p. 245). Elsewhere they place Ezekiel 36:24–38, which includes 'A new heart also will I give you' (36:26), among the 'promises of earthly things' to 'The house of servants' (Israel under the Law), to be 'fulfilled to them in due time' (p. 157).

Jeremiah's covenant is made 'with the house of Israel, and with the house of Judah', the two houses whose fathers were brought out of Egypt (Jer. 31:31, 32). Russell and the Henninges both applied 'the Israel of God' (Gal. 6:16) to the Church, and Russell called it Spiritual Israel; but anyone who places the Church under Jeremiah's covenant must explain how it counts as those two houses. Neither McPhail nor the Henninges calls Christians 'Jews'; they speak of 'spiritual Israel' and 'the Israel of God'. On how outsiders come into the covenant, Russell and the Henninges agreed: by being reckoned Israelites. The world will 'become Israelites under the New Covenant provisions' (R4584); the nations will be '"built in the midst of my people"—will be reckoned as Israelites' (*Bible Talks*, p. 243). The difference is one of *time*. For Russell this belongs to the Kingdom; for his opponents the Church is reckoned Israel under the covenant now, a matter of covenant status, not of birth. The brethren Russell addressed in 'He Is Not a Jew—Outwardly' (R4586, 15 March 1910) went one step further: faced, as Russell put it, with a covenant 'for the house of Israel and the house of Judah—the ten tribes and the two tribes of the Jewish nation', they 'answer that they are Jews' (R4586). That is the claim examined in Part I.

The context bears this out against McPhail's 'The prophecy also includes spiritual Israel' (p. 19): the verses around the promise concern the nation and the city: 'In those days they shall say no more, The fathers have eaten a sour grape' (31:29); the nation's continuance is pledged by the ordinances of sun and moon, 'If those ordinances depart

from before me. . . then the seed of Israel also shall cease from being a nation before me for ever' (31:36); and the city is to be built 'from the tower of Hananeel unto the gate of the corner' (31:38). B. H. Barton reasoned that since verses 29, 30 and 34 refer to the Millennium, the New Covenant promise between them (vv. 31–33) belongs to the same setting (*What Pastor Russell Taught*, p. 367).

McPhail held that the New Covenant began with the Church at the first advent; yet at that very time the nation it names, the houses of Israel and Judah, was set aside: 'your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord' (Matt. 23:38, 39). Russell drew the inference: 'He did not establish for them the New Covenant; he did not bless them at all' (R4452).

The Henninges' own proof texts give Gentile believers a share in the promise to Abraham, not in the New Covenant made with natural Israel. For Gentiles who inherit 'the promise originally pertaining to Israel' they cited Romans 9:4, Galatians 6:16, Ephesians 3:6 and Revelation 7:1–8 (*Bible Talks*, p. 243). Their argument rests on the olive tree (Rom. 11:17–24), and the figure points the same way: the grafted branches 'partakest of the root and fatness of the olive tree' (11:17), and the root, for Russell, is 'the Promise to Abraham' (R5962); the covenant 'unto them' comes, in the same chapter, only after 'the fulness of the Gentiles be come in' (11:25–27). Read in context, with Ezekiel's own statement of the nations' share, the texts divide as follows:

Covenant and promise in the Henninges' texts

TEXT	WHAT IT SAYS	WHOM IT CONCERNS (AS READ HERE)
Romans 11:17	'partakest of the root and fatness of the olive tree'	Gentile believers: the root, the promise to Abraham (R5962)
Romans 11:26, 27	'this is my covenant unto them, when I shall take away their sins'	Natural Israel: after 'the fulness of the Gentiles' (11:25)
Romans 9:3, 4	to St. Paul's 'kinsmen according to the flesh. . . pertaineth. . . the covenants'	Natural Israel: the covenants
Romans 9:8	'the children of the promise are counted for the seed'	The seed by promise: 'us, whom he hath called, not of the Jews only, but also of the Gentiles' (9:24)
Galatians 6:15, 16	'a new creature. . . and upon the Israel of God'	The Church: the new creation
Ephesians 3:6	'fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel'	Gentile believers: the promise, in Christ
Revelation 7:4	'an hundred and forty and four thousand of all the tribes of the children of Israel'	Spiritual Israel, in Russell's reading: the tribal names as symbols (R5964)
Ezekiel 16:60, 61	'I will establish unto thee an everlasting covenant. . . I will give them unto thee for daughters, but not by thy covenant'	Natural Israel: the covenant; the nations through Israel

Russell put the same arrangement in his own words: 'As the old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites' (R4321).

The Henninges acknowledged that the covenant's being 'new' had special significance for Jews: 'The special significance of the word "New" would be to Jews with whom the "Old" one had been made; it would not be a "new" covenant to Gentiles' (*Bible Talks*, p. 244). That is Jeremiah's own definition, 'not according to the covenant that I made with their fathers' (Jer. 31:32), though they still reckoned Gentile believers members of Israel.

The clause-by-clause argument does not hold either, as the clause McPhail left out of his list shows. Hebrews 8:11 says 'they shall not teach every man his neighbour. . . saying, Know the Lord', yet the Church was sent to 'teach all nations' (Matt. 28:19). The Henninges confined the clause to believers among themselves: 'they need not tell each other to "know the Lord," for they all know Him' (*Bible Talks*, p. 345). But teaching goes on within the Church as well: 'ye have need that one teach you again' (Heb. 5:12), a passage they cite when they write that 'God hath set some in the Church. . . thirdly teachers' (pp. 173, 174).

Russell read the clause as 'a description of what will take place during the Millennium, and not a description of what we see about us today' (R4321). Even at Christ's revealing there are still 'them that know not God' (2 Thess. 1:8), and Isaiah places the time when 'the earth shall be full of the knowledge of the LORD' in the reign of the Branch (Isa. 11:1, 9). Were the promise fulfilled now, the houses it names would already be God's people; but 'God has not yet put his laws into the hearts of the house of Israel, and they are not his people, as he states they will be at the proper time in the end of this age when the New Covenant becomes operative' (R4321; on the law in the heart, see point 8).

'I will be to them a God' (8:10) is not peculiar to the New Covenant: it was first promised to Abraham, 'to be a God unto thee, and to thy seed after thee' (Gen. 17:7), and the Henninges' parallel in 2 Corinthians 6:16 draws on Leviticus 26:12 (compare Ezek. 37:27), not Jeremiah. The Church's present relationship goes beyond the covenant's 'they shall be to me a people': its members are 'the sons of God', 'heirs of God, and joint-heirs with Christ' (Rom. 8:14, 17), while the creation 'waiteth for the manifestation of the sons of God' (8:19; compare point 6), the same *apokalypsis* as Christ's revealing in 2 Thessalonians 1:7. Russell placed that manifestation 'in the glory of the Kingdom', when the world is taken in hand 'under the terms of the New Covenant' (R4512). Nor is forgiveness through Christ's blood proof of the New Covenant: the Church is forgiven through its Advocate (point 2), and the blood has not yet been applied for the world (point 5).

McPhail answered 'Yes' to each of his seven 'blessings' (pp. 52, 53). Russell's own statements, set against the same seven, distinguish the New Covenant's future blessings for Israel from the blessings the Church enjoys now by another route. A blessing like those the covenant promises does not make its recipient a party to the covenant; the question is under what arrangement the blessing comes.

McPhail's seven 'blessings' and Russell's reading

	MCPHAIL'S 'BLESSING' (HEB. 8:10–12)	THE CHURCH NOW (NOT UNDER THE NEW COVENANT)	ISRAEL UNDER THE NEW COVENANT, AND THE NATIONS THROUGH ISRAEL
1.	'I will put my law in their minds'	Not under 'a Law Covenant—neither the old Law Covenant nor the New (Law) Covenant', yet 'measured by the Divine Law standard' (R4441; Rom. 8:4.)	'God has not yet put his laws into the hearts of the house of Israel' (R4321; Jer. 31:33.)
2.	'And write them in their hearts'	'We write these qualities within our own hearts', 'voluntary, not compulsory'; in the next Age mankind 'must write these qualities in their hearts, through the assistance of the Mediator' (R5309; 2 Cor. 3:3.)	'the stony heart of mankind will give place to a heart of flesh' (Q444; Ezek. 36:26.)
3.	'I will be to them a God'	'the children of the oath of God, the children of "the promise"' (R4367; Heb. 6:17, 18; Rom. 8:14–17.)	'Then God's favor will return to natural Israel' (R4319; Rom. 11:25–27.)
4.	'They shall be to me a people'	'a new priesthood, a new people and a new nation', not the nation of Israel (R2128; 1 Pet. 2:9.)	'they are not his people, as he states they will be. . . when the New Covenant becomes operative' (R4321; Matt. 23:38, 39.)

	MCPHAIL'S 'BLESSING' (HEB. 8:10–12)	THE CHURCH NOW (NOT UNDER THE NEW COVENANT)	ISRAEL UNDER THE NEW COVENANT, AND THE NATIONS THROUGH ISRAEL
5.	'All shall know me, from the least to the greatest'	'not a description of what we see about us today' (R4321; Matt. 28:19; Heb. 5:12.)	'a description of what will take place during the Millennium' (R4321; Isa. 11:9.)
6.	'I will be merciful to their unrighteousness'	Through 'our Redeemer and Advocate with the Father' (R4515; 1 John 2:1), justified 'under no covenant. . . by faith' (R4442; Rom. 4:6–8.)	When the second blood is applied 'on behalf of all the people' (R4340; Lev. 16:15; 1 John 2:2.)
7.	'Their sins and their iniquities will I remember no more'	Its sins 'atoned for by our Lord, the first sacrifice of the Day of Atonement', it may count them 'completely cancelled' (R4322; Heb. 10:14.)	The covenant 'in which their sins will be cancelled and remembered no more, comes at the close of the Gospel Age' (R4453, 4454; Rom. 11:27.)

The Henninges' further claim, that every reference to forgiveness through Christ is a reference to the New Covenant (p. 243), is not St. Paul's: his examples of forgiveness are Abraham and David, 'unto whom God imputeth righteousness without works' (Rom. 4:3, 6–8), and both lived before the New Covenant. Scripture ties forgiveness to the oath to Abraham itself: God 'pardoneth iniquity. . . Thou wilt perform. . . the mercy to Abraham, which thou hast sworn unto our fathers' (Mic. 7:18–20), and Zacharias joins 'the oath which he sware to our father Abraham' to 'the remission of their sins' (Luke 1:73, 77). Russell put the principle directly: 'Nowhere in the Scriptures are we said to be justified by a New Covenant or by any Covenant' (R4435; see point 5).

McPhail's case rests on one covenant for priests and people alike: 'All are or will be under the same New Covenant' (p. 69). Russell's reply was that the two cannot share one covenant, since the Church is 'developed by the faith-sacrifice of earthly rights' and the world will 'secure earthly rights never to be sacrificed' (R4528).

In brief.

- McPhail: the New Covenant began with the Church and will be completed with Israel, and its seven blessings are already the Church's. The Henninges: Gentile believers are reckoned members of Israel, and the blessings are fulfilled in the Gospel Age as well as in the Kingdom.
- Russell: the covenant is with Israel and Judah, and 'comes at the close of the Gospel Age and not at its beginning' (R4453, 4454); the Church's forgiveness comes through its Advocate.
- A blessing like those the covenant promises does not make its recipient a party to it. One clause, 'they shall not teach every man his neighbour' (Heb. 8:11), does not fit the Church now: Russell read it as 'a description of what will take place during the Millennium' (R4321). 'After those days' means after the Gospel Age (*What Pastor Russell Taught*, p. 347).
- The nations will share the covenant later by becoming Israelites, and the Church, as Christ's Body, will share in mediating it (R4321; Q444).

4. HEBREWS

The argument. Hebrews 8–10 quotes Jeremiah 31 at length and addresses believers. Hebrews 9:15 calls Christ 'the mediator of the new testament', so that 'they which are called might receive the promise'. Hebrews 10:15–18 cites the promise 'I will put my laws into their hearts', and in 12:22–24 St. Paul tells his readers 'ye are come. . . to Jesus the mediator of the new covenant'. McPhail took 'ye are come' literally: 'Instead of taking the Apostle at his word, believing what he says, that "ye are come," we are asked to believe that it means "ye are coming"' (p. 25). On

Hebrews 9:16, 17 McPhail and the Henninges both followed Adam Clarke and Macknight[4] in reading the 'testator' as the covenant victim, 'the disposed or appointed victim' (McPhail, pp. 55–57); 'Jesus was that victim or testator of the New Covenant' (*Bible Talks*, p. 228). From these texts McPhail and the Henninges concluded that the New Covenant is in force now and that the Church is under it.

Russell's reply. Russell's fullest treatment is 'The New Covenant in the Book of Hebrews' (R4510–4514, 15 November 1909). He read the epistle as written to Jewish believers who clung to the Law Covenant, and took its chapters in turn:

Russell on Hebrews, passage by passage

PASSAGE	WHAT RUSSELL SAID
6:19, 20	'Neither St. Paul nor the Hebrew Christians. . . had any thought that they were living under the provisions of the New Covenant. . . they were all hoping in the Abrahamic Covenant' (R4511)
7:22	'The Apostle does not argue that the New Covenant had been established' (R4511). Christ became its 'surety', 'the assurance or guarantee. . . that the Covenant will ultimately go into effect' (R4584): 'A sealed Covenant needs no "surety," but an unsealed Covenant does need a "surety"' (R4477). His corrections to *Studies in the Scriptures* changed 'sealed' to 'suretied' (R4478)
9:15	The 'called' are those 'called of God from that nation during this Gospel Age', who receive the inheritance 'as members of Christ under the original Abrahamic Covenant' (R4512)
9:16, 17	The testator 'is not our Lord Jesus alone, but The Christ, Head and Body' (R4498); his will 'could have been so made as to give them [the earthly rights] at once to fleshly Israel', but gave them first to the household of faith 'on condition that they join in his sacrifice' (R4512)
10:15–18	The Holy Spirit through Jeremiah 'witnessed to this. . . ultimate efficacy' of the one sacrifice (R4513). The Apostle 'is arguing along general lines. . . He shows that this will be so in the future for the world', and on that strength urges the Church to count its own sins 'completely cancelled' (R4322)
10:19–22	'we may by faith realize ourselves as under-priests' (R4513)
12:22–24	Chapter 12 'still addresses this consecrated priestly class', who 'have approached (Strong's lexicon, come near) to Zion' (R4513)

Taken together, the passages show Christ as the surety of a covenant still to come, and the Church, called under the Abrahamic Covenant, approaching by faith as under-priests. Earlier that year he had described the picture:

> 'Here spiritual Israel is pictured as an army marching and the things at the farther end are seen and to be reached. Jesus reached the end of the way long ago, but the Church of Firstborns is not there yet.'
>
> —(R4322)

4 Adam Clarke (c. 1760–1832), an Irish-born Methodist minister and scholar, author of a commentary on the whole Bible (1810–1826) that was widely used in the nineteenth century. James Macknight (1721–1800), a minister of the Church of Scotland, author of *A New Literal Translation from the Original Greek of All the Apostolical Epistles, with a Commentary and Notes* (1795). McPhail quotes Clarke's commentary on Hebrews 9, including Clarke's quotation from Macknight (pp. 55–57).

He read the coming 'to Jesus the mediator of the new covenant' the same way, as approach to the one whose work the Church will share:

> 'Next we read that we have come near to Jesus, the Mediator of the New Covenant. . . He is our Bridegroom, our Advocate, our Head. We, his members, shortly will be forever with our Lord and see him as he is and share with him the glorious work of his Mediatorial Kingdom'
>
> —(R4513)

Comment. Russell read Hebrews 12:22–24 as a contrast between approaching Sinai and approaching Zion: the under-priests 'have not come to (have not approached) Mt. Sinai. . . but they have approached (Strong's lexicon, come near) to Zion' (R4513). The passage lists what believers have come to:

> 'unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling'
>
> —(Heb. 12:22–24)

Russell read each item as something approached, not yet reached: 'Not only are we approaching or coming nearer every day to the heavenly Jerusalem, the Kingdom condition, but also coming nearer to our association with the holy angels', and 'we are approaching, coming near, to the "general assembly of the Church" by participation in the "First Resurrection"' (R4513).

In 10:16, 'with them' refers back to those named when St. Paul quotes the same prophecy in full: 'with the house of Israel and with the house of Judah' (8:8). Russell named the same parties: God 'will make such a Covenant with the House of Judah and the House of Israel after these Gospel days' (R4340). In chapter 10 St. Paul quotes only part of the prophecy, then draws out one point: 'their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin' (10:17, 18). Russell drew two things from it. The Church, whose sins Christ has atoned for, may count them 'completely cancelled' (R4322). For Israel and Judah the remission is still to come: 'when that remission of sins shall come it will be an evidence that the sin-offerings of the Atonement Day are at an end. . . The remission of sins has not yet come for Israel and the world, because the offering for sins is not completed' (R4390).

McPhail read 'He taketh away the first, that he may establish the second' (10:9) as the Law Covenant taken away and the New Covenant established (p. 23). Russell read 'the first' and 'the second' sometimes as sacrifices (E426; T53; R4390; R4427) and sometimes as covenants (R4512), but on both readings he placed only a beginning at Jordan: 'there he began to set aside the typical for the "better sacrifices"' (R4427); 'Christ there began the taking away of the first, the typical Covenant, that he might establish the second, the antitypical Covenant' (R4512). On neither reading, as Russell explained it, was the covenant already in force.

Hebrews certainly describes present access; the question is what kind. Coming to the Mediator is not the same as being a party to his covenant; in Russell's reading the Church comes to Jesus as Bridegroom, Advocate and Head, to share his mediatorial work hereafter. McPhail himself describes it as approach—'Do not we who have approached unto Mount Zion (Heb. 12:22), the antitype of Mount Sinai. . . '—and places those who come to God among the people, as 'antitypes of the Jews coming to Mt. Sinai' (p. 48), where the people 'stood afar off' (Ex. 20:21). Yet he also quotes *Tabernacle Shadows* for the Church's present place as priests in the Holy (pp. 78, 79,

quoting T19–22). On McPhail's own account, then, the coming to Mount Zion pictures sinners coming to justification, while the consecrated Church stands with the priests in the sanctuary.

Russell kept the two apart: access now, arrival later. Now, 'we may by faith realize ourselves as under-priests. . . We may enjoy now the privileges and blessings of the Holy' (R4513). But the city itself is not yet reached. Russell joined the city of 12:22 to the 'no continuing city' of 13:14: 'here we have no continuing city. . . our present sojourn is toward the heavenly Jerusalem, the Kingdom' (R3678; Heb. 12:22; 13:14). He read 13:14 so throughout. In 1880: 'Here we have no continuing city [we journey through the wilderness of sin], but we seek one to come'—'the New Jerusalem' (R172). In 1915: 'here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the Heavenly Canaan and all the glorious things which God hath in reservation for the Church of the First-born' (R5641). 'The church of the firstborn' is itself in the list of Hebrews 12:23, and of it Russell wrote, 'the Church of Firstborns is not there yet' (R4322). In 1880 he also said that the Church is God's temple now 'only in a limited sense', 'speaking of things future as though they now existed, because now commenced' (R172).

The passage McPhail relied on also promises a second shaking, still future, answering the shaking at Sinai. The voice at Sinai 'then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven' (Heb. 12:26, from Hag. 2:6). The epistle goes on to speak of 'receiving a kingdom which cannot be moved' (12:28). Russell read the promised shaking as the clearing that comes 'at the beginning of the Mediatorial Kingdom and the administration of the New Covenant' (R4514).

Hebrews 9:15 names whose transgressions are redeemed, 'the transgressions that were under the first testament', and Russell read it of Israel, since 'the Gospel Church were not all under the first Testament or first Covenant, but only the Jewish nation' (R4624).

On 9:16, 17, even if the 'testator' is the victim, Hebrews goes on to say that the heavenly things are purified 'with better sacrifices than these' (9:23), in the plural. By 'heavenly' Russell understood *spiritual*, the realities of which the earthly Tabernacle was 'an example and shadow': 'though the pattern or typical Tabernacle was sprinkled by the blood of bulls and goats, yet the heavenly (spiritual) must have better sacrifices' (R294). He read the chapter type by type: 'on a spiritual plane there are antitypes, including better sacrifices, all of which are incidental to the putting of the New Covenant into operation' (R4511), the 'better sacrifices' being better 'than the bullock and the goat' (R4512). He had written in 1880 that the covenant 'is sealed with the blood of "better sacrifices" [plural] which these represented, viz.: Christ—Head and body' (R85, reprinted 1909 as R4371). The Henninges explained the plural differently (see point 6).

Russell's own conclusion went further than the plural: 'the testator, through whom Israel will get that great blessing of the New Covenant, is not our Lord Jesus alone, but The Christ, Head and Body' (R4498). He applied the verse to the type directly: 'In the case of Moses the death of the Testator was represented by the slaying of the bullock and the goat. In the case of the Antitypical Moses, the death of the Testator is shown in the sacrifice of our Lord and the Church his Body' (R4624). On that reading the victim is not in question; what matters is whose sacrifice it is, and when it is complete. Nor did the testator's death bring the covenant into force for Israel at Calvary. His will, disposing of the earthly rights he had laid down, 'could have been so made as to give them at once to fleshly Israel by sealing for them the promised New Covenant. But instead the Testator gave those earthly blessings to the household of faith. . . on condition that they join in his sacrifice' (R4512).

McPhail read the blood as 'sprinkled on both parties to the covenant', citing Hebrews 10:22 (p. 58). But the verse belongs to a priestly setting: 'boldness to enter into the holiest. . . an high priest over the house of God. . . having

our hearts sprinkled from an evil conscience, and our bodies washed with pure water' (Heb. 10:19–22). Washing and sprinkling are the rites of the priests' consecration: 'Moses brought Aaron and his sons, and washed them with water' (Lev. 8:6), and 'took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron. . . and upon his sons' (Lev. 8:30). The Sinai sprinkling was on the people (Ex. 24:8). Hebrews 10:22 places believers with the priests, as Russell read it (R4513).

The Henninges took 'the blood of the everlasting covenant' (Heb. 13:20) as the New Covenant (*Bible Talks*, pp. 248, 249), while noting 'some difference of opinion among translators' on the phrase. Their own list of everlasting covenants includes the covenant with Abraham (Gen. 17:7, 13, 19), so the title 'everlasting' does not decide it; and McPhail granted that the covenant with Abraham was itself made over sacrifice: 'Such was the method employed by God in connection with the covenant with Abraham' (p. 57; Gen. 15:9–18).

Russell answered the verse directly: 'The blood of the Everlasting Covenant is the "blood of Jesus," his sacrifice, through the merit of which believers are now "justified by faith" under the Grace or Sarah Covenant (not by the New Covenant which does not yet exist and which is to be made only with Israel)' (R4321). He saw Christ's death as 'the blood of the original Covenant, typified by Abraham's offering up his son' (R4320), and the 'make you perfect' of Hebrews 13:21 as the perfecting of the Church through sharing that sacrifice (R4321, 4322).

Present access and covenant membership. McPhail's arguments from Hebrews 8:6, that the better covenant 'WAS established' (p. 24; see point 11), and from 12:22–24, 'ye are come. . . to Jesus the mediator of the new covenant' (p. 25), rest on the same inference: present access to the Mediator means present membership of the covenant. Russell's answer rests on what Hebrews says about when a testament takes force. 'A testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth' (9:17). On Russell's reading the testator is 'The Christ, Head and Body' (R4498), and Hebrews goes on to the heavenly things purified with 'better sacrifices' than the animal sacrifices of the Law (9:23). The plural points to the sacrifice of Christ and of the Church, his Body (see the Comment above). The testament therefore takes force only when that sacrifice is complete, and while the Church is still on the way it is not. Hebrews 8:6 calls what Christ holds now 'a more excellent ministry', measured by the covenant he mediates; what the called receive, by 9:15, is 'the promise of eternal inheritance'.

A covenant in preparation may be 'spoken of as a Covenant' (R4496), and its appointed Mediator named as such, as Christ was born the Mediator (R4515; see point 2). As Russell put it in reply to McPhail's argument from the blood, 'The Scriptures nowhere say that our Lord sealed the New Covenant with his blood. Neither was it necessary for him to seal the New Covenant before he would be its Mediator' (R4549); and of the title he wrote: 'It is proper to speak of our Lord Jesus as Mediator and to speak of the New (Law) Covenant as though it were already mediated, because the matter is fully intimated, foretold, promised, by the Lord, who cannot lie, and is in process of accomplishment. . . It is, therefore, proper to speak of him as such now—to speak of the things which are not yet as though they were' (R4340, 4341).

A correspondent, D. Kihlgren, put the point in a letter Russell endorsed ('I am in very good accord with it'): 'Where there is a mediator, there is a covenant in progress, but not consummated yet' (R4571). Moses acted as mediator in the making of the covenant: 'I stood between the LORD and you at that time' (Deut. 5:5; Gal. 3:19). Read alone, the present-tense titles fit either view. Read with 9:15–23, they fit Russell's better: the inheritance named is the promise, and the covenant's force waits on the completion of the sacrifices.

In brief.

- McPhail and the Henninges: Hebrews addresses believers, calls Christ the Mediator of the New Covenant and tells its readers 'ye are come' to him, so the Church is under that covenant now; and, following Clarke and Macknight, the 'testator' of 9:16, 17 is the covenant victim, Christ alone.
- Russell: present access is not covenant membership. The Church comes near to Christ as 'our Bridegroom, our Advocate, our Head' (R4513). The testator is 'not our Lord Jesus alone, but The Christ, Head and Body' (R4498).
- Hebrews itself: believers have drawn near to the city yet still 'seek one to come' (12:22; 13:14; R3678); 'with them' in 10:16 is 'the house of Israel and. . . the house of Judah' (8:8); and a covenant in preparation may be 'spoken of as a Covenant', its Mediator named before it is sealed (R4496; R4549).
- Christ is the covenant's 'surety', not its sealer (R4477). A testament 'is of force after men are dead' (9:17), and the covenant's force waits on the completion of the 'better sacrifices' (9:23), in which, on Russell's reading, the Church shares.

SURETY AND SEALER

Who seals the New Covenant, when, and with what?



The high priest: a type of Christ.

I THE SURETY

The covenant is assured, but not yet in force.

A surety is a guarantor who pledges that an agreement will be carried out. Hebrews 7:22 calls Jesus 'a surety of a better testament' (Greek ***engyos***, a pledge). Christ is 'the assurance or guarantee. . . that the Covenant will ultimately go into effect' (R4584). A surety belongs to a covenant still to come.

Hebrews 7:22 · R4584 · R4477

'A sealed Covenant needs no "surety," but an unsealed Covenant does need a "surety"' (R4477).



The sealing: the merit applied for the people.

II THE SEALING

At the end of the Gospel Age, the covenant is ratified.

A sealer ratifies a covenant and puts it into force, in Scripture by blood. Moses sealed the Law Covenant at Sinai when he sprinkled the people: 'Behold the blood of the covenant' (Ex. 24:8).

WHO: Christ, as High Priest: 'our Lord undertakes, at the close of the Gospel Age, to seal with the Blood of Atonement a New Covenant between God and the seed of Abraham, natural Israel; and He, together with the "Church, which is His Body," undertakes to stand as the Mediator of that Covenant' (Q444).

WHEN: 'With the second presentation of the blood of Atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be sealed' (R4320).

WITH WHAT: The merit of the atoning sacrifice, in which the Church shares: the covenant 'is sealed with the blood of "better sacrifices" [plural] which these represented, viz.: Christ—Head and body' (R85, reprinted 1909 as R4371).

THE CHURCH'S PART: The Church shares in the sacrifice as the Body of Christ, but does not seal the covenant or supply the ransom merit. 'It is the High Priest who does all the offering' (R4310); 'The merit by which the Ransom-price is effective with God was in Jesus alone' (Q569).

Exodus 24:8



Christ and his glorified Church: Mediator of the New Covenant.

III THE MEDIATION

The New Covenant operates for Israel.

Christ and his glorified Church—Head and Body—serve as Mediator. The covenant is then in force, with the blessing going to Israel and through Israel to the nations.

Q444 · Jeremiah 31:31–34

NOW: SURETY. AT THE END OF THE AGE: SEALER. THEREAFTER: MEDIATOR, WITH HIS BODY.

Russell's teaching on the New Covenant · Key references: R4477, R4320, R4310, R4584, R4371, Q444, Q569

5. THE BLOOD AND THE CUP

The argument. At the Last Supper Jesus said, 'This cup is the new testament in my blood' (Luke 22:20). McPhail argued that 'his blood alone (not his blood mixed with the blood of the Church) is the blood of the New Covenant'; that it was poured out 'in your behalf as well', not 'in behalf of the world merely'; that, by Matthew 26:28, it was poured out 'for many (for all, the church and the world) for forgiveness of sins'; and that forgiveness of sins proves 'that the New Covenant has been sealed and made operative and that we are under it' (pp. 50, 51). The Henninges read *koinos*, 'unholy' in Hebrews 10:29, as 'shared by several', and argued that the cup represented the believers' sharing in the benefits of the one offering, 'made plain by the fact that our Lord drank none of the Memorial Cup' (*Bible Talks*, pp. 236, 237).

Russell's reply. The cup signifies sharing in Christ's sacrifice: 'I thus symbolically give you the privilege of sharing in my sufferings, which are symbolically represented in this cup' (R4436). Earlier that year he had put the Church's whole relation to the covenant in one sentence: 'Our only relationship to the New Covenant is that the Father drew us to Jesus and Jesus covered us with his robe of righteousness and thus made it possible for us to be called to joint-fellowship with himself in the "better sacrifices," participation in the "cup" of suffering and death—"the blood of the New Covenant"—for the sealing of the New Covenant for Israel' (R4321). He pointed to Jesus' question, 'Can ye drink of the cup that I drink of?' (Mark 10:38–40), and to 1 Corinthians 10:16, where believers have *koinōnia*, 'participation in the blood of Christ' (R4436). St. Paul uses the same word for sharing Christ's sufferings themselves: 'the fellowship [*koinōnia*] of his sufferings, being made conformable unto his death' (Phil. 3:10).

Pastor Russell took the cup as St. Matthew gives it, 'the blood of the New Covenant. . . "shed for many for the remission of sins," of which we are all to drink', but held that the drinking 'takes the entire Gospel Age', as the 'one loaf' broken first in Christ 'is continuing in those who are accepted as members of him' (Q112; Q111; 1 Cor. 10:17). He read the supper's own terms the same way: 'This do until he come' marks the time 'until the time when they shall be changed', and those who partake 'are showing that they are sharers with Jesus in his sufferings and in his death. We belong to the same body' (Q486).

He answered the claim that 'our Lord did not drink of it' by conceding that the Gospels 'leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that he first drank', and by arguing that 1 Corinthians 11:25, 'when he had supped', 'makes the matter positive' (R4436). His stronger point was ownership: 'If our Lord did not participate in his own cup, but gave it all to us (his Church) to drink, in what sense would it be his cup' (R4547).

Against the Henninges' reading of the cup as a sharing in the benefits of the offering, he wrote: 'Our opponents make a serious error in thinking that the Lord's "cup" symbolizes justification. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the means of our sanctification' (R4547). He argued that the word for that sharing is *koinōnia*, not *koinos*, which 'the same dictionary defines. . . to mean common, defiled, unclean' (R4435). *Tabernacle Shadows* puts the point briefly: 'was not our Lord's death "the blood of the New Covenant" in which his members share?' (T33, 1904 and 1915 editions).

Comment. McPhail's objection to blood 'mixed with the blood of the Church' answers a view Russell had disowned. Russell held that no merit of the Church enters the world's atonement, 'not because the sacrifice of the Church has no merit, but because that merit is not needed, and therefore not called for': 'it pleased the Father to allow that one sacrifice to be efficacious for the sins of the whole world, instead of allowing merit of ours to commingle with it' (R4495). What passes through the Church is Christ's merit only: 'No one adds to that Ransom

and no one takes away from it. . . He is the spring, we are the pipes' (R4352). When the High Priest presents 'the blood of his secondary sacrifice—the blood of his Church', Russell wrote, 'he will be presenting "his own blood"—not yours, not mine' (R4546). The Church's sacrifice is real, since its members surrender the restitution rights they now use (R4519, below), but the merit by which they stand is Christ's, imputed to them (R5973, below), so nothing in their sacrifice adds to the price.

Luke 22:20 is the opponents' main text, but the supper itself looks forward. 'As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come' (1 Cor. 11:26), and Jesus would not drink it again 'until that day when I drink it new with you in my Father's kingdom' (Matt. 26:29). Russell read that verse of the Church as well: 'those who now participate in His cup of suffering and self-denial, will by and by drink with Him the new wine of joy in the Kingdom' (R5643). The cup marks a sharing in his death that continues until the Kingdom, as Russell himself read it (Q486), and that fits better than the view that the covenant was already in force.

McPhail's 'in your behalf' is met by the type itself. On the Day of Atonement the bullock's blood made 'an atonement for himself [the members of his body—the under-priests] and for his house [all believers, the entire "household of faith"—the Levites]' (T55), before the goat's blood was presented 'for the people' (T67). The Church benefits from Christ's blood first, without the covenant for the people having yet been sealed. McPhail's 'for all, the church and the world' meets St. John's 'the whole world lieth in wickedness' (1 John 5:19). If the blood had been applied for the world, Russell argued, 'the world would not lie in the hands of the Wicked One, and would no longer be "children of wrath"' (Q375); and he made the same answer to those who held 'that Jesus has applied His merit' (Q445). Of the words of the supper he wrote: 'Instead of applying that blood of the New Testament to the world or to Israel, he applied it first for the Church. It must all pass through the Church, so to speak' (R4625).

On *koinos*, Russell did not deny the literal sense: 'the thought of participation is in both of these words, the one has the unclean thought connected with it' (R4435). Strong's gives both, 'shared by all or several' and '(ceremonially) profane', and the Henninges set the second aside (*Bible Talks*, p. 236), though the KJV renders it 'an unholy thing'. Hebrews 10:29 concerns apostates who count the covenant blood ordinary rather than sacred, and the context supports Russell's reading: he applied the verse to those who, having once seen the privilege of the cup, 'say that it is only an ordinary thing. . . it is not a special sacrifice; it is not a participation in the blood of Christ at all' (R4605). McPhail's appeal to John 6:53, that 'the terms "eating his flesh" and "drinking his blood" are interchangeable with believing in him' (p. 52), leaves untouched the supper's other side, which St. Paul calls a *koinōnia*, a participation, in the blood (1 Cor. 10:16).

Nor does the cup show the covenant already in force. 'The blood of the New Covenant is the blood prepared in advance of the Covenant, wherewith to seal it and make it obligatory' (R4331), as at Sinai the blood was shed before the people were sprinkled (Ex. 24:5–8). Forgiveness comes by the blood, not by a covenant: 'Nowhere in the Scriptures are we said to be justified by a New Covenant or by any Covenant' (R4435). This distinction is consistent with Hebrews 10:29, where the apostate is condemned for counting 'the blood of the covenant, wherewith he was sanctified' an unholy thing.

Russell distinguished 'the blood of Jesus which justifies' from 'the blood of the New Covenant which sanctifies': 'two distinctly separate transactions' (R4435). The Church's forgiveness does not show the covenant sealed either. In November 1909 he wrote that 'the restitution rights which we are now using as sharers in our Lord's sacrifice must all be surrendered back to Justice before the Great High Priest can present that same ransom-price again on behalf of the world, under the New Covenant conditions' (R4519). In 1916 he gave the reason: Christ, as Advocate, imputes his merit rather than giving it, 'just as there would be a difference between giving a man a

thousand dollars and imputing to him a thousand dollars by endorsing his note'; and 'The whole merit of Christ is mortgaged by the imputation which Jesus has made of His merit to the company consecrating during this Age. This mortgage must be released fully, completely, before the New Covenant can be sealed' (R5973).

McPhail's charge, that to have nothing to do with the New Covenant is to have nothing to do with the blood of Jesus (p. 50), had already been circulated early in 1909: to say the New Covenant is not yet in operation 'is denying the Ransom, denying the blood of Christ'. Russell answered that Christ's death and appearing on the Church's behalf 'stand, regardless of whether they are connected with one Covenant or another Covenant or no Covenant' (R4327).

B. H. Barton drew a further inference: if drinking the cup meant coming under the New Covenant, the one whose cup it was would be under that covenant too; yet Christ needed none of its provisions, so the disciples' share is a share in his sealing of it (*What Pastor Russell Taught*, pp. 382, 383). The argument does not depend on whether Jesus drank at the supper, since the cup is his death (John 18:11).

Russell wrote that his opponents 'claim that he drank of one cup and we of another—that his sufferings were of one kind and ours of a different character' (R4475); but St. Paul knows of one cup at the Lord's table, 'the cup of the Lord' (1 Cor. 10:21), and St. Peter calls believers 'partakers of Christ's sufferings' (1 Pet. 4:13). Barton also illustrated the point at issue in McPhail's 'not mixed' from the basins into which Moses put the covenant blood (Ex. 24:6), which he took to be cups: 'How much blood did these cups add to that which came from the ox? Not one single drop' (*What Pastor Russell Taught*, p. 381).

Whatever is made of the supper's details, Jesus named his death his cup—'The cup which my Father hath given me, shall I not drink it?' (John 18:11)—and promised the disciples, 'Ye shall indeed drink of the cup that I drink of' (Mark 10:39). The cup they share is *his*. Participation in his sufferings is the plain sense of these texts; that the participation is sacrificial for others is the further conclusion argued under point 6 from the texts together, not from the word 'cup' alone.

In brief.

- McPhail: the cup is 'the new testament in my blood', so the New Covenant was sealed at the First Advent and the Church is under it. The Henninges: the cup represents sharing in the benefits of the one offering, and Christ did not drink it.
- No merit of the Church is added to the ransom: 'No one adds to that Ransom and no one takes away from it' (R4352); the blood the High Priest presents is 'his own blood' (R4546).
- Russell: the cup represents sharing (*koinōnia*) in Christ's sufferings and death throughout the Gospel Age, 'for the sealing of the New Covenant for Israel' (R4321). The blood is prepared before the covenant is sealed (Ex. 24:5–8; R4331), and believers are justified by faith in Christ's blood, not by any covenant (R4435). The Church's participation in Christ's sacrifice does not mean that the covenant is already in force.

6. THE SIN-OFFERING AND 'ONCE FOR ALL'

The argument. McPhail held that Christ alone is the sin-offering and that the Church's sufferings serve its own development, not the satisfaction of justice (pp. 105, 106). He quoted at length an article by Douglas Macmillan from *Good News of the Coming Age* (April 1909),[5] resting on 'the Greek word ***apax*** (or ***ephapax***)', 'once for all' (p. 82), used of Christ's offering in Hebrews 7:27, 9:12 and 10:10 (***ephapax***) and 9:26 and 28 (***hapax***):

> 'Supposing it was his desire to prove that all atonement, all sin-offering, all vicarious sacrifice, was absolutely finished at Calvary, what stronger language could be employed than to say some half-dozen times that an end was made of this work "upon one occasion only" (*ephapax*), or "once for all"?'
>
> —(Macmillan, quoted in McPhail, p. 83)

McPhail's own case went further (pp. 75–86, 96–101). The Atonement Day offerings, he argued, only 'covered' a people already brought into covenant at Sinai more than a year earlier, so that 'the ransom was given for the whole race while under condemnation and death; the sin-offering is only for God's chosen people' (p. 80). He set out nine differences between the sealing of the Law Covenant (Ex. 24) and the sin-offerings of Leviticus 16: the one was done by Moses, with burnt- and peace-offerings, its blood sprinkled on the people and never taken into the Most Holy, before the priests were chosen; the other by Aaron, with sin-offerings, more than a year later (pp. 85, 86). From this he concluded that 'the Church has nothing to do with sealing the New Covenant' (p. 86). He read the Passover lamb, the red heifer and both goats as types of Christ alone, citing Hebrews 13:12, 'that he might sanctify the people with his own blood, suffered without the gate' (pp. 96–101), and he warned that 'types must never be used as the basis upon which to build doctrines' (p. 96).

The Henninges read Psalm 50:5, 'those that have made a covenant with me by sacrifice', as a covenant made 'by or over the sacrifice of His Son' (*Bible Talks*, p. 233). Their chapter 'Shadows of Calvary' went further. The plural 'sacrifices' of Hebrews 9:23 meant that 'Various phases and views of His one sacrifice were foreshadowed by the bullock, the goat, the ashes of the heifer, and by other sacrifices' (pp. 207, 208). Since Hebrews 13:12 had already fulfilled the goat in Jesus, believers going 'without the camp' in verse 13 could not be 'sin offerings, as it were the goat following the bullock': 'We are therefore effectually excluded from considering ourselves in such a light' (p. 208). Christ's sufferings were '(1) as a ransom for the sins of the whole world, the sin offering for His own house, and for all the people, as represented in the bullock and the goat', and '(2) for righteousness' sake', and only the second 'aspect of His sufferings is left us for an example' (pp. 208, 209).

Russell's reply. Pastor Russell read the Day of Atonement (Lev. 16) as a type of two sin-offerings, the bullock for Christ and the Lord's goat (the goat on which the lot fell 'for the LORD', Lev. 16:8) for the Church, together making 'this one sacrifice of Christ (in two parts, Head and Body)' (R4512). St. Paul speaks of the believer's own life as a sacrifice: 'present your bodies a living sacrifice, holy, acceptable unto God' (Rom. 12:1); St. Peter calls believers 'an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ' (1 Pet. 2:5). St. Paul also calls the Church's sufferings Christ's own: 'the sufferings of Christ abound in us' (2 Cor. 1:5); 'that which is behind of the afflictions of Christ in my flesh' (Col. 1:24). Russell tied that text to the type: 'As the goat filled

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[5] Douglas Macmillan, of London, wrote for *Good News of the Coming Age*, a monthly paper published at 15 Ranelagh Road, Belgravia, which McPhail recommended alongside the Henninges' *New Covenant Advocate and Kingdom Herald* (McPhail, pp. 81, 104). He was probably Douglas Macmillan (1884–1969), later the founder of what is now Macmillan Cancer Support, whose home was at 15 Ranelagh Road, Pimlico, and who published an open letter to Christians, *Shall We Slay?*, in 1909. However, no independent evidence has been found confirming that he wrote for the periodical. He is not to be confused with A. H. Macmillan of the Watch Tower Society.

up that which was behind of the sin-offering, completing the sacrifice begun by the bullock, so does the "little flock," following after Jesus, "fill up that which is behind of the afflictions of Christ"' (T66). In Romans 8 those sufferings lead to the glory for which 'the earnest expectation of the creature waiteth' (Rom. 8:17–19), and Russell explained the delay in the world's blessing as 'in order to permit the election or selection of the Church, which is the Body of Christ' (R4515). Russell drew these texts together himself: the Redeemer makes the Church's flesh 'acceptable as a part of His own sacrifice', and 2 Tim. 2:12, Rom. 8:17, Rom. 12:1 and Col. 1:24 are 'some of the invitations offered to the Church' to share it (Q376). Hebrews 13:11–13 was his textual anchor: only sin-offerings were burned outside the camp, and the Apostle adds, 'Let us go forth therefore unto him without the camp':

> 'Thus is furnished unquestionable evidence not only that the followers of Jesus are represented by this "Lord's goat," but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering.'
>
> —(T61)

He gave the same identification in 1915: 'The bullock represented Jesus as a man; the goat represented the human nature of the Church' (R5731; Q385). He distinguished this from the ransom: 'The merit by which the Ransom-price is effective with God was in Jesus alone' (Q569), and 'We do not make the Sin-offering any more than we do the ransoming. We are merely accepted by the High Priest' (Q570). The laying down of our lives in the Lord's service, he wrote, 'accounts nothing of real value—nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice' (R4427). 'Really, we never had any life-rights to sacrifice': the Advocate 'makes up that which is imperfect, and then offers us in sacrifice; and the Father accepts the sacrifice' (Q443). The goat's death added nothing necessary: 'The Church's share in the sin-offering could have been dispensed with entirely' (T79; also Q561). The share was not needed to supply or add to the ransom-price; but in the arrangement God chose, the merit imputed to the Church must be surrendered back before it is applied for the world (R4519; see point 5). It was granted so that the Church, 'as well as their Captain, should be made perfect as spiritual beings, by sufferings in the flesh as sin-offerings' (T80, citing Heb. 2:10; Col. 1:24). The Church entered this by 'the Covenant of sacrifice': 'Gather together My saints unto Me, those who have made a covenant with Me by sacrifice' (Psa. 50:5; R5021); Gentile believers came in 'through the Covenant of sacrifice, under which they were called and accepted as joint-sacrificers with Christ' (R5021).

Russell linked drinking the cup, being baptised into Christ's death and going to him 'without the camp' as expressions of the Church's sacrificial consecration (Q734). Against McPhail's narrower view of the Atonement Day, Russell read it as dealing with the people's sin, not only covering the priests: its sacrifices 'represented the cancellation of Adamic sin by the sacrifice of the Christ' (T93), and the goat's blood 'will be accepted "for the people"' (T67). The type also joins sin-offering and covenant.

In Leviticus 9, at the inauguration of the priesthood, the sin-offerings for priests and people were followed by burnt- and peace-offerings and the blessing of the people, and Russell saw in the peace-offering, 'or covenant-offering', the Priest as 'the mediator of a better covenant' (T82). The covenant-offering thus follows the sin-offerings, as in his reading the Mediator's work follows the sacrifices (see point 2). On the use of types, *Tabernacle Shadows* states that 'the author has sought to prove every point and every application by the Word of the Lord' (preface). Different types show different sides of one work: 'each parable must be viewed from its own standpoint', and the Atonement Day is 'a different view altogether—not contradictory but thoroughly in harmony' with the ransom (Q557).

Comment. Both sides agreed that the Church must suffer with Christ to reign with him (Rom. 8:17; McPhail, p. 106), and Russell agreed that its sufferings also develop its members (Q559). But in his reading the two are one process, not alternatives (T80). The question is whether the sufferings also serve the world. Macmillan's 'once for all' argument meets something Russell did not teach. Russell held that Christ's own sacrifice was deposited with the Father 'once for all' (Q572), and that Christ alone supplies the merit and does the offering (Q569, 570). He used the same phrase of the completed atonement: 'full atonement for sin having been accomplished by that time "once for all"' (T95). The Lord's goat is not a second sacrifice repeating his, but his *one* sacrifice completed through his members, adding nothing to its merit (Q569), just as his own laying down of life took three and a half years, from Jordan to Calvary (Q558, 559).

St. Paul's language goes beyond McPhail's view: the Church is a priesthood presenting itself in sacrifice (Rom. 12:1; 1 Pet. 2:5), its sufferings are Christ's own (2 Cor. 1:5; Col. 1:24; Phil. 3:10), and the creation waits on its glory (Rom. 8:17–21). Russell's opponents pointed to St. Paul's afflictions 'for his body's sake, which is the church' (Col. 1:24); but in Romans 8 the whole creation waits on the outcome, and Hebrews 13:11–13 places the Church with the sin-offerings burned 'without the camp'. Russell drew the distinction himself:

> 'The sufferings of Christ came to him in connection with his services to the Church; and the sufferings of the members of his Body come to them similarly in the service of the Church; but as to what application of this merit the High Priest will make is another matter'
>
> —(R4475)

The Head's own case answers the objection from 'for his body's sake'. Jesus spent his ministry on Israel—'I am not sent but unto the lost sheep of the house of Israel' (Matt. 15:24)—yet his death is 'for the sins of the whole world' (1 John 2:2). Where the service is spent does not fix where the merit is applied, and Russell drew the parallel: 'He did not lay down his life day by day in the service of the world, but in the service of God's peculiar people Israel' (R4492).

An opponent may answer that Hebrews 13:15, 16 at once defines the Church's sacrifices as praise and doing good. Russell met the same reply: opponents 'say that we offer merely "the sacrifice of thanksgiving"', and he answered that St. Paul 'also urges us, "Present your bodies living sacrifices"' (R4535). But verse 13 and verse 15 describe different things: 'bearing his reproach' outside the camp, where the sin-offering's body was burned, and 'the sacrifice of praise' offered 'by him'. Russell's reading of the type keeps both. While the body was burned outside the camp, the fat burned in the Court and the incense in the Holy, 'their perfumes ascending at the same time' (T57).

Russell drew his conclusion from the texts' own terms: 'His sufferings were sacrificial sufferings, hence if we share in his sufferings, our sufferings must be sacrificial' (Q111). To make 'the sufferings of Christ' in the Church something other than his, McPhail must give the same words a different meaning.

Hebrews 13:12 does place Jesus 'without the gate', but verse 13 immediately calls believers to follow him there, 'bearing his reproach'. As to 'the people' of verse 12, Russell answered that Christ's sacrifice was intended for 'All people': 'It matters not that he did not apply it at once for all, but merely for us, the Church' (R4428).

Against the Henninges' reading of Hebrews 13:12, Russell took verse 13 as identifying the Church's part in the sacrifice: 'the Apostle identifies the Lord with the bullock and his faithful people with the goat. . . Then the Apostle says, "Let us go with him (Jesus) outside the camp, bearing the reproach with him." These, then, are the "better sacrifices"' (R4427). The Henninges' division of Christ's sufferings into two kinds was precisely what

Russell disputed: his opponents 'claim that he drank of one cup and we of another—that his sufferings were of one kind and ours of a different character' (R4475; see point 5).

McPhail himself granted that types show different sides of the truth when he called the Passover 'a complete type by itself' (p. 99), and his own reading of it supports the order Russell held. The lamb's blood protected the firstborn that night, and 'the type represents a special class as being in special danger and therefore specially marked as objects of divine favor'; believers are 'the antitypical first-born' (p. 97), and the nation's deliverance followed. So Russell: 'Only the Church are being passed over now. The general deliverance of the world will be in order soon' (R4492); and 'As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the Church of the First-Born during this Gospel Age leads to the inauguration of the New Covenant' (R4335). The conclusion rests on these texts together, and each step on Scripture, not on the type alone.

The word on which Macmillan rested, *'apax* (or *ephapax*)' (p. 82), is used in Hebrews of the type itself, of the yearly service that carried two bloods: 'into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people' (Heb. 9:7). The type's 'once' meant one annual occasion, not one entrance: on the Day of Atonement the high priest entered the Most Holy several times, sprinkling the bullock's blood 'for himself' and the goat's 'for the people' (Lev. 16:11–15). Hebrews contrasts this annual service with Christ's 'once' (Heb. 9:7, 12), setting it against repetition 'year by year continually' (10:1), not against two parts of one day. The word alone does not decide whether the Church shares in that one sacrifice; Russell's case rests on Hebrews 13:11–13. What it rules out is repetition, which Russell did not teach.

Russell read Hebrews 7:27 the same way: 'Two deaths are clearly shown and two blood sprinklings; and on behalf of two different classes; but they were parts of the one sin atonement' (R4397), and 'The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both expiations are to be effected' (R4519). He also read the verse's 'once' against the time of writing: when the Apostle wrote, 'the High Priest had already made both sacrifices', and '"Once" is here used in the sense of already. This he did already'; 'the once doing of this sacrificial work in the beginning of this antitypical "Atonement Day" is sufficient for all time' (R4546).

Macmillan's objection that the price is paid 'in two distinct installments—and by others than Christ Jesus' (McPhail, p. 83) was tied, in a bracketed note, to the *Watch Tower* of 15 January 1909: 'With the second presentation of the blood of Atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be sealed' (R4320). His starting point was the earlier statement that the New Covenant 'cannot be sealed, finished, made operative, until all the "members of the Body" shall have died' (quoted p. 81; R4310). The very next paragraph of that article reads: 'Let no one get the misapprehension that the Church does any offering to God. . . It is the High Priest who does all the offering' (R4310).

McPhail's own answer is that every Atonement Day animal is Christ, 'representing different aspects of the one sacrifice offered on Calvary' (p. 101). Three things in his tract tell against it. He grants that the sin-offering blood was taken into the Most Holy 'at different times', contrasting it with the Sinai blood 'sprinkled all at once' (p. 85); yet on his reading Christ entered 'once', 'by his own blood' (Heb. 9:12).

The article McPhail reprints reads the order of the goats as an order in time: Christ was offered 'like the first goat', and 'like the second goat He will appear a second time' (Macmillan, quoted in McPhail, p. 83). And of the bullock, offered 'for himself, and for his house' (Lev. 16:6), he writes only, 'The bullock represented Jesus Christ.

We think all will agree on this, and we will therefore not dwell on this point' (p. 100), though Christ 'needeth not. . . first for his own sins' (Heb. 7:27), and the verse before has just called him 'holy, harmless, undefiled, separate from sinners' (7:26). Russell read 'himself' as his members: 'The "Head" was perfect, but the "Body" was imperfect' (R4546). Russell's reading accounts for all three: the bullock's atonement is 'for himself [the members of his body—the under-priests]' (T55); two bloods are presented at two times; and the goat is killed only after the bullock's blood has been presented (Lev. 16:15), as the Church's sacrifice followed the ascension, 'the Head at Jordan, the Body at Pentecost' (R4512).

Hebrews itself draws a lesson from the order of the tabernacle service (9:6–8), though not from the order of the animals. The order does not by itself show that the goat is the Church; that rests on Hebrews 13:11–13, which applies the burning 'without the camp' to believers. What the order shows is that McPhail's alternative does not fit the type on its own terms.

Russell had already put the question to those who made both animals Christ:

> 'They merely repeat that they believe the two sacrifices were one and simultaneous—that they merely represented two aspects of the same sacrifice. We ask if that be so, why did the Apostle state the matter so differently—"First for his own sins and then for the sins of the people." Why was this same order distinctly marked in the Day of Atonement type?'
>
> —(R4545)

The same question meets the Henninges' 'phases and views of His one sacrifice' (p. 207). Russell too spoke of 'one sacrifice in its two parts (bullock and goat)', and called the two parts 'these "better sacrifices"' (R4513). The plural does not settle the matter by itself; what settles it is who the second part is, and on that Hebrews 13:13 is the text. The two bloods were also 'applicable to different classes': 'Will anyone claim that our Lord Jesus died twice, first for the antitypical Levites, and second for the remainder of mankind?' (R4340).

The type adds a further mark. The bullock was the priest's own, 'which is for himself' (Lev. 16:6), but the goats were taken 'of the congregation of the children of Israel' (16:5); as Russell noted, 'the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting the bullock' (R4427). The goat comes from the people, as the Church is chosen 'out of the world' (John 15:19); the bullock answers to 'a body hast thou prepared me' (Heb. 10:5).

The type labels the offerings by their beneficiaries: 'the bullock of the sin offering, which is for himself' (Lev. 16:11), and 'the goat of the sin offering, that is for the people' (16:15). The same pattern runs through the law. At the priests' consecration only a bullock was the sin-offering (Ex. 29:10–14; Lev. 8:14); at the inauguration of the service, when the people were included, a goat was added, 'the goat, which was the sin offering for the people' (Lev. 9:15). Russell noted the first half: 'a bullock only is shown as the sin-offering (no goat, because it was not "for the people")' (R4384). Gathered from the type and from Russell's reading of it, the two sin-offerings compare as follows:

The two sin-offerings of the Day of Atonement

	THE BULLOCK	THE LORD'S GOAT
NAMED IN THE LAW	'which is for himself' (Lev. 16:11.)	'that is for the people' (Lev. 16:15.)
TAKEN FROM	The priest's own (Lev. 16:6.)	'of the congregation of the children of Israel' (Lev. 16:5; R4427)
PICTURES	Jesus: 'a body hast thou prepared me' (Heb. 10:5.)	The Church, chosen 'out of the world' (John 15:19): 'the followers of Jesus are represented by this "Lord's goat"' (T61)

ATONEMENT FOR	'himself [the members of his body—the under-priests]' (T55)	'will be accepted "for the people"' (T67)
ORDER	First: 'the Head at Jordan' (R4512)	After the bullock's blood is presented (Lev. 16:15): 'the Body at Pentecost' (R4512)
IN HEBREWS	'first for his own sins' (Heb. 7:27); 'suffered without the gate' (13:12)	'and then for the people's' (Heb. 7:27); 'Let us go forth therefore unto him without the camp' (13:13)
TOGETHER	'one sacrifice in its two parts (bullock and goat)' (R4513); 'The merit by which the Ransom-price is effective with God was in Jesus alone' (Q569)	

The labels and sequence come from Leviticus itself; identifying the goat with the Church rests on Russell's reading of Hebrews 13:11–13.

Russell answered the main contrasts. To the objection that the Law Covenant was sealed with burnt- and peace-offerings, not sin-offerings, he replied that 'the sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints' (R4389). To the plural 'calves and of goats' at Sinai (Heb. 9:19), set against the one bullock and one goat of Leviticus 16, he replied that 'it was really the one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people' (R5874).

To the argument that the covenant was sealed before the priests were consecrated, he replied that 'if this be an argument against the Church being members of the Mediator's Body, it would be an equally strong argument against our Lord Jesus' (R4504), who is both Priest and Mediator. The same difference of standpoint meets the blood not taken into the Most Holy and the bodies not burned outside the camp: the sin-offering alone represents the sufferings of Christ and his followers '"Outside the camp," and their course as New Creatures inside the holy and ultimately beyond the second vail in the most holy', while the burnt-offering shows the same sacrifices 'from a different standpoint—that of Divine acceptance' (R4389).

As to the order, Moses acting before Aaron and the sealing coming months before the Atonement Day, 'the two types could not be expressed simultaneously', so the mediator type came first in the record, 'even though the active work of the Mediator of the New Covenant cannot begin until the close of this age' (R4504).

McPhail's nine contrasts show that Sinai and the Atonement Day were distinct ceremonies, but Hebrews brings them together in its antitype: St. Paul moves from the blood of the Atonement Day (9:12–14) to the Mediator (9:15), to the blood Moses sprinkled at Sinai (9:19, 20), and then to the heavenly things purified 'with better sacrifices than these' (9:23). It joins them more closely than Exodus does. Exodus records 'peace offerings of oxen' at Sinai (Ex. 24:5); Hebrews says Moses 'took the blood of calves and of goats' (Heb. 9:19), the pair it has just named for the Day of Atonement, 'the blood of goats and calves' (9:12). On Russell's reading St. Paul describes the sealing at Sinai in Atonement Day terms. That does not make the two ceremonies one, but it joins them in one argument, which McPhail's contrasts do not allow.

The same contrast bears on the sealing. McPhail distinguished the covenant blood from the sin-offering blood by its being 'sprinkled all at once, not at different times', and 'sprinkled on the people' (p. 85; Ex. 24:8). At Sinai the sealing and the sprinkling of the people were one act. He granted that Israel there 'represented the whole world coming to God' (p. 48), and he placed the world's share in the Millennium, when the blood 'will be applied for cancellation of sins only where it is wanted' (p. 49).

On McPhail's own account, then, the antitypical sealing and the sprinkling of the people lie two ages apart. If the antitype may be applied by degrees, his fifth contrast no longer separates the two bloods; if it may not, the sprinkling of 'all the people' is still future. Russell's reading keeps the type's order: the blood, 'passed through the

Church and made effective "for all the people"', seals the covenant (R4513), and the people are then sprinkled, each one 'as he comes into proper relationship with the Lord' (R4514).

McPhail's nine contrasts, with Russell's answers, are these:

McPhail's nine contrasts

	MCPHAIL'S CONTRAST (pp. 85, 86)	RUSSELL'S ANSWER
1.	Sealed by Moses, not by Aaron (Ex. 24:3–8.)	Moses and Aaron are two types of one Christ: 'Moses as the mediator of the Law Covenant typified The Christ, Head and Body, Mediator of the New Covenant' (R4354), and Christ 'could not be in any sense either a part or all of the antitypical Moses, until after serving as the antitypical Aaron' (R4504)
2.	Sealed with burnt- and peace-offerings, not sin-offerings (Ex. 24:5.)	'The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullocks to represent our Lord Jesus and the goats to represent the Church' (R4389)
3.	Its blood not taken into the Most Holy	Only the sin-offering view shows the course 'inside the holy and ultimately beyond the second vail in the most holy'; the burnt-offering shows the same sacrifices 'from a different standpoint—that of Divine acceptance' (R4389). Hebrews sets the Sinai sprinkling beside the heavenly things purified 'with better sacrifices' (Heb. 9:19–23.)
4.	Its sacrifices not burned outside the camp	'Outside the camp' belongs to the sin-offering view of the same sacrifices (R4389), and Hebrews applies it to believers (Heb. 13:11–13.)
5.	Its blood sprinkled all at once	The blood seals the covenant once, 'passed through the Church and made effective "for all the people"' (R4513); the people are then sprinkled, each 'as he comes into proper relationship with the Lord' (R4514). On McPhail's own account the world's share is Millennial (pp. 48, 49)
6.	Its blood sprinkled on the people; the Atonement Day blood was not (Ex. 24:8; Heb. 9:19.)	The goat's blood was 'for the people' (Lev. 16:15.) Moses 'sprinkled first the Book of the Law, representing Divine Justice, and then, on the basis of this satisfaction, his Mediatorial work began toward the people'; in the antitype the same merit 'will be applied "for all the people" at the close of this Age by sealing the New Covenant' (R4513, 4514)
7.	Several bulls and goats at Sinai, one of each on the Atonement Day (Ex. 24:5; Heb. 9:19.)	'The one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people' (R5874); Moses used 'the typical blood of both bulls and goats' (R4354)
8.	Sealed before the priests were chosen (Ex. 28:1; Lev. 8.)	'If this be an argument against the Church being members of the Mediator's Body, it would be an equally strong argument against our Lord Jesus, the antitypical High Priest, being the Head of that Mediator' (R4504)
9.	Sealed months before the Day of Atonement	'Since the two types could not be expressed simultaneously it was every way better that the mediator type and the institution of the Law Covenant. . . should precede all sacrificing. . . even though the active work of the Mediator of the New Covenant cannot begin until the close of this age' (R4504)

In brief.

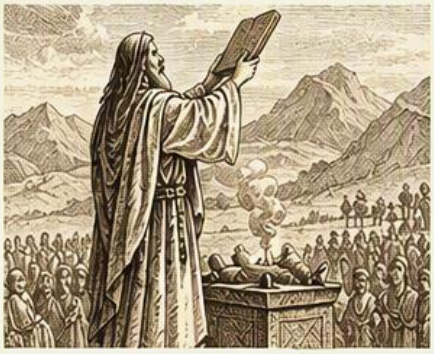
- McPhail: Christ alone is the sin-offering, and the Church's sufferings serve its own development; with Macmillan, *ephapax*, 'once for all', finishes all sin-offering at Calvary, and the sealing at Sinai is separate from the Atonement Day. The Henninges: the bullock, the goat and the other sacrifices are phases of Christ's one sacrifice.
- Russell: 'one sacrifice in its two parts (bullock and goat)' (R4513), Head and Body; Christ alone supplies the merit and does all the offering (Q569, 570), while the Church shares in the sacrifice, following him 'without the camp' (Heb. 13:11–13; T61), without adding to the ransom-price.
- Hebrews sets Christ's 'once' against repetition 'year by year' (Heb. 9:7; 10:1), not against two parts of one day; and of 7:27 Russell wrote, '"Once" is here used in the sense of already' (R4546).
- McPhail's nine contrasts show two ceremonies, but Hebrews joins them (Heb. 9:12–23), and Russell answered each: the offerings picture 'the same sacrifices, but from different standpoints' (R4389), and 'the two types could not be expressed simultaneously' (R4504).

THE TWO CEREMONIES AND THE ONE ANTITYPE

Two pictures. One work. The same sacrifice, viewed from different standpoints.

SINAI
(Ex. 24)

The sealing of the Law Covenant



Moses with the book of the covenant.

THE OFFICIANT
- Moses

THE OFFERINGS
- Burnt- and peace-offerings of oxen (Ex. 24:5)

THE BLOOD
- On the altar (Ex. 24:6)
- On the book (Heb. 9:19)
- Then on the people (Ex. 24:8)

THE TIME
- All on one day

It pictures:
The sealing of the covenant and the establishment of the Law.

DAY OF ATONEMENT
(Lev. 16)

The two sin-offerings



The bullock and the Lord's goat.

THE OFFICIANT
- Aaron (the high priest)

THE OFFERINGS
- Bullock (for himself) — Lev. 16:6, 11
- Lord's goat (for the people) — Lev. 16:5, 15

THE BLOOD
- Bullock's blood to the Most Holy (v. 14)
- Goat's blood to the Most Holy (v. 15)

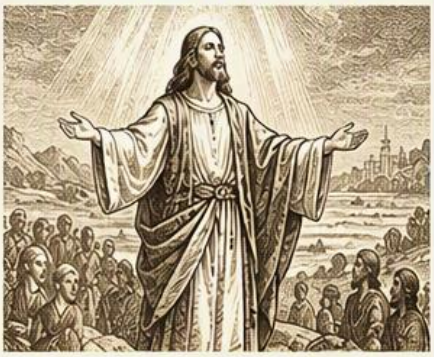
THE BODIES
- Burned outside the camp (v. 27)

THE TIME
- More than a year later

It pictures:
The one sacrifice, with two parts (Head and Body), for himself and for the people.

THE ANTITYPE
(Heb. 9:12–23; 13:11–13)

The one sacrifice in two parts



Christ, the Head, and the Church, the Body.

THE SACRIFICE
- Christ, the Head, from Jordan to Calvary (the bullock) (Q558, 559)
- The Church, the Body, from Pentecost to the end of the age (the goat) (*R4512; T61*)

THE PRIEST
- Christ, who offers both (Q570)

THE MEDIATOR
- The Christ, Head and Body (*R4354*)

THE COVENANT
- Sealed with the blood of both parts, Christ's merit passed through the Church (*R4513*)

THE PEOPLE
- Sprinkled during the Millennium (R4514)

THE TIME
- The Gospel Age (now) → Millennium

It brings together:
The sealing of the New Covenant and the application of its benefits to the people.

HOW THE TWO CEREMONIES FIT TOGETHER

The Sinai ceremony shows the sealing; the Atonement Day shows *the sin-offerings;*
together they reveal *the antitype — one sacrifice, two parts, one work.*
(R4504; *T61; T82*)

'Since the two types could not be expressed simultaneously it was every way better that the mediator type and the institution of the Law Covenant… should precede all sacrificing'
(R4504)

7. GALATIANS 4: SARAH AND KETURAH

The argument. McPhail held that Sarah represents the New Covenant, so that 'Jerusalem which is above. . . the mother of us all' (Gal. 4:26) makes the Church a child of the New Covenant. He rejected Pastor Russell's suggestion that Keturah, Abraham's third wife, typified the New Covenant, since Keturah 'does not enter into the allegory' (p. 106; see pp. 91–95). The Henninges reached the same identification by their own route: since the Abrahamic Covenant 'contained no provision for salvation from sin and death', the New Covenant 'is, therefore, competent to be the "mother" of the promised "Seed"' (*Bible Talks*, p. 250).

Russell's reply. St. Paul, Russell wrote, 'tells us that Sarah represented the essence of the original Covenant and that Hagar represented the Law Covenant', and the Sarah Covenant is the one 'which God bound with an oath' (Heb. 6:13–20), 'our "anchor sure and steadfast within the veil"' (R4367, 1 April 1909). That article appeared before McPhail's tract. Russell had read the allegory the same way in 1880: Sarah 'was a type of the covenant made with Abraham', and after the Hagar covenant had borne fleshly Israel, 'the true seed of Abraham and heir is born, under the first (or Sarah) covenant; i. e., Christ Jesus and the members of His body—spiritual Israel' (R85, reprinted 1909 as R4371).

When a correspondent objected that Keturah was only a concubine, Russell answered that 'Whether these two women be termed secondary wives or concubines matters nothing', since 'concubine is the name which preferably describes the relationship of these two women to Abraham' (R4439); Hagar, whom St. Paul makes a type, was one too. His reasons for Keturah came from the order of the narrative. Abraham took Keturah only after Sarah's death and after Isaac's marriage (Gen. 23:2; 24:67; 25:1), which Russell took to typify 'the marriage or union between Christ and the Church in the end of this age'; so the New Covenant 'does not become a wife or Covenant, until after the original Covenant, represented by Sarah, shall have brought forth the Seed, the Messiah' (R4309). Sarah bore Isaac, the promised seed; the Church is 'as Isaac was. . . the children of promise' (Gal. 4:28).

Set out in the order of the narrative, Russell's reading of the household is as follows; the last column shows which identifications are St. Paul's and which are Russell's.

Abraham's household as Russell read it

GENESIS	THE TYPE	RUSSELL'S READING	READING FROM
Abraham (Gen. 12:1–3.)	The father of the household	'Abraham, the type of God' (R4476)	Russell
Sarah, the wife, long barren (Gen. 11:30.)	The original covenant	'the Covenant of Grace. . . the mother of the promised seed' (R4439); 'Jerusalem which is above. . . the mother of us all' (Gal. 4:26.)	St. Paul; Russell
Hagar, added; bears Ishmael (Gen. 16:1–4, 15.)	The Law Covenant	'the Hagar Covenant, because it was a bondage and because its offspring, the Jewish nation, could not inherit' (R4319; Gal. 4:24, 25.)	St. Paul
Isaac, born to Sarah by promise (Gen. 21:1–3.)	The promised Seed	'typical of Christ Jesus the Head and the Church his Body' (R4439; Gal. 4:28.)	St. Paul
Hagar and Ishmael cast out (Gen. 21:10.)	The Law Covenant cast off	Cast out, not put to death: the Law Covenant still binds the nation (R4505; Gal. 4:30.)	St. Paul; Russell
Isaac offered (Gen. 22.)	The Seed's sacrifice	'The entire antitypical Isaac, "the Seed of Abraham," was represented by the typical Isaac and in his sacrifice' (R4334)	Russell
Sarah dies (Gen. 23:2.)	The original covenant's Seed-bearing completed	Sarah's death pictures the completion of the Seed of faith, not the end of the promise: both covenants are 'The Everlasting Covenant', and 'The one is perpetuated in the other' (R4321); the New Covenant comes 'after the original Covenant, represented by Sarah, shall have brought forth the Seed' (R4309)	Russell

The servant sent for Rebekah (Gen. 24.)	The calling of the Bride	'sent his servant, the type of the holy Spirit, to select a Bride, type of the Church, for his son Isaac, type of Jesus' (R4476)	Russell
Isaac takes Rebekah into Sarah's tent (Gen. 24:67.)	The marriage	'how our heavenly bridegroom will receive His bride at the end of her journey' (R4371)	Russell
Abraham takes Keturah (Gen. 25:1.)	The New Covenant	Only 'after Isaac's marriage, which typified the marriage or union between Christ and the Church in the end of this age' (R4309)	Russell
Keturah's sons sent away with gifts; 'all that he had' to Isaac (Gen. 25:5, 6.)	The world's blessing	'the many children of God by the New Covenant during the Millennium, but none of them as an heir', receiving 'their blessing through Isaac' (R4309)	Russell

Comment. Keturah is not part of St. Paul's allegory; her identification with the New Covenant was Russell's own extension of the type, and his reading of Galatians 4 does not depend on it. St. Paul names Hagar as the covenant 'from the mount Sinai' (Gal. 4:24) and the free woman as 'Jerusalem which is above' (4:26); he does not, in so many words, name the second covenant.

Russell's identification follows the argument St. Paul has just made: Isaac is the child 'by promise' (4:23), believers, 'as Isaac was, are the children of promise' (4:28), and in this epistle 'the promise' is the promise to Abraham, set against law (3:16–18). Nothing in Galatians 4 identifies Sarah with the New Covenant of Jeremiah 31. To make Sarah represent the New Covenant is, in Russell's understanding, to make the child of promise a child of a *law* covenant, rather than of the original Abrahamic promise. McPhail's claim that the New Covenant is the antitype of the Law Covenant (point 11) cannot by itself make Sarah the New Covenant, since Galatians 4 sets Hagar, the Law Covenant, against the free woman and does not name her covenant as the New. Russell questioned the antitype premise itself and argued that the Law Covenant had not yet ended for Israel. The New Covenant would subsequently extend the Abrahamic promise's blessings to Israel and the world (R4331; see points 1, 9 and 11). The Henninges' premise, that the promise had no provision for sin, is answered under point 1: the promise itself announced justification by faith (Gal. 3:8), while the sacrifice of the promised Seed provides the basis for atonement.

Against the Henninges' 'mother' (p. 250), St. Paul names the mother 'Jerusalem which is above' and the free woman whose son is Isaac (Gal. 4:22–28). Russell distinguished the two seeds the promise names: 'The old Law Covenant brought not forth the seed to Abraham, but the New (Law) Covenant will bring forth many children—as the sand of the seashore. The only children of Abraham thus far developed are those who are the Seed of Abraham according to faith' (R4453). He put the principle plainly: 'You cannot be children of two covenants, children of two mothers' (R4367; see Part I, 'Why the distinction mattered: the covenants'). He also observed that the opponents accepted the principle, which is why some denied that God's word to Abraham was a covenant at all (R4585). To that denial he answered that what St. Paul calls the Promise 'is also called a Covenant thirteen times in the Book of Genesis alone' (R4496).

McPhail made Abraham the Abrahamic promise and the two wives the Law and New Covenants (pp. 87–89); but St. Paul identifies the women, not Abraham, with the covenants—'for these are the two covenants' (Gal. 4:24)—so the identification of Abraham is McPhail's own extension, as Keturah is Russell's. Russell read Abraham as the type of God, 'Sarah a type of the Abrahamic Covenant' (R4440). McPhail took 'by promise' to mean only the promise of Isaac's birth (p. 88), but that promise was the covenant itself: 'Sarah thy wife shall bear thee a son indeed. . . and I will establish my covenant with him' (Gen. 17:19); 'the children of the promise are counted for the seed' (Rom. 9:8).

McPhail's argument that the Abrahamic promise cannot be 'confined to the Gospel Age' (p. 91) answers a view Russell did not hold: for Russell the promise 'was all in the original Abrahamic Covenant' (R4366). What ends

with the Gospel Age is one work of that covenant, not its promise: 'The original Covenant now gathers those who can and will exercise faith and obedience. Its usefulness would thus be at an end, were it not for the added New (Law) Covenant', which is 'an extension of it' (R4331). Through it Abraham becomes 'a father of many nations' (Rom. 4:17). Both covenants are 'Scripturally styled "The Everlasting Covenant"', and 'The one is perpetuated in the other' (R4321). Sarah's death, after she had borne the Seed, pictures the completion of that gathering, not the end of the promise.

In brief.

- McPhail: Sarah represents the New Covenant, so 'Jerusalem which is above. . . the mother of us all' makes the Church its child; Keturah has no place in the allegory. The Henninges: the promise had no provision for sin, so the New Covenant must be the mother of the Seed.
- Russell: Sarah is the original covenant of promise and Hagar the Law Covenant; the Church is 'as Isaac was. . . the children of promise' (Gal. 4:28), and 'You cannot be children of two covenants, children of two mothers' (R4367).
- Russell's identification of Keturah with the New Covenant extends the type beyond Galatians 4 and is not essential to his argument. Sarah's death pictures the completion of the Seed's gathering, not the end of the Abrahamic promise; the New Covenant extends its blessings to the world (R4331; R4321).

8. 2 CORINTHIANS 3: THE LAW WRITTEN IN THE HEART

The argument. The opponents read 'the epistle of Christ. . . written. . . in fleshy tables of the heart' (2 Cor. 3:3) as the promise of Jeremiah 31:33 fulfilled in the Church. For the Henninges the New Covenant 'is a ministration of the Spirit, written on the believer's heart, not of the letter (i. e., not of the Law Covenant written on stones and in books—2 Cor. 3:3, 6, 7)' (*Bible Talks*, p. 219), and the law is written on the hearts of its people 'By the ministration of the Spirit, and the sanctifying power of the truth' (p. 238). McPhail argued from the tense of 2 Corinthians 3:6, 'Who also HATH MADE us able ministers of the New testament' (p. 29): 'the ministry of the Apostle was the ministry of the New Covenant, the "ministry of reconciliation," and. . . the New Covenant was in operation in his day' (p. 30).

Russell's reply. Pastor Russell held that the heart of flesh promised under the New Covenant is restitution, 'not at all the work of this Gospel Age': 'The Lord does not give the "little flock" hearts of flesh, but, justified by faith, allows them to sacrifice the flesh, and begets them to a new nature' (R4322). Yet he granted an overlap: the 're-writing the Divine character in the heart. . . is already begun in the Church', voluntarily, whereas 'In the next Age mankind must write these qualities in their hearts, through the assistance of the Mediator' (R5309).

On the ministry of 2 Corinthians 3:6, Russell put the question himself: 'How could St. Paul and the other apostles be servants of a New Covenant, if no such New Covenant is yet in existence?' His response: 'we are ministers of the New Covenant in that we are laying down our lives in its service, in its interest, although it is not yet a Covenant, but merely a promise' (R4331, 4332). Christ had done the same: 'In his sacrifice of himself our Lord was serving a Covenant not yet sealed, but merely promised or guaranteed', and his members 'minister or serve the New Covenant as an attorney serves in drawing up an agreement or Covenant. It will not be a Covenant until sealed, but, while it is in process of preparation it is spoken of as a Covenant' (R4496). The service is also a training: 'in a larger sense of the word we are being qualified or made able servants of the New (Law) Covenant by present experiences' (R4435).

Russell accepted that the apostles were ministers of the New Covenant, but explained the nature of their present service: 'St. Paul and the other Apostles and each of the Lord's faithful ones are ministers or servants of this New

Covenant now, in that they are engaged, as the Lord's mouth-pieces, in calling the members of the Body of Christ', and their qualifying 'prepares them for a future service in helping Israel and the world under and through the terms of the New Covenant' (R4474). The Henninges took the verse's 'not of the letter, but of the spirit' as a contrast between two covenants, the letter being the Law Covenant and the spirit the New. Russell read both as the New Covenant's: the Apostle means 'the letter of the Covenant and the spirit of the Covenant, because that is evidently what the Apostle is discussing here' (R4595). The Church cannot yet meet the covenant's letter, but it can meet its spirit: 'We are not able to measure up to the standard of the letter of that [New] Covenant, but we are able to come to the measure of the spirit of it' (R4597). The letter belongs to the Millennium, the spirit to now: 'Thus we are qualified ministers of the New Covenant, not according to the letter of that Covenant, as it will operate during the Millennium, but according to the spirit of the New Covenant, which now operates toward us through our Advocate' (R4597).

Comment. Here the two sides share common ground, and Russell granted it: the opponents held that God's law is written in believers' hearts now (2 Cor. 3:3), and Russell, as noted above, agreed that this writing is already under way in the Church (R5309). The difference is the arrangement under which it is written: for the opponents, the New Covenant already in force; for Russell, the Church's calling under the original covenant, as servants of a New Covenant not yet sealed. A believer, he wrote, 'could not come under the letter of the New Covenant if he chose, for it has not yet been sealed. He could merely by faith come under its spirit' (R4332). He had drawn the same line in 1887: 'We cannot indeed preach to others, nor yet ourselves keep the very letter of that perfect new covenant. . . but we can conform as nearly as possible to its spirit' (R974).

St. Paul's 'fleshy tables of the heart' echo Ezekiel's promise, and Ezekiel ties it to Israel's regathering: 'I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . and I will take away the stony heart out of your flesh, and I will give you an heart of flesh' (Ezek. 36:24, 26). Russell cited the same passage for the New Covenant (R5292) and placed it at the close of the Gospel Age: then 'the stony heart of mankind will give place to a heart of flesh' (Q444). He granted the likeness and drew the difference: 'The Church are said to have new hearts now. . . In the case of the Church, however, there is not a taking away of the stoniness of heart, but there is a new nature, a new heart' (R5294).

McPhail counted the law written in the heart among the New Covenant's blessings already given to the Church (the first two of his seven 'blessings', pp. 52, 53; see point 3). But the law the New Covenant writes is the Divine Law itself, 'my law' (Jer. 31:33)—love to God, and to the neighbour 'as thyself' (Lev. 19:18). Russell distinguished the covenant from its law: 'There is a difference between a covenant and the law of a covenant'; the Law of love to God and neighbour 'is perfect and will be the basis or Law of the New Covenant' (R4549). The Church is measured by that standard without being under the covenant: it 'is not developed under a Law Covenant—neither the old Law Covenant nor the New (Law) Covenant—nevertheless it is being measured by the Divine Law standard' (R4441; Rom. 8:4).

The commandment Christ gave the Church goes further: 'A new commandment I give unto you, That ye love one another; as I have loved you' (John 13:34), with its measure, 'that a man lay down his life for his friends' (15:13). Asked whether John 13:34 was a forerunner of the New Covenant, Russell answered that it 'represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant' (R4549). He had said as much in 1906, before the controversy: 'There seems to be a limitation to the love commanded by the Law, "Thou shalt love thy neighbor as thyself"—not better than thyself'; 'our Lord's course in the sacrifice of his life on our behalf transcends anything that was required of the Law', and 'as followers of the Lord, imbued with his spirit of sacrifice, we are joyfully to lay down our lives for the brethren'

(R3804, 3805). The writing in the Church's heart is real, but on Russell's reading its law is a law of *sacrifice*, higher than the law Jeremiah's covenant will write.

2 Corinthians 3 also calls St. Paul and his fellow workers 'able ministers of the new testament' (2 Cor. 3:6), and Russell read that service as preparation: the Church are '"able ministers of the New Covenant," preparing it, carrying forward its various interests to present them to Israel and the world in due time' (R4492). The opponents could answer that the Spirit was already at work in the Corinthians (3:3); but St. Paul names the promise under which the Spirit is received: 'That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith' (Gal. 3:14).

Russell said the same of Pentecost: the Spirit is poured out now 'under the faith terms of the original Abrahamic Covenant' (R4516; see point 10). The question is not whether the Spirit was at work in the Church, nor whether its members experienced the spirit of the New Covenant; Russell affirmed both (R4332; R4597). It is whether that experience placed them *under* the covenant, or was preparing them to *serve* it before it operates in the letter.

Nor did serving the covenant make the apostles parties to it: a minister of a covenant need not be a *party* to it. Christ is called 'the messenger of the covenant' (Mal. 3:1) and 'a minister of the circumcision. . . to confirm the promises made unto the fathers' (Rom. 15:8), serving Israel's promises before their fulfilment. The chapter itself leaves Israel's part ahead: 'even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away' (2 Cor. 3:15, 16).

Russell also cited the Law Covenant's continuing operation: it 'has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it' (R4619; see point 11). He linked this with St. Paul's account of Israel's future: Israel's blindness continues 'until the fulness of the Gentiles be come in', after which 'all Israel shall be saved. . . For this is my covenant unto them, when I shall take away their sins' (Rom. 11:25–27; see point 3). In January 1909, before McPhail wrote, Russell explicitly connected this passage with 2 Corinthians 3:6. Outside Hebrews, he said, St. Paul's references to the New Covenant include Romans 11:27, where natural Israel 'is again to have Divine favor, under a special Covenant', and 2 Corinthians 3:6, which 'refers to the royal priesthood as able (qualified) servants of the New Covenant—dying with Christ for its sealing' (R4319). The apostles' present ministry thus prepares the covenant for its future operation with Israel; it does not establish that the covenant is already in force. The chapter does not by itself date the sealing, but read alongside Romans 11 it supports Russell's distinction between present preparation and future fulfilment.

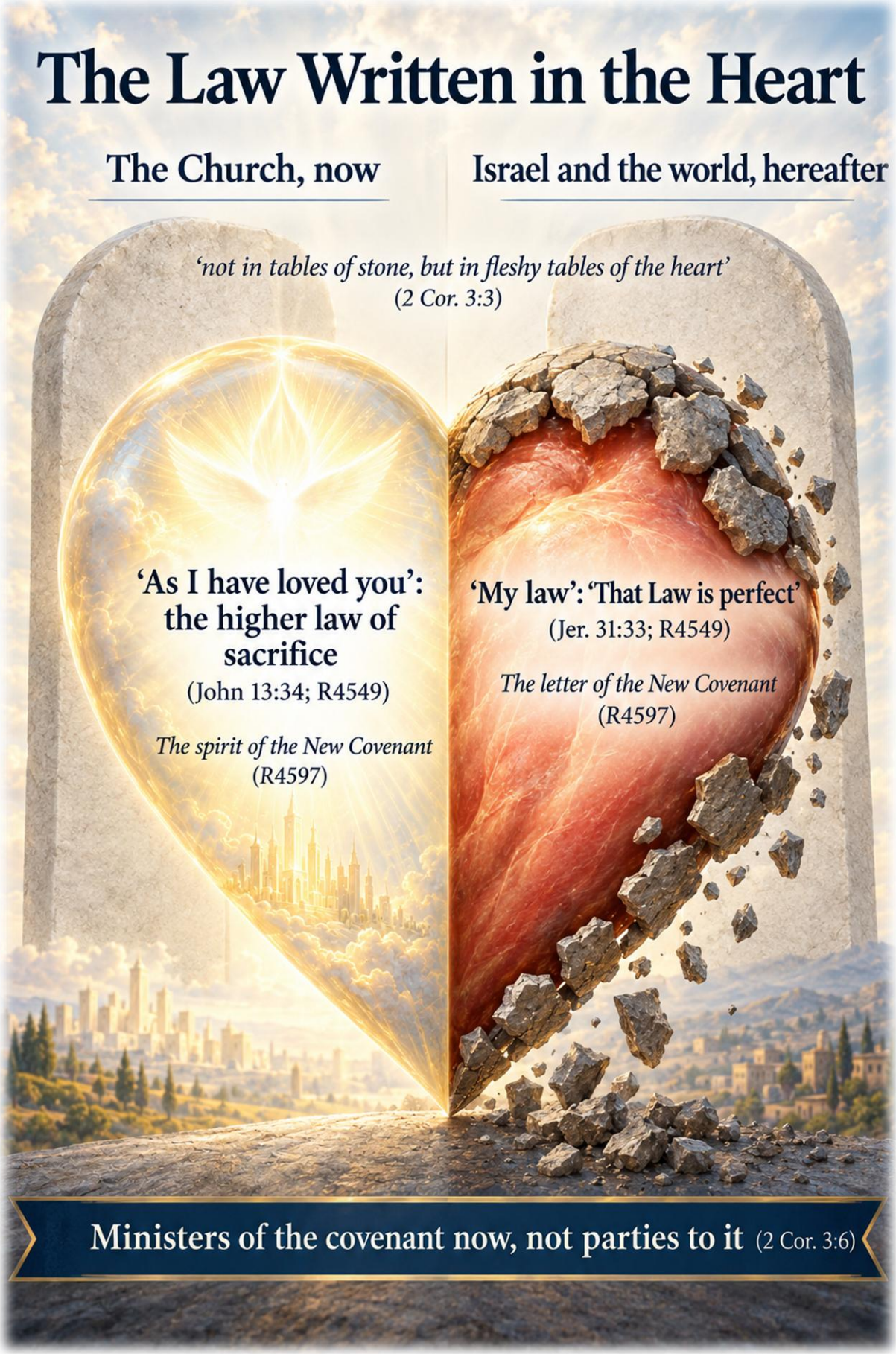
McPhail joined 2 Corinthians 3:6 to 'the ministry of reconciliation' (2 Cor. 5:18–20; p. 30). Russell read that ministry as present proclamation, 'not the service of our own reconciliation, which is already passed, but the service of making known to the world the great fact that through the merit of Christ's death, whosoever wills may return to harmony with God' (R4542). He granted McPhail's link, but carried it forward to Israel: 'This ministry of reconciliation committed to the Church, now and hereafter, is sometimes referred to as the ministry of the New Covenant—the service of bringing Israel in covenant relationship with God anew' (R4542).

In brief.

- The opponents: 'the epistle of Christ. . . written. . . in fleshy tables of the heart' (2 Cor. 3:3) is Jeremiah 31:33 fulfilled in the Church; the Spirit's ministration is the New Covenant, and, since St. Paul and his fellow workers were made its 'able ministers', the covenant was already in force.
- Russell: the apostles were already ministers of the New Covenant, calling the members of the Body and preparing them for future service (R4474); they ministered 'not according to the letter of that Covenant,

as it will operate during the Millennium, but according to the spirit' (R4597); the Church's new heart is a new nature, not the world's heart of flesh (R5294).

- A minister need not be a party: Christ was 'the messenger of the covenant' (Mal. 3:1); the promise of the Spirit is received through faith under the promise given to Abraham (Gal. 3:14); and St. Paul places Israel's salvation, with the covenant that takes away its sins, after 'the fulness of the Gentiles' (Rom. 11:25–27).



9. THE FAITHFUL ANCIENT WORTHIES OF OLD

The argument. The Henninges held that the faithful before Christ were forgiven 'on New Covenant terms, in anticipation of the actual inauguration of the arrangement' (*Bible Talks*, p. 246). Their reason was that there is only one way of forgiveness: 'If God could accept the Patriarchs on account of their faith alone, and could justify them without consideration of the New Covenant blood shed for the remission of sins, He could equally well accept others in the same manner. This would be tantamount to saying that Christ died unnecessarily' (pp. 245, 246).

Russell's reply. Pastor Russell distinguished their justification 'to fellowship with God' from 'the justification to life during this Gospel age' (F111), and Hebrews 11:39, 40 says they 'received not the promise'. *Tabernacle Shadows* sets out the same view through the type of the red heifer: a heifer 'upon which never came yoke' (Num. 19:2) 'represented a class of justified persons—made free from the Law Covenant' (T110). Russell identified the class from Hebrews 11: 'a class fitting to the account of the Red Heifer—a class which laid down their lives outside the "Camp"; a class in every way honorable, and yet not a priestly class' (T107). He added the example of John the Baptist (Matt. 11:11), who 'belonged to this Red Heifer class which suffered outside the "Camp," even unto death, but he had nothing whatever to do with the still better sacrifices of the royal priesthood during the Atonement Day' (T108).

The faithful of old were 'antitypical Levites (justified by faith in a coming atonement)', not priests (T108): 'God justified them through faith, as the children of faithful Abraham', and their blessings 'could not be given to them at the time, but must be waited for and be received through the spiritual Seed of Abraham—the Christ' (T110, 111). Even Abraham, 'as a justified believer, was a member of the "household of faith," typified by the Levites' (T27). In Russell's words:

> 'the Ancient Worthies, because of faith in God, were esteemed by him and treated as in harmony with him, in Covenant relationship by faith, as though they were perfect. But more than that faith-justification they could not attain until after the merit of Christ's sacrifice would be appropriated for them'
>
> —(Q733)

McPhail read the red heifer itself as a type of Christ, from Hebrews 9:13, 14 (p. 100; see point 6). Russell answered from Numbers 19 that it 'was no "offering" at all, for no part of it was offered on the Lord's altar or eaten by the priests', and that 'It was not even killed by one of the priests' (T105). The procedure described in the chapter bears him out. On the Day of Atonement the high priest himself killed the sin-offerings (Lev. 16:11, 15); the heifer was brought 'without the camp, and one shall slay her before his face' (Num. 19:3), while Eleazar only sprinkled its blood 'directly before the tabernacle' (19:4). As Russell reasoned, 'had it in any sense of the word represented the priests, it would of necessity have been killed by one of them' (T106).

Hebrews 9:13, 14 sets 'the ashes of an heifer' beside 'the blood of bulls and of goats', but in identifying the antitype, the Apostle names only 'the blood of Christ'. Russell argued that the Apostle 'stops with the blood of Christ, and makes no mention of the antitype of the ashes of the red heifer,—because it has nothing to do with our cleansing, but relates to the world's cleansing in the Millennium' (R1897). Russell held this reading from 1895 to 1909 (R1871; R4389), and the passages of *Tabernacle Shadows* quoted above come from his chapter on it.

Point by point, the heifer differs from the Day of Atonement sacrifices:

The red heifer and the Day of Atonement

	THE BULLOCK AND THE LORD'S GOAT	THE RED HEIFER
Who killed it	The high priest himself (Lev. 16:11, 15.)	'one shall slay her before his face', not the priest (Num. 19:3.)
Where	In the Court: 'all of which were made by the priests, and in the Court' (T106)	'without the camp' (Num. 19:3.)
Its blood	Carried 'within the vail' and sprinkled 'upon the mercy seat' (Lev. 16:14, 15.)	Sprinkled 'directly before the tabernacle', not taken in (Num. 19:4.)
The altar	Its fat burned 'upon the altar' (Lev. 16:25.)	'no part of it was offered on the Lord's altar' (T105)
The animal	A bullock and a goat	A heifer 'upon which never came yoke' (Num. 19:2.)
Its purpose	Atonement 'for himself, and for his house', and 'for the people' (Lev. 16:11, 15.)	Ashes 'kept for the congregation. . . for a water of separation' for those defiled by the dead (Num. 19:9, 11.)
In Hebrews 9:13, 14	Antitype named: 'the blood of Christ'	The ashes' antitype is not named; Russell assigns them to 'the world's cleansing in the Millennium' (R1897)
Russell's reading	Christ, Head and Body (T61)	The faithful of old, 'made free from the Law Covenant' (T110)

Comment. Hebrews bears directly on the matter: the faithful of old 'received not the promise: God having provided some better thing for us, that they without us should not be made perfect' (Heb. 11:39, 40). They are not made perfect 'without us', which fits a justification 'to fellowship' rather than to life (F111): 'Even the Ancient Worthies have no life-rights yet' (Q446). If the faithful of old were forgiven on New Covenant terms before its inauguration, as the Henninges held (p. 246), then forgiveness through Christ's blood in the Gospel Age does not by itself prove the covenant 'sealed and made operative', which is McPhail's argument from the blood (pp. 50, 51).

Russell agreed with the Henninges that there is only one way of forgiveness, and that it runs through Christ's sacrifice (Q733): even in the type, the scarlet string cast into the burning heifer showed that their faithfulness 'permitted the merit of the precious blood. . . to be accounted to them through faith' (T109, 110). He read the ashes of the heifer as not 'designed to remove the individual's guilt—no, his moral guilt could be cleansed away only through the merit of the Atonement Day sacrifices' (T111); the lessons of the faithful of old are valuable to the Church 'only by, through and associated with the sin-offerings of the Day of Atonement' (T109). That the heifer had to be 'a red cow' 'would seem to teach that those ancient worthies were not sinless and therefore accepted of God before the great Atonement Day sacrifice, but that they were "sinners even as others"' (T111). The question is not whether Christ's blood is needed, but whether their justification depended on the New Covenant at all.

THE BULLOCK AND THE LORD'S GOAT — THE RED HEIFER

'The blood of bulls and of goats' and *'the ashes of an heifer'* (Heb. 9:13)

THE TWO ORDINANCES PLACED SIDE BY SIDE IN HEBREWS 9:13,14

'For if the blood of bulls and of goats, and the ashes of an heifer *sprinkling the unclean*, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ...'
Hebrews 9:13, 14

THE BULLOCK AND THE LORD'S GOAT

Day of Atonement Sin Offerings
Leviticus 16



A bullock 'for himself, and for his house' (Lev. 16:11)

The Lord's goat, 'for the people' (Lev. 16:15)

KEY DIFFERENCES

The red heifer was not a Day of Atonement sacrifice

- Not slain by a priest
- Not one of the Atonement Day victims
- Not taken into the Most Holy
- Not offered on the altar
- A separate ordinance with a different purpose

(T105, T106)

THE RED HEIFER

A Separate Ordinance
Numbers 19



'A red heifer ... upon which never came yoke.' (Num. 19:2)

'the better sacrifices being those of the better Mediator—Jesus the Head and the Church his Body' (R4624)

1. WHERE THEY WERE SLAIN

THE COURT

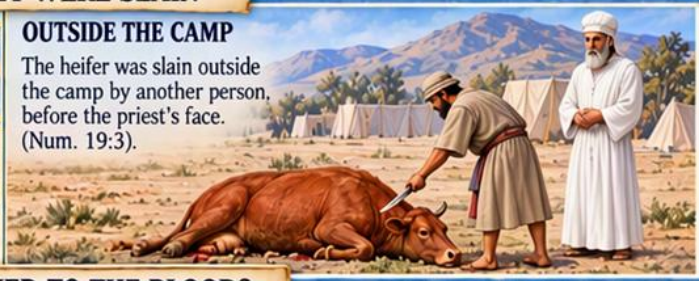
The high priest himself slew the bullock, and afterwards the Lord's goat. (Lev. 16:11, 15).

Both sacrifices were made in the Court on the Day of Atonement. (T106)



OUTSIDE THE CAMP

The heifer was slain outside the camp by another person, before the priest's face. (Num. 19:3).

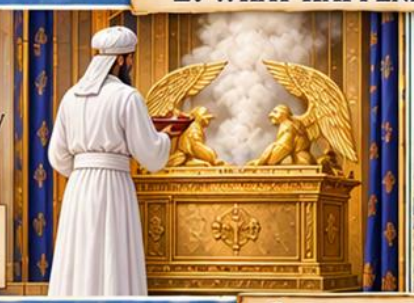


2. WHAT HAPPENED TO THE BLOOD?

WITHIN THE VEIL

The blood of the bullock, and then of the Lord's goat, was carried into the Most Holy and sprinkled upon the mercy seat. (Lev. 16:14, 15).

The bloods were presented separately—first the bullock, then the Lord's goat.



BEFORE THE TABERNACLE

The priest sprinkled the heifer's blood with his finger seven times directly before the tabernacle. (Num. 19:4).

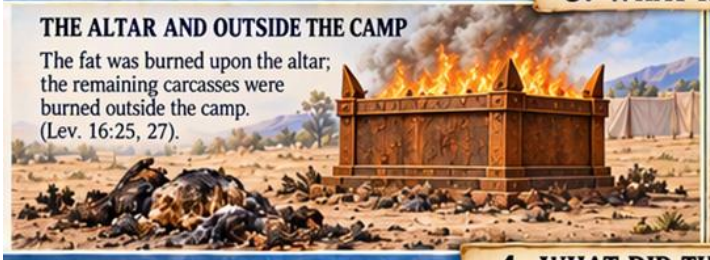
The blood was not taken within the veil, but sprinkled directly before the tabernacle.



3. WHAT REMAINED?

THE ALTAR AND OUTSIDE THE CAMP

The fat was burned upon the altar; the remaining carcasses were burned outside the camp. (Lev. 16:25, 27).



THE ASHES KEPT

The heifer was burned with cedar wood, hyssop and scarlet. Its ashes were kept for a water of separation. (Num. 19:5–9).

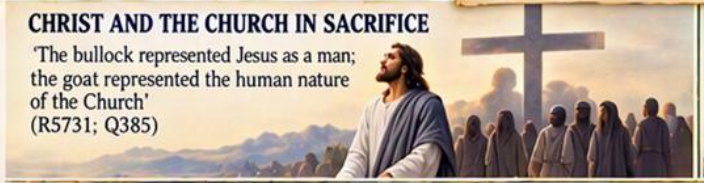
'their ashes (the knowledge and remembrance of their faithfulness unto death)' (T108)



4. WHAT DID THEY REPRESENT?

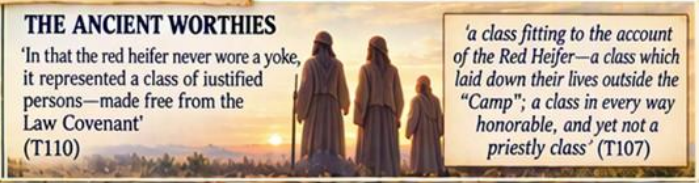
CHRIST AND THE CHURCH IN SACRIFICE

'The bullock represented Jesus as a man; the goat represented the human nature of the Church' (R5731; Q385)



THE ANCIENT WORTHIES

'In that the red heifer never wore a yoke, it represented a class of iustified persons—made free from the Law Covenant' (T110)



'a class fitting to the account of the Red Heifer—a class which laid down their lives outside the "Camp"; a class in every way honorable, and yet not a priestly class' (T107)

THE ANTITYPE NAMED

'How much more shall the blood of Christ...'
Hebrews 9:14

The antitype of the blood is expressly identified.

ASHES' ANTITYPE NOT NAMED

The Apostle 'stops with the blood of Christ, and makes no mention of the antitype of the ashes of the red heifer,—because it has nothing to do with our cleansing, but relates to the world's cleansing in the Millennium' (R1897)

'Which are a shadow of things to come; but the body is of Christ.' (Col. 2:17)

Russell held that justification comes by no covenant, for them as for the Church: 'The Ancient Worthies were not justified by a Covenant nor by a Mediator. Neither were we. Both they and we are justified by faith. They with ourselves come under the Abrahamic Covenant, which had no mediator and needed none'; nor was any of them 'justified by Israel's New (Law) Covenant, for it has not yet been inaugurated' (R4388; see point 1). As Scripture says: 'Abraham believed God, and it was counted unto him for righteousness' (Rom. 4:3), the gospel 'preached before. . . unto Abraham', that 'God would justify the heathen through faith' (Gal. 3:8). For Russell the faithful of old were justified by faith, and their hope and their blessing lay in the original covenant of promise (R4320); the Henninges have them forgiven on the terms of a covenant not yet inaugurated (p. 246).

Of those who lived under the Law he wrote: 'According to their works they were condemned by the Law Covenant, but according to their faith they were acceptable to God, along the lines of the Sarah Covenant, even though they could not receive their blessing under it, until first the promised Seed should come and the blood of that Covenant be shed' (R4330). Later the same year he described them as 'a few of that nation [Israel], exercising faith above and beyond the Law Covenant', who 'were blessed by the underlying Abrahamic Covenant. These the Apostle enumerates in Hebrews 11' (R4451). He did hold that they will receive restitution under the New Covenant—'They will receive their blessing under it the same as the remainder of the world' (R4555)—but that blessing is future, as Hebrews 11:40 requires. They will also serve in it: '"princes in all the earth," the agents of the Kingdom's judgments, and the channels of its blessings' (T109), who, 'when made subordinate "princes" in the Kingdom, will assist in the restitution work' (T111). Receiving the blessing and administering it are not alternatives; on Russell's reading they are blessed as the world is, and will also have a place in the Kingdom that blesses it. The difference from the Henninges is not whether the New Covenant will bless them, but whether they were accepted under it *before* it existed.

Set side by side, the two positions agree on the ground of forgiveness and differ on the arrangement:

The faithful, Ancient Worthies, of old: where the two sides agree and differ

	THE HENNINGES	RUSSELL
The ground of forgiveness	Christ's blood alone; otherwise it would be 'tantamount to saying that Christ died unnecessarily' (*Bible Talks*, pp. 245, 246)	Christ's blood alone; their faith-justification waited 'until after the merit of Christ's sacrifice would be appropriated for them' (Q733)
How they were justified	'on New Covenant terms, in anticipation of the actual inauguration of the arrangement' (p. 246)	By faith: 'The Ancient Worthies were not justified by a Covenant nor by a Mediator' (R4388; Rom. 4:3.)
The covenant they rested on	The New Covenant, anticipated (p. 246)	'faith in the original (Sarah) Covenant of Grace' (R4320)
When the New Covenant comes	Inaugurated at Pentecost (p. 247; see point 10)	Still future; they will receive their blessing under it 'the same as the remainder of the world' (R4555; Heb. 11:40.)

The Henninges' 'on New Covenant terms' would have the faithful accepted under an arrangement some of them never knew. Russell's answer was that the faithful rise 'not because of their relationship to the Law Covenant, under which they lived, nor because of their relationship to the New Covenant, of which some of them knew nothing, but because of their relationship to and faith in the original (Sarah) Covenant of Grace' (R4320). The decisive difference concerns the *terms of acceptance*. Under the New Covenant mankind 'will not be judged according to their faith, because they will be under the New Covenant of Law and works', whereas 'the Gospel

Church and the Ancient Worthies have not been judged according to their works, but according to their faith' (R4331).

The roll of Hebrews 11 begins with Abel and Enoch, who lived before any covenant with Abraham; yet Abel 'obtained witness that he was righteous' and Enoch 'had this testimony, that he pleased God' (Heb. 11:4, 5), for 'without faith it is impossible to please him' (11:6). They stood on the same footing as Abraham, and Russell counted them with the rest 'because, although they lived before Abraham, they had the Abrahamic faith in the sense that, like Abraham, they trusted God for the grace which he is willing to bestow upon those who love him and seek his favor' (R4330).

In brief.

- The Henninges: the faithful before Christ were forgiven 'on New Covenant terms, in anticipation of the actual inauguration of the arrangement' (*Bible Talks*, p. 246); otherwise, they argued, it would be 'tantamount to saying that Christ died unnecessarily' (pp. 245, 246).
- Russell: they were justified by faith 'to fellowship with God' (F111) and 'acceptable to God, along the lines of the Sarah Covenant' (R4330), and wait for life until 'the merit of Christ's sacrifice would be appropriated for them' (Q733); their blessing under the New Covenant is still future (R4555).
- Scripture: Abraham's faith 'was counted unto him for righteousness' (Rom. 4:3), and the faithful of old 'received not the promise. . . that they without us should not be made perfect' (Heb. 11:39, 40).



Justified by faith, waiting for the Church, blessed hereafter (Heb. 11:39, 40).

10. PENTECOST

The argument. The Henninges dated the inauguration of the New Covenant to Pentecost, when the Spirit was poured out (Acts 2:16, 17), a day 'observed by the Jews as the festival of the giving of the Law': 'On the Day of Pentecost following our Lord's death, resurrection, and ascension, the New Covenant had its beginning in the ministration of the Spirit, which was to supersede the ministration of the old letter' (*Bible Talks*, p. 247; see point 8). Elsewhere they took the signs of Hebrews 2:4 as God's testimony to 'the beginning of the New Covenant, by special demonstrations of divine power, as at the inauguration of the Law Covenant' (p. 146; Heb. 12:18–28).

Russell's reply. Joel's prophecy has two parts. 'At Pentecost and during this Gospel Age, God has been pleased to pour out his holy Spirit upon his servants and upon his handmaids. . . under the faith terms of the original Abrahamic Covenant', but 'in due time he "will pour out his Spirit upon all flesh"' (R4516). St. Peter's 'This is that' referred to 'a part of that, the beginning of that which was spoken' (E219; Acts 2:16). *Tabernacle Shadows* places 'fulfilling the Covenant of God' after the Church's sacrifice is finished: when all the members of the Body have been accepted, 'the work of self-sacrifice being then finished, the glorious work of blessing mankind and fulfilling the Covenant of God will begin' (T47). It treats Pentecost as evidence that Christ's own sacrifice had been accepted, 'a foretaste of the still greater future blessing and outpouring upon all flesh (Joel 2:28)' (T88). In the type, the blessing of Pentecost came 'upon the "Body" and its reflex influence. . . upon the "household," speedily after the acceptance of Jesus' sacrifice'; the blessing of the world follows the presentation of the goat's blood 'for the people' (T67; see point 6).

Joel's two outpourings, in the order Russell expected them to be fulfilled:

'In those days' and 'afterward'

	'IN THOSE DAYS'	**'AFTERWARD'**
ON WHOM	'upon the servants and upon the handmaids' (Joel 2:29.)	'upon all flesh' (Joel 2:28.)
WHEN	'At Pentecost and during this Gospel Age', 'under the faith terms of the original Abrahamic Covenant' (R4516)	'in due time' (R4516)
IN THE TYPE	After the first sacrifice, at Pentecost (R4340)	When the second blood is applied 'on behalf of all the people' (R4340; T67)
AT PENTECOST	'a part of that, the beginning of that which was spoken' (E219); 'a foretaste of the still greater future blessing' (T88)	The signs in the sun and moon, still to come (Acts 2:19, 20.)

Comment. St. Peter also quoted the signs in the sun and moon 'before that great and notable day of the Lord come' (Acts 2:20), which did not occur at Pentecost, so 'this is that' cannot mean the whole prophecy was fulfilled then. After Pentecost he still spoke of 'the times of restitution of all things' as future, when God 'shall send Jesus Christ' (Acts 3:19–21). Pastor Russell read Joel as stating the two outpourings 'in the reverse order to that of its fulfilment' (E219): the Spirit on the servants and handmaids 'in those days', and on all flesh 'afterward' (Joel 2:28, 29; see point 3).

St. Paul ties the Spirit to the promise made to Abraham: 'That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith' (Gal. 3:14; R4438), having just asked, 'Received ye the Spirit by the works of the law, or by the hearing of faith?' (3:2). St. Peter, preaching after Pentecost, appealed to the same covenant: 'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed' (Acts 3:25). Zacharias likewise called the promise 'his holy covenant; The oath which he sware to our father Abraham' (Luke 1:72, 73), texts B. H. Barton used to show that Scripture calls the promise a covenant (*What Pastor Russell Taught*, p. 359).

The Henninges dated the New Covenant's beginning to Pentecost partly because of the festival's association with the giving of the Law (p. 247). Scripture, however, nowhere identifies Pentecost as the anniversary of the giving of the Law. Their argument from Hebrews (pp. 146, 247) supplies a word the text does not use: what the signs confirmed was 'so great salvation; which at the first began to be spoken by the Lord' (Heb. 2:3), not a covenant.

In Russell's reading Pentecost marked neither the beginning nor the inauguration of a covenant. It marked the Father's acceptance of the Church's sacrifice, made acceptable through the merit of Christ's sacrifice, which he had completed at Calvary. The outpouring of the Spirit 'signified God's acceptance of the Church's sacrifice already tendered—signified the killing of the Lord's goat' (R4546; see point 6). It was also the proof that Christ's merit had been applied, and to the Church alone: 'The laying down of the ransom-price was finished at Calvary; but the application of it was not even begun for fifty days', and 'Pentecost was the proof that our glorified Lord had applied the merit of his sacrifice'; that ransom-price 'bought us. . . but was applied for no others and blessings came upon no others' (R4518, 4519). Russell later specified when the application was made: 'Our Lord made application of the blood for the antitypical priests and the Levites during the ten days between His ascension and the descent of the Holy Spirit at Pentecost. . . this satisfaction for sins was followed by the pouring out of the Holy Spirit at Pentecost, the evidence that Divine mercy had come to them' (R5621, 5622). The Church's sacrifice, represented by the Lord's goat, would continue throughout the Gospel Age. Only when it was complete would its merit be presented on behalf of the world, in connection with the inauguration of the New Covenant. When it is 'applied on the Mercy-Seat for the sins of all the people', then 'the holy Spirit will be poured out upon all flesh' (R4519). Pentecost was therefore a manifestation of acceptance and a foretaste of that future blessing.

On the fiftieth day the believers learned 'that the Redeemer had been acceptable to the Father, and that he had imputed to them his merit', so that 'they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father' (R4642; compare point 9). That relationship was the sonship of the original covenant, under whose 'faith terms' the Spirit was given (R4516): 'Now we, brethren, as Isaac was, are the children of promise' (Gal. 4:28; see point 7). Far from entering the New Covenant, they became 'members of the anointed Body of the great Messiah, Prophet, Priest, Mediator, King, Judge. . . to effect reconciliation between God and men during his Millennial reign' (R4642).

In brief.

- The Henninges: the New Covenant 'had its beginning' at Pentecost, the Jewish 'festival of the giving of the Law', with signs as at Sinai (*Bible Talks*, pp. 146, 247).
- Russell: Pentecost fulfilled 'a part of' Joel (E219), the Spirit on the servants and handmaids 'under the faith terms of the original Abrahamic Covenant', with the outpouring on all flesh 'in due time' (R4516); it marked God's acceptance of the Church's sacrifice (R4546) and was the proof that Christ's merit had been applied, to the Church alone (R4518, 4519; R5621, 5622; R4642).
- Scripture: the blessing of Abraham comes through Christ, and believers receive 'the promise of the Spirit through faith' (Gal. 3:14); the signs in the sun and moon (Acts 2:20) and 'the times of restitution' (Acts 3:21) were still future.



Pentecost and the Millennium: the merit applied first for the Church, then for all the people (R4518, 4519).

11. WHEN DID THE LAW END AND THE NEW COVENANT BEGIN?

The argument. McPhail argued that because the Law Covenant was a type of the New, 'the New Covenant, being the anti-type of the Law Covenant, must have begun to be fulfilled, must have begun to operate, at the time that the Law Covenant ceased' (p. 22), and the Law ended at the cross (Col. 2:14; Rom. 10:4). Believers are 'not under the law, but under grace' (Rom. 6:14). He read Daniel 9:27, 'he shall confirm the covenant with many for one week', as the New Covenant established in the early Church (p. 23). And Hebrews 8:6 says that the better covenant 'was established upon better promises': 'WAS established, not "is going to be" established in the Millennial Age, as some teach' (p. 24), the Greek *nomotheteō* meaning 'to settle as Law' (p. 25). He also quoted an earlier *Watch Tower*: 'CORNELIUS WAS ACCEPTED UNDER THE NEW COVENANT' (p. 24).

Russell's reply. For believers, the end of the Law returned them to the *promise*, not to a new covenant of law. The 'grace' of Romans 6:14 is 'the Abrahamic Covenant, the Grace or Faith Covenant typified by Sarah', under which God 'can and does accept' the household of faith (R4516). The covenant confirmed for one week in Daniel 9 was God's special favour to Israel, which 'ended three and a half years after the Cross, at the close of their seventieth week' (R5962). Daniel's own list shows the seventy weeks beginning things for 'thy people' rather than finishing them for the world: 'everlasting righteousness' was to be brought in (Dan. 9:24), and Pastor Russell asked, 'Does "everlasting righteousness" prevail throughout the whole earth, or has it at any time prevailed either during or since the 70 weeks of Israel's favor?' (R4504). And on Hebrews chapters 7 and 8, Christ is the covenant's 'surety', *not* its sealer (R4511; R4584; see point 4).

Comment. St. Paul says where the Law's end leads: 'the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the

promise' (Gal. 3:24, 29). The Law gives way to the promise to which it was 'added' (Gal. 3:19; see point 1), and the Henninges granted as much: setting aside the Law Covenant was 'to leave the Abrahamic promise as it had been before the Law was introduced' (p. 226).

The Henninges held, however, that the promise 'contains no provision for its own fulfilment', so that 'Some other attempt must be made to overcome the difficulties of sin and death' (p. 226). Russell agreed that more was needed, but placed it after the promise had produced its Seed: the New Covenant 'does not become a wife or Covenant, until after the original Covenant, represented by Sarah, shall have brought forth the Seed, the Messiah' (R4309; see point 7).

Daniel's 'confirm' fits St. Paul's description of Christ's ministry to Israel, 'to confirm the promises made unto the fathers' (Rom. 15:8). Russell understood the covenant confirmed for one week in Daniel 9:27 as God's special favour to Israel under the Abrahamic promise, rather than the inauguration of the New Covenant. On his reckoning of the seventy weeks, that period of favour ended three and a half years after the Cross, at the close of Israel's seventieth week (R5962). Daniel's prophecy also specifies what the seventy weeks were to accomplish for Israel: 'to bring in everlasting righteousness' (Dan. 9:24). Russell asked whether that righteousness had in fact prevailed throughout the earth, or even during or since the seventy weeks (R4504). The prophecy therefore cannot be taken as evidence that the New Covenant had then been inaugurated or that its promised blessings had been brought to fulfilment.

Russell held that from Christ's death 'the New Covenant may be considered as assured or legislated or guaranteed, but not put into force' (R4498), and McPhail's own gloss says as much: the verb means 'to settle as Law' (p. 25). On McPhail's own gloss, the verb describes the covenant's law being settled, which is not the same as its sealing. Russell's distinction is that a covenant in preparation can already be 'spoken of as a Covenant' (R4496; see point 8). Thus, the wording of Hebrews 8:6 does not establish that the New Covenant had already been sealed or put into operation.

The chronology of Hebrews 8 fits that reading: the old covenant 'decayeth and waxeth old' and 'is ready to vanish away' (8:13), and had not vanished when Hebrews was written. Neither 8:6 nor 8:13 settles the matter alone; with 9:15–23 (point 4) they favour it. McPhail's quotation about Cornelius belongs to the looser wording of the 1890s discussed in point 12. By 1909 Russell said that Christ 'admitted Gentiles to his favor and to the still greater blessings of the original Covenant', with Cornelius as the example (R4341).

Russell rejected McPhail's first premise, that the Law ended at the cross: 'many make the mistake of supposing that the Law Covenant ended at the cross' (R4504). He put the consequence plainly: 'the Law Covenant is not ended yet, so if anybody wants to find out when the New Covenant begins, find out when the Old will end. It was not made with you or with me, therefore, it will not end with us. It was made with the Jews' (Q167). A Jew outside Christ was still bound by it: 'the law hath dominion over a man as long as he liveth' (Rom. 7:1), and the circumcised man 'is a debtor to do the whole law' (Gal. 5:3). Colossians 2:14 he read as signifying 'not that the Law Covenant was abrogated or done away, but that, so far as the Jews who had accepted Christ were concerned', its demands were met (R4505). Romans 10:4 he read the same way, in answer to a question on 2 Corinthians 3:13: the Law was abolished 'in the sense that it is condemned or that its passing away is arranged for', and Christ is 'the end of the Law for righteousness to every one that believeth', not to the nation, for 'The whole Jewish nation will be granted an opportunity of transfer from the Law Covenant, under Moses, to the New [Law] Covenant' (R4619). The allegory agrees: Hagar was cast out, not put to death—'If Hagar had died at that time, the teaching of the type would have been that the Law Covenant ceased then to exist' (R4505; on the allegory, see point 7). If the type has not ended for Israel, the argument that its antitype must already have begun at the cross loses its premise.

Being bound under the original Law Covenant is not the same as being favoured or blessed. Christ had told the nation, 'Behold, your house is left unto you desolate' (Matt. 23:38), and St. Paul describes the natural branches as 'broken off' for unbelief, to be 'graffed in' again only 'if they abide not still in unbelief' (Rom. 11:20, 23). Russell read Hagar's casting out the same way: it 'signifies that the Law Covenant and its Jewish children were to be outcast from Divine favor for a time' (R4505). In 1910 he wrote that 'since their rejection of the Messiah that nation has had no relationship with God. They have been cut off completely from favor' (R4656). The covenant still binds and condemns; it no longer blesses. The full return of favour, with the taking away of their sins, waits for the New Covenant (Rom. 11:27). The 'returning favour' Russell saw beginning in 1878 (B218) was a beginning and not reconciliation; on what is still theirs, see Part I, 'What of Natural Israel?'.

Russell questioned whether the New Covenant is the antitype of the Law Covenant at all: 'we do not know that the New Covenant is the antitype of the Old Law Covenant. Who said that it was, and how did he find it out?' (Q166, 167). But he also accepted McPhail's principle, that the antitype begins where the type ceases (p. 22), which a correspondent had put to him as the *Watch Tower's* own teaching (R4504), and turned it. He asked whether every feature of the Law's type had been fulfilled: 'Did it not foreshadow the coming out of the High Priest in garments of glory and beauty to bless the people? And is not this feature of the Law still unfulfilled?'—and answered that the type cannot pass before it is fulfilled, 'and that the instant of its passing away will be the instant in which the New Covenant will come into force with the same people—Israel' (R4505). Thus, even on the principle McPhail invoked, the type had not yet ceased and the New Covenant could not yet have come into force.

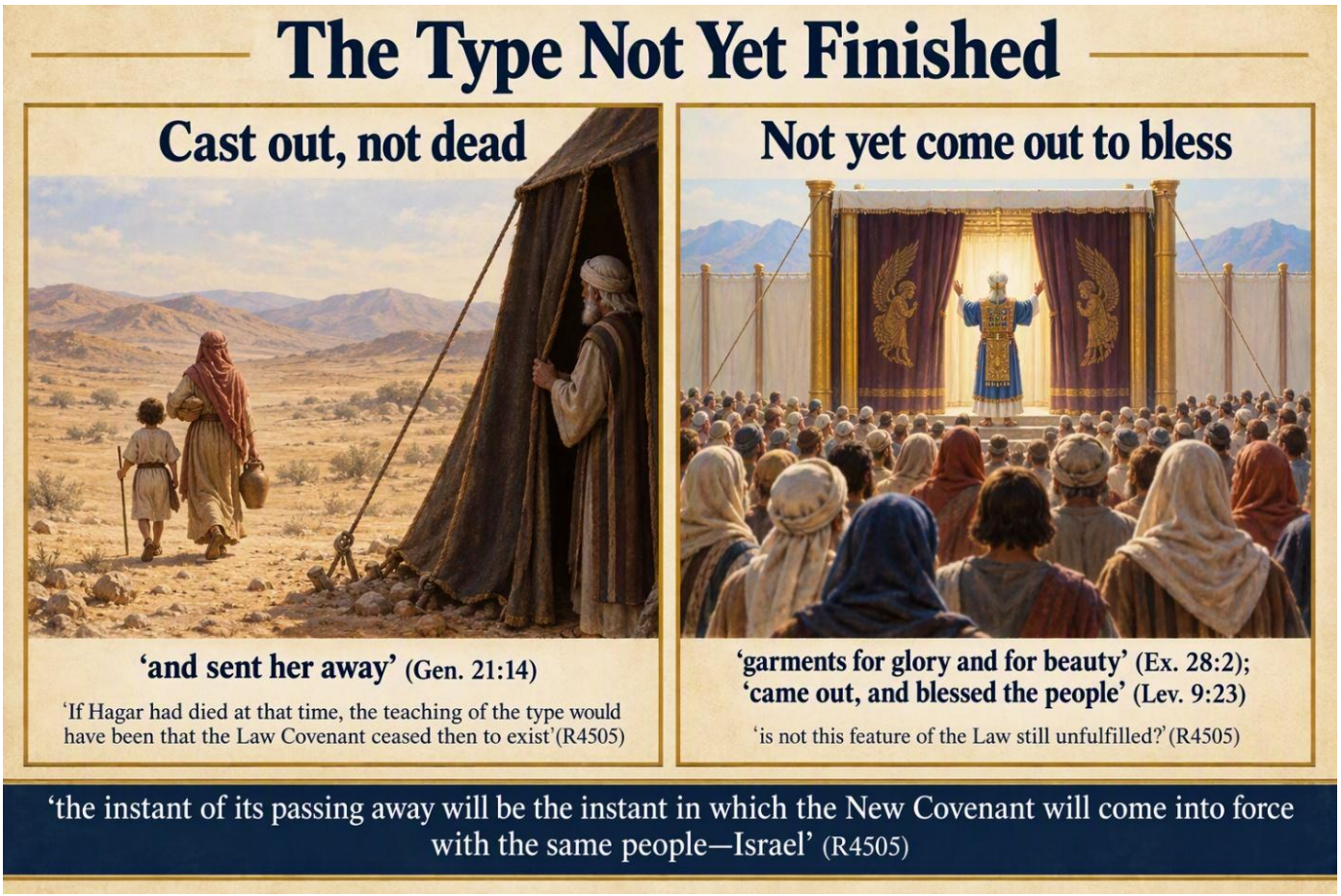
Macmillan held that Christ had entered the holy place 'for us, and for all mankind ONCE FOR ALL', yet granted that the blessing of the people was still to come: 'not until the High Priest of our profession comes out with the garments of beauty to bless the people, will He leave that holy place within the Vail' (Macmillan, quoted in McPhail, p. 84). On that principle, the New Covenant waits for that coming out.

St. Paul says what replaces the Law for the believing Jew, and it is not a covenant: 'ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead' (Rom. 7:4). Russell read it so: those who saw that Christ's death had fulfilled the Law Covenant 'could realize that that Covenant was dead, and hence, that they were freed from it and could become married to another—united to Christ' (R4319).

Russell had already said in 1880 what the covenant's terms would mean for those under it. Christians now 'are reckoned' perfect, 'being hid in Christ'; but under the New Covenant 'the imputed righteousness of another will not avail', and each must 'live by his own righteousness' (R85, reprinted 1909 as R4371). To place the Church under that covenant now would be to take from it the very righteousness by which it stands.

In brief.

- McPhail: the Law ended at the cross, so the New Covenant, its antitype, 'must have begun to operate, at the time that the Law Covenant ceased' (p. 22); Daniel 9:27 and Hebrews 8:6 ('WAS established') show it in force (pp. 23–25).
- Russell: 'many make the mistake of supposing that the Law Covenant ended at the cross' (R4504); it still binds the Jew outside Christ, and it passes only when the High Priest comes out to bless the people, 'the instant in which the New Covenant will come into force with the same people—Israel' (R4505). Meanwhile the covenant is 'assured or legislated or guaranteed, but not put into force' (R4498).
- Scripture: the Law brings believers to Christ and the promise, 'heirs according to the promise' (Gal. 3:24, 29); the believing Jew is 'married to another' (Rom. 7:4); and the old covenant was still 'ready to vanish away' (Heb. 8:13).



The Law Covenant has not yet passed: Hagar lives, and the High Priest has still to come out (R4505).

12. DID RUSSELL CHANGE HIS VIEW?

McPhail's sharpest charge was that the views in his tract 'were maintained and taught in the *Watch Tower*, and in all the volumes of *Millennial Dawn* for at least twenty years, from the time Volume I was published in 1886 until 1907, in which year the Editor. . . changed his views' (pp. 101, 102). 'Strange to relate, he insists that his views have not changed on these subjects!' (p. 102). He supported this with extracts from all six volumes and from *Watch Tower* articles of the 1890s and 1900s, among them the 1898 article (R2328) quoted in Part I. He also turned Pastor Russell's own warning of 1901 against him: that to repudiate the New Covenant 'would mean that we would thereby repudiate Christ, as our Mediator' (McPhail, p. 41, emphasis removed).

A correspondent whose letter Russell printed, Byron Wilcox, turned the charge round: McPhail and the Henninges had taught from *Tabernacle Shadows* for eighteen years, and only then came 'to see the whole teachings in regard to the Lord's goat, the scape-goat, the red heifer, and almost everything in the TABERNACLE SHADOWS as set forth by Brother Russell, as a myth, an error' (R4489).

McPhail's charge was partly fair. As early as 1881 Russell wrote that 'in a sense, the operation of the new covenant begins with the Gospel church', though even there he limited it to lifting believers 'to a justified or reckoned-perfect condition, from which we can go forward in the "narrow way" becoming heirs of the first covenant' (R283), and in 1887 he called Christ 'the justifier under the new covenant of every one that believeth' and spoke of believers as 'voluntarily under the favor of the New Covenant' (R974; R976). In the 1890s he wrote that since Calvary the New Covenant had been 'ratified or made effective', and spoke of 'we spiritual Israelites, who have fully entered the New Covenant relationship' (R2328, 1898). In 1899 *Tabernacle Shadows* said the New Covenant 'was completed at Calvary—sealed with his sacrifice of himself once for all' (T33). McPhail quoted vol. 5 as saying

that Christ's death was 'the sealing of the New Covenant between God and men, by himself' (McPhail, p. 23); later printings read 'his own death (and his members) for the sealing of the New Covenant' (E426). Russell himself acknowledged that 'from the first we used the term New Covenant too slackly' (R4491). By this he meant that he had at times spoken of the Church as under the New Covenant, of Christ as its Mediator, and of the covenant as already sealed at Calvary, and had used the New Covenant's name for the Abrahamic (R4476, 4477; see the St. Louis answers below).

He went further. In 'Charges Answered' (R4473–4478, 1909) he listed earlier statements he now judged wrong, and gave his verdict on each:

Russell's corrections in 'Charges Answered'

YEAR	EARLIER STATEMENT	RUSSELL'S VERDICT IN 1909
1893	The Church under 'the merciful provisions of the New Covenant'	'This is not a proper statement, as we now see the matter' (R4476)
1901	Christ the Church's 'Mediator'	'We used the word Mediator in a loose, unscriptural manner, as others still do' (R4476)
1902	'nearly nineteen centuries' had passed 'since the New Covenant was sealed'	'We there said something for which there is no Scripture and hence something we should not have said' (R4477)
1906	Christ 'the Mediator between the Father and the "household of faith"'	'This statement is incorrect. No Scripture so declares' (R4477)

He also printed the corresponding changes to the six volumes of *Studies in the Scriptures* (R4477, 4478). The correction was *already* being made in 1907, the year McPhail named. At a question meeting in St. Louis on 11 August 1907, when the 1898 article was read to him, Russell answered, 'With my eyes not clearly open at the time I confused that New Covenant with the Abrahamic Covenant'; and of a 1903 passage, 'there I used the New Covenant as a name for the Abrahamic because my mind was not clear' (*What Pastor Russell Taught*, pp. 345, 346, from a stenographic report). Asked whether the Church is called 'under the Abrahamic or New Covenant, or both', he answered, 'Under the Abrahamic covenant. There is no New Covenant yet' (p. 344).

His own description of the change was candid. Early in 1909 he wrote that 'we did not discern so sharply as we now do the clear-cut distinctions between those three Covenants' (R4318), and in February that the New Covenant's facts had been misplaced—'we had misplaced these facts, following the traditions of Babylon'—and that it is now seen to be sealed 'at the close of this Gospel Age, instead of at its beginning' (R4334). In April, before McPhail wrote, he said that 'some of us for a time. . . somehow supposed, without Scriptural authority, that we additionally needed the New Covenant and were under it' (R4366).

In 'Charges Answered' he said of his earlier view, 'This view was essentially right, but not in every particular. The fact is that, as the Scriptures say, we are "justified by faith," and not by any Covenant' (R4474). He recalled 'but a few years ago', when 'we. . . came under the provisions of the New Covenant, which we supposed was in effect', and set the correction beside it: 'the New Covenant belongs to natural Israel, and will go into effect at the beginning of the Millennium, and. . . we are not under it at all' (R4344). He acknowledged having held 'unscripturally as we now see' that justification was connected with the New Covenant, 'although we could not explain how or why we should be under two covenants', yet denied that this was a change of teaching: his presentations on the covenants, he said, were 'in fullest accord with those we made a quarter of a century ago' (R4491). He gave an illustration: a man carrying an umbrella meant for a friend, who finds he does not need its cover and lets it down, has not changed his road. 'If for a time we with others thought that Covenant for our use on the way, and got under it, or supposed ourselves under it, was it wrong or a change of our way or path when we got free from the supposition that we needed that New Covenant? Assuredly not!' (R4491, 4492).

But McPhail's account was also incomplete. In 1880 Russell had written that the New Covenant is not 'made with the church at all', and that it is sealed by 'Christ—Head and body' (R85), an article he reprinted 'verbatim' in 1909 to answer those who said he was 'now contradicting our former presentations' (R4370, 4371). The *Tabernacle Shadows* sentence was already revised by October 1904 to read 'guaranteed at Calvary' (T33; see point 5). So the shift was neither sudden nor merely a reaction to the controversy. Russell's view moved from the position expressed in 1880, through the looser language of the 1880s and 1890s, back to a sharper form of that original position between about 1904 and 1909. His statement of 'fullest accord' with his earliest teaching (R4491) holds against 1880, but not against everything he wrote in the years between. Nor did he waver afterwards. In 1913, under the subheading 'The Church Not Under the New Covenant', he wrote: 'The Church is not under the New Covenant; therefore it is not proper to speak of the Church as being blessed by the New Covenant' (R5294).

In brief.

- McPhail: Russell taught the opponents' view 'for at least twenty years. . . until 1907', yet 'insists that his views have not changed' (pp. 101, 102).
- Russell: he had used 'the term New Covenant too slackly' (R4491) and corrected particular statements (R4476, 4477), but held that his presentations agreed 'in fullest accord with those we made a quarter of a century ago' (R4491); in 1913 he still held that 'The Church is not under the New Covenant' (R5294).
- The record: in 1880 he denied the covenant was 'made with the church at all' (R85); the looser wording that followed was being corrected by 1904 (T33), with Russell explicitly clarifying his position in 1907 (*What Pastor Russell Taught*, p. 344).

THE CASE TAKEN TOGETHER

The first eleven points are not independent. Pastor Russell's understanding of the Divine Plan gives each element its own function: the promise to Abraham identifies the Seed and the inheritance; the Gospel Age develops that Seed, Head and Body, by consecration and sacrifice; the Seed's completion seals the New Covenant; and the New Covenant then brings the blessing to Israel and, through Israel, to the world. The question between Russell and his opponents is whether the New Covenant *produces* the Seed or *follows* it. Russell put the opponents' inconsistency in a sentence: 'It seems equally inconsistent to claim that the Christ of the spirit plane is developed by the faith-sacrifice of earthly rights, under the same Covenant by which the world will secure earthly rights never to be sacrificed' (R4528).

On the Abrahamic promise—St. Paul identifies the promise that in Abraham all nations would be blessed as fulfilled through Christ, the promised Seed (Gen. 12:3; Gal. 3:8, 16). Those who belong to Christ are therefore Abraham's seed and heirs according to the promise (Gal. 3:29). St. Paul also says that a covenant once confirmed cannot be annulled or have anything added to it (Gal. 3:15, 17; points 1, 7).

On the Day of Atonement types—Leviticus 16 provides the type: the high priest first presented the bullock's blood 'for himself, and for his house', and afterwards the goat's blood for the people (Lev. 16:6, 11, 14, 15). McPhail conceded that the two bloods were presented at different times (p. 85), but did not explain how the bullock's blood was offered 'for himself' (p. 100), whereas Russell's identification of the high priest with Christ and his Body accounts for it (point 6).

On the sealing of the New Covenant—At the inauguration of the Law Covenant, Moses sprinkled the covenant blood upon the people (Ex. 24:5–8). McPhail himself said that the covenant blood was 'sprinkled all at once' on the people (p. 85), yet on his reading the New Covenant was sealed at Calvary and the people are sprinkled only in the Millennium (point 6). Russell applied the Sinai pattern as it stands: the New Covenant is sealed in a single

future act, after the Church's sacrificial work is complete, and is then brought into force with Israel (points 4, 6, 11).

On the Church's present standing—McPhail himself described believers as having 'approached' the heavenly Zion (Heb. 12:22; p. 48) and the consecrated as priests serving in the Holy (pp. 78, 79). Russell's distinction between Christ as Advocate to the Church now and Mediator of the New Covenant hereafter explains how the Church can serve as the under-priesthood during the Gospel Age and share in the Mediator's work when the covenant is inaugurated (points 2, 4).

On the Spirit—St. Paul describes the Church's reception of the Spirit as 'the promise of the Spirit through faith', which is 'the blessing of Abraham' (Gal. 3:14; points 8, 10). The Spirit's reception therefore does not establish that the New Covenant is already in force: the faithful of old were also justified by faith before that covenant existed (point 9). Jeremiah specifies that the New Covenant is 'with the house of Israel' (Jer. 31:31), and St. Paul places its fulfilment for Israel after 'the fulness of the Gentiles' (Rom. 11:25–27; point 3).

Not every text is decisive alone. Hebrews 12:22 does not, by its verb ('are come'), settle whether the Church has already entered the heavenly Jerusalem. Russell's language also varied before 1909, as point 12 shows. But his reading of the covenants accounts for the texts together without treating any feature of the types as meaningless, whereas the opposing case has to leave unexplained the bullock's offering 'for himself' , the two bloods presented at two times, and a sealing at Calvary with the sprinkling of the people two ages apart (points 6, 11).

SUMMARY

Each row gives the opponents' case and the answer in brief; the full argument is in the point named.

	POINT	OPPONENTS' CASE	THE REPLY IN BRIEF
1.	Abrahamic Covenant	A promise binding God alone (McPhail); it gives no provision for sin, so the New Covenant must produce the Seed (Henninges)	Unconditional because God alone is bound, so needing no mediator; the promise itself announced justification by faith (Gal. 3:8), and the sacrifice of Christ, the promised Seed, deals with sin. Those who belong to him are Abraham's Seed (Gal. 3:9, 16–20, 29.)
2.	1 Tim. 2:5	Christ is Mediator now, of the Church; sinners reconciled must have had a mediator; Advocate and Mediator are one office	In context (1 Tim. 2:1–4), 'men' are those still to come to the knowledge of the truth; reconciliation by Christ's death is atonement, not mediation. Christ is the Church's Advocate now and the world's Mediator in future, the Church sharing that work as his Body; his present titles are given in view of that future work (1 Tim. 4:10.)
3.	Jer. 31	'Make' means 'complete'; the promise includes spiritual Israel; its blessings are the Church's now	The parties are Israel and Judah (Heb. 8:8; Rom. 11:25–27); 'they shall not teach' is not yet true (Heb. 8:11.)
4.	Hebrews	Hebrews 8–10 and 12:22–24 address believers ('ye are come'), so the Church is under the New Covenant now; the 'testator' is Christ alone	Written to Jewish believers hoping in the Abrahamic promise; present access, not arrival (McPhail himself: 'approached', p. 48). A testament takes force after the testator's death (9:17), and the testator is the Christ, Head and Body, whose 'better sacrifices' (9:23) are not yet complete; 10:16 abridges 8:8.
5.	The cup	Luke 22:20; Christ's blood alone, not 'mixed'; forgiveness proves the covenant sealed; the Lord did not drink	Sharing in his death until the Kingdom (Mark 10:38; 1 Cor. 10:16; 11:26; Matt. 26:29; Phil. 3:10); his merit passes through the Church and is still 'his own blood' (R4546); forgiveness is by the blood, not by a covenant (R4435)
6.	Sin-offering	Christ alone is the sin-offering; *ephapax*, 'once for all', finished all sin-offering at	'Once for all' rules out repetition, not two parts of one sacrifice: the bullock is Christ and the Lord's goat his Body, together 'one sacrifice in its two parts' (R4513). The Church shares by sacrifice (Rom. 12:1;

	POINT	OPPONENTS' CASE	THE REPLY IN BRIEF
		Calvary, and the bullock and goat are two views of it (McPhail; the Henninges)	Col. 1:24; Heb. 13:11–13) but adds nothing to the ransom-price; the merit is Christ's alone (Q569.)
7.	Gal. 4	Sarah is the New Covenant, 'mother' of the Seed; Keturah is no type (McPhail; the Henninges)	St. Paul's allegory sets Sarah, the free woman, against Hagar, the Law Covenant (Gal. 4:22–31); Russell reads Sarah as the original Abrahamic Covenant, and 'You cannot be children of two covenants' (R4367). Keturah as the New Covenant is Russell's own extension of the type, not found in Galatians, and the argument does not depend on it.
8.	2 Cor. 3	The law written in the heart (2 Cor. 3:3) is Jeremiah 31:33 fulfilled in the Church, and the apostles were 'able ministers of the new testament' (3:6), so the covenant is in force	The heart-writing in the Church is real, a new nature under the original covenant (R5294) with a law of sacrifice (R4549). The apostles served as ministers preparing a covenant 'not yet sealed' (R4496), as Christ was 'the messenger of the covenant' (Mal. 3:1), and a minister need not be a party to it; Israel is still veiled (3:15, 16.)
9.	The faithful of old	Forgiven on New Covenant terms	Justified by faith, as Abraham was, 'under no covenant' (Rom. 4:3; R4442); not made perfect without the Church (Heb. 11:39, 40.)
10.	Pentecost	The New Covenant began at Pentecost, the festival of the giving of the Law, with signs as at Sinai (Henninges)	Pentecost was only a partial fulfilment of Joel; the Spirit was given under the promise to Abraham (Gal. 3:14; R4516; E219). It manifested the Father's acceptance of the Church's sacrifice (R4546) and proved that Christ's merit had been applied, to the Church alone (R4518, 4519); the signs and the times of restitution were still future (Acts 2:20; 3:19–21.)
11.	The Law's end	The Law ended at the cross, so the New Covenant began; Heb. 8:6 'was established'	The Law gives way to the promise (Gal. 3:24–29); the old covenant was 'ready to vanish away' (Heb. 8:13); Christ is the end of the Law 'to every one that believeth', not to the nation (Rom. 10:4; R4619)
12.	Change of view	Russell taught their view for twenty years, until 1907, yet insists his views have not changed	He admitted using 'New Covenant' too slackly and corrected particular statements (R4476, 4477); the correction was under way in 1904 (T33) and 1907 (St. Louis), before McPhail's tract. It restored the position of his 1880 article (R85), which he held afterwards (R5294, 1913); his claim of 'fullest accord' with earlier teaching (R4491) holds against 1880, not against everything between.

TERMINOLOGY

The following terms are used in this study in Pastor Russell's sense.

Russell's names for the covenants

	THE ABRAHAMIC COVENANT	THE LAW COVENANT	THE NEW COVENANT
WIFE IN THE TYPE	**Sarah**	**Hagar**	**Keturah** (Russell's own extension)
MEDIATOR	**None:** 'a one-sided Covenant, an unconditional promise, has no mediator' (R4319)	**Moses**	**Christ, Head and Body**
SEED OR PARTIES	Christ and the Church (Isaac); 'If ye be Christ's'	Israel after the flesh (Ishmael)	Israel, and through Israel the world
DURATION	From Abraham: its 'Sarah feature' ends when the spiritual Seed is complete (Q169).	Added at Sinai: ended at the cross for Jews in Christ, but still binding on other Jews (R4505; Q166, 167)	Sealed at the close of the Gospel Age (R4454):

	THE ABRAHAMIC COVENANT	THE LAW COVENANT	THE NEW COVENANT
	Its blessing of all families continues through the New Covenant, arranged 'under this Abrahamic Covenant' (Q165, 166)		'will begin its work at the beginning of the Millennial Age' (Q168)
OTHER NAMES RUSSELL USES	Sarah Covenant (R4319); original Covenant (R4496); first (or Sarah) covenant (R85); Covenant of Grace, Grace Covenant, Grace or Sarah Covenant (R4319, R4510, R4320); Faith Covenant (R4515); Covenant of Mercy (R4330); Oath-bound Covenant (R4496); Everlasting Covenant (R4321); 'our covenant—the Royal' (R85)	Hagar Covenant (R4319); old Law Covenant (R4321); Covenant of bondage (R4390); Covenant of works (R4319)	New (Law) Covenant (R4321); New Law Covenant (R4330); Keturah Covenant (R4367); Israel's New Covenant (R4319); 'a Covenant of Law and of Works' (R4332); Everlasting Covenant (R4321)

Notes on usage

- **Sarah Covenant and Abrahamic Covenant.** For Russell the Sarah Covenant 'is the Abrahamic Covenant in its highest and special sense' (Q170). He uses the two names interchangeably for the Church's covenant. 'Abrahamic' can also cover the wider promise to bless all families.
- **'First covenant'.** Russell used it for the Sarah Covenant (R85, 'the first (or Sarah) covenant'). Hebrews uses 'the first testament' for the Law (Heb. 9:15, 18).
- **'Everlasting Covenant'.** Russell applies the name to both the Abrahamic and the New Covenant (R4321).
- **'Covenant of works'.** Russell applies this name to both the Law (R4319) and the New Covenant (R4332).
- **'Oath-bound Promise'.** This is McPhail's phrase (pp. 8, 9). Russell's own is 'Oath-bound Covenant'.
- **The 'Covenant of Sacrifice'.** This is Russell's term for the Church's covenant of consecration unto death (Psa. 50:5; R5021). It is not one of the three covenants pictured by Abraham's wives.
- **Until about 1907.** Russell sometimes used 'New Covenant' for what he later called the Abrahamic: 'there I used the New Covenant as a name for the Abrahamic' (St. Louis, 1907). Point 12 covers this.

Other terms

Other terms that carry a particular meaning in Russell's writings. Where an entry gives a type, 'Type' is the Old Testament figure and 'Antitype' its fulfilment as Russell read it.

TERM	MEANING IN THIS STUDY
ADVOCATE	Christ's present office for the Church, 'our Elder Brother' (R4584): 'We have an advocate with the Father' (1 John 2:1). As Advocate and High Priest he intercedes for the Church (Rom. 8:34; Heb. 7:25). 'The world has no advocate with the Father' (R4354); it awaits a Mediator. Type: the priest under the Law: 'the officiating priest was the Advocate' (R4309).
ANCIENT WORTHIES	The faithful of old (Heb. 11), acceptable 'along the lines of the Sarah Covenant' (R4330), not to be 'made perfect' without the Church (Heb. 11:40.)
ATONEMENT	'The making at one, the bringing back into harmony' of God and man; it 'begins with the Church' and is completed when 'all the willing and obedient' are brought 'back into full harmony with Jehovah' (Q567).
ATONEMENT DAY	Type: Israel's Day of Atonement (Lev. 16), with its two sin-offerings, the bullock and the Lord's goat. Antitype: the Gospel Age: 'The entire Gospel Age has been a part of this Day of Atonement' (R5874). See BULLOCK AND LORD'S GOAT.
BETTER SACRIFICES	The plural of Hebrews 9:23. For Russell these are 'one sacrifice in its two parts (bullock and goat)', Head and Body (R4513). See BULLOCK AND LORD'S GOAT.

TERM	MEANING IN THIS STUDY
BULLOCK AND LORD'S GOAT	Type: the two sin-offerings of the Day of Atonement, the bullock 'for himself, and for his house' and the Lord's goat 'for the people' (Lev. 16:6, 15). Antitype: Jesus, and the Church: 'the followers of Jesus are represented by this "Lord's goat"' (T61).
BURNT-OFFERING AND PEACE-OFFERING	Offerings which, with the sin-offering, 'evidently pictured the same sacrifices, but from different standpoints'; the burnt-offering shows them from the standpoint 'of Divine acceptance' (R4389). In the peace-offering, 'or covenant-offering', Russell saw the Priest as 'the mediator of a better covenant' (T82).
THE CHRIST, HEAD AND BODY	Jesus and the Church together, as Seed, Priest, Mediator and King. The Church is also called his Body and his Bride: 'he has accepted the Church as his Bride, his Body' (R4322).
CHURCH OF THE FIRSTBORN	The Church (Heb. 12:23). Type: Israel's firstborn, passed over in Egypt (Ex. 12). Antitype: 'Only the Church are being passed over now' (R4492), and that passing over 'leads to the inauguration of the New Covenant' (R4335).
COURT, HOLY AND MOST HOLY	See TABERNACLE.
COVENANT OF SACRIFICE	Russell's term for the Church's covenant of consecration: 'those that have made a covenant with me by sacrifice' (Psa. 50:5; R5021).
COVENANTS	See *Russell's names for the covenants*, above.
FULNESS OF THE GENTILES	Romans 11:25. For Russell, 'the full number to be selected out from among the Gentiles, to complete the Gospel Church', not to be confused with 'the "Times of the Gentiles"' (B210). See Part I, note 2.
GOSPEL AGE AND MILLENNIAL AGE	The present age, in which the Church is called and its sacrifice completed; and the thousand years of Christ's reign that follow (Rev. 20:4, 6), when the New Covenant 'will begin its work' (Q168) and restitution takes place. See ATONEMENT DAY.
HIGH PRIEST	Type: Aaron. Antitype: Christ, and in Russell's fuller reading 'Jesus the Head and the Church his Body' (R4390). See ROYAL PRIESTHOOD.
HOUSEHOLD OF FAITH	All justified believers (Gal. 6:10). Type: the tribe of Levi (R4390), 'typical of justified believers' (T19).
ISRAELITES INDEED	All who finally come into harmony with God, Jew and Gentile alike (R4555; John 1:47.)
JEW	In Russell's usage, a member of the Jewish people, natural Israel; under the Law a Gentile could become one as a proselyte: 'There was a specified way in which they became Jews' (Q286). He did not give the name to the Church: 'We are not to speak of ourselves as "Gentiles" or as "Jews," but as the Church of God' (R5071). See Part I.
JUSTIFICATION	Being reckoned righteous by faith in Christ's blood, 'under no covenant' (R4442). Russell distinguished justification 'to fellowship with God' from 'justification to life' (F111).
LETTER AND SPIRIT (OF THE NEW COVENANT)	Russell's reading of 2 Corinthians 3:6: 'We are not able to measure up to the standard of the letter of that [New] Covenant, but we are able to come to the measure of the spirit of it' (R4597). The letter belongs to the Millennium; the spirit operates now 'through our Advocate' (R4597). See point 8.
MEDIATOR	One who stands between alienated parties to a covenant: 'whenever the word mediator is used in the Scriptures it relates to a covenant between parties who are alienated' (R4340). Type: Moses, mediator of the Law Covenant (Gal. 3:19). Antitype: Christ, Head and Body, in the Millennium: 'Moses as the mediator of the Law Covenant typified The Christ, Head and Body, Mediator of the New Covenant' (R4354).
NEW CREATURE	A consecrated believer begotten of the Spirit to a new nature (2 Cor. 5:17): the Lord 'begets them to a new nature' (R4322). The Church's new heart is 'a new nature, a new heart', not the world's heart of flesh (R5294). Type: the priests in the Holy (T19). See TABERNACLE.
OLIVE TREE	St. Paul's figure in Romans 11:16–24. For Russell its root is 'the Promise to Abraham' and its trunk Christ (R5962); Gentile believers are 'grafted into the same spiritual seed' (Q172), and natural Israel 'will soon be re-engrafted' (R4656).
PROPITIATION	'Satisfaction' (R4340; R4504), as in 1 John 2:2: first 'for our sins', then 'for the sins of the whole world'.
PROSELYTES OF THE GATE	Type: Gentiles who joined Israel under the Law. Antitype: the nations, who will share the New Covenant 'by becoming Israelites' (R4321; R4894).
RANSOM	'A price that corresponds' (Q563): the human life of Jesus given for Adam's forfeited life. Its merit 'was in Jesus alone' (Q569).
RED HEIFER	Type: the heifer of Numbers 19, whose ashes served for cleansing. Antitype: for Russell, 'a class of justified persons' (T110), the faithful of old; the ashes relate 'to the world's cleansing in the Millennium' (R1897). See point 9.
REDEEMER	Christ, whose sacrifice bought the Church: 'Jesus is the Church's Redeemer, for "He bought us with his own precious blood"' (R4560). He is 'as yet only the Church's Redeemer', because 'he has not yet made application of his merit on the world's behalf' (R4561). It is as Redeemer and Advocate, not as Mediator, that he justified the Church. See RANSOM.

TERM	MEANING IN THIS STUDY
RESTITUTION	The restoring of mankind to human perfection in the Millennium, 'the times of restitution of all things' (Acts 3:21.)
RETURNING FAVOUR	Russell's term for the return of God's favour to natural Israel, which he held had begun in 1878 and would reach them in full only through the glorified Church (B218; C278). It *is not* reconciliation: 'unbelievers are still unreconciled' (R4504); Israel is reconciled under the New Covenant, when God takes away their sins (Rom. 11:27). See Part I, 'What of Natural Israel?'.
ROYAL PRIESTHOOD (UNDER-PRIESTS)	The Church (1 Pet. 2:9), which, Russell held, shares Christ's sacrifice now and his priestly and mediatorial work hereafter. Type: Aaron's sons. See HIGH PRIEST.
SANCTIFICATION	Being set apart by consecration: 'We were justified by faith in the blood of Jesus. We were sanctified by our consecration to drink of his cup' (R4321).
SEALING (OF THE NEW COVENANT)	The application at the end of the age of the merit of the 'better sacrifices' 'for all the people': 'With the second presentation of the blood of Atonement. . . the New Covenant with Israel will be sealed' (R4320). Type: Moses' sprinkling of the book and the people at Sinai (Ex. 24:6–8; Heb. 9:19, 20.)
SEED OF ABRAHAM	Christ and his members (Gal. 3:16, 29), the heavenly seed 'like unto the stars of heaven'. The earthly seed is 'like unto the sands of the seashore' (R4319).
SIN-OFFERING	'An offering made on account of sin, as an offset to sin, as a satisfaction for the sin' (Q566). It 'shows the manner in which the Ransom-price is applicable' (R5873). Russell kept it distinct from the ransom (Q569). See BULLOCK AND LORD'S GOAT.
SPIRITUAL ISRAEL AND NATURAL ISRAEL	The Church, 'the Israel of God' (Gal. 6:16), and the Jewish nation. See Part I, 'Why "Spiritual Israel" does not mean "spiritual Jews"' and 'What of Natural Israel?'.
SURETY	Guarantor (Heb. 7:22). Christ is the New Covenant's surety, not its sealer: 'A sealed Covenant needs no "surety"' (R4477).
TABERNACLE (COURT, HOLY, MOST HOLY)	Type: the divisions of the Tabernacle. Antitype: conditions of the believer. The Court is 'the condition of Justification, entered through faith in Christ', open only to Levites, 'typical of justified believers' (T19). The Holy is 'the present condition of those begotten of God through the Word of Truth' (T20), who 'have consecrated their human nature to death' (T19). The Most Holy is 'the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection' (T20). 'Without the camp' is the place of reproach (Heb. 13:13.)
TESTATOR	Hebrews 9:16, 17. Both opponents took it to mean the covenant victim. Type: 'In the case of Moses the death of the Testator was represented by the slaying of the bullock and the goat' (R4624). Antitype: 'not our Lord Jesus alone, but The Christ, Head and Body' (R4498).
TYPE AND ANTITYPE	An Old Testament figure and its fulfilment. Russell warned that 'the various types of the Scriptures do not follow one another in sequential order' (R4503).

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