Covenant of the League of Nations was made a part of that peace treaty.

When the League of Nations was proposed as an international organization for world peace and security, the bloodstained religious organizations backed it, seizing upon this circumstance as an opportunity to "save face." The Church of England and the churches of Canada supported the League, since Great Britain was the League's proposer and chief backer. In the United States of America there was the Federal Council of the Churches of Christ in America (superseded in 1950 by the National Council of the Churches of Christ in the U.S.A., a federation of 33 Protestant and Orthodox churches). On December 18, 1918, this Council sent its adopted Declaration to the American president and urged him to work for the League. The Declaration said, in part:

"Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth. . . . The Church can give a spirit of good-will, without which no League of Nations can endure. . . . The League of Nations is rooted in the Gospel. Like the Gospel, its objective is 'peace on earth, good-will toward men.'"

By accepting the League of Nations as "the political expression of the Kingdom of God on earth," the members of the Federal Council of churches were really accepting a counterfeit 'Kingdom of God on earth.' Why? Because Jesus Christ, the Head of the church, when on trial for his life before the Roman governor Pontius Pilate, in 33 C.E., said: "My kingdom does not belong to this world. If it did, my followers would be fighting to save me from arrest by the Jews. My kingly authority comes from elsewhere." (John 18:36, New English Bible) The fact that they were not, as a body, a commissioned messenger of God was made clear and their hypocrisy exposed when, twenty years later, the League of Nations was knocked out of business by the outbreak of World War II. The churches again entered into this war with all their might, encouraging their members to take part.

WHAT IS REQUIRED OF GOD'S MESSENGER

Therefore, when it came time for the name of Jehovah and his purposes to be declared to the people, along with God's warning that Christendom is in her "time of the end," who qualified to be commissioned? Who was willing to undertake this monumental task as Jehovah's "servant"? Was there anyone to whom Jehovah's heavenly "chariot" could roll up and whom it could confront? More accurately, was there any group on whom Jehovah would be willing to bestow the commission to speak as a "prophet" in His name, as was done toward Ezekiel back there in 613 B.C.E.? What were the qualifications?

Certainly such a messenger or "servant" group would have to be made up of persons who had not been defiled with blood-guilt as had Christendom and the rest of Babylon the Great, the world empire of false religion, by sharing in carnal warfare. In fact, they would be a group that had come out from the religious organizations of Babylon the Great. More than that, they would be persons who not only saw the hypocrisy and God-defaming action of these religions, but in addition actually rejected them and turned to Jehovah God in true worship of him as set forth in the Bible. Who would they be?

In identifying the group that is truly commissioned as God's messenger, these are points for us to consider seriously. God does not deal with persons who ignore his Word and go according to their own independent ideas. Nor does he recognize those who make a profession of serving him and at the same time associate with religions that teach God-dishonorin...
trines. No one can serve two masters, claiming to be a worshiper of God and meddling with the politics, the radical movements and other schemes of this world. (Matt. 6:24) Jehovah’s chief representative, Jesus Christ, said: “Not everyone saying to me, ‘Lord, Lord,’ will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will.”—Matt. 7:21.

It is of importance to every individual on earth to identify the group that Jehovah has commissioned as his “servant” or messenger. We must recognize and understand the warning that he brings. We need to take action on the warning to safeguard our lives, for they are in danger as grave as that of the lives of Jerusalem’s citizens as that city neared destruction. For this reason forthcoming issues of The Watchtower will further discuss the identity and work of Jehovah’s commissioned messenger as revealed in His vision to Ezekiel.

Questions from Readers

• Why did the Mosaic law prohibit the eating of fat?—U.S.A.

Under the Law given to the Israelites, both the blood and the fat were considered as belonging exclusively to Jehovah God. The Law stated: “It is a statute to time indefinite for your generations, in all your dwelling places: You must not eat any fat or any blood at all.”—Lev. 3:17.

The blood represents the life of a person or an animal. For this reason the Bible speaks of the “soul” as being “in the blood.” (Gen. 9:4; Lev. 17:11, 14) Since only Jehovah God can give life, life or that which represents life, the blood, rightly belongs to him.

The fat was regarded as the best or richest part. This is evident from such figurative expressions as the “fat part of the land,” “the best [literally, the fat] of the oil,” and “the best [literally, the fat] of the new wine and the grain.” (Gen. 45:18; Num. 18:12) Thus the prohibition against eating fat evidently served to impress upon the Israelites that the “first” or best parts belong to Jehovah, to be offered up to him in sacrifice. The eating of fat would therefore have been an illegal appropriation of something that had been sanctioned to Jehovah. It would have been an invasion of his rights. However, in the case of an animal that died of itself or was killed by another beast, fat could be used for other purposes.—Lev. 7:23-25.

Many Bible commentators believe that the command about fat pertained only to animals acceptable for sacrifice. But there are indications that this prohibition against eating fat applied to the fat of all animals. The injunction respecting fat is linked with the one regarding blood. And the blood of all animals was prohibited for food. (Lev. 17:13, 14; Deut. 12:15, 16) Reasonably, therefore, the regulation regarding fat likewise embraced the fat of all animals.

It may also be noted that proper bleeding did not remove every molecule of blood from the meat, and yet the residue of blood remaining did not make the meat unfit for consumption. Similarly, the prohibition on the eating of fat did not render meat with traces of fat unsuitable for food.

Of course, the prohibition on fat did not rule out the feeding or fattening of sheep or cattle for the table. The Scriptures even mention “fattened cuckoos.” (1 Ki. 4:23) In view of the restriction on the use of fat for food, evidently the “fattening” was not for the purpose of producing layers of fat, but that the animals might become full-fleshed, not skinny.

At Deuteronomy 32:14 the reference to the “fat of rams” as being given to the Israelites is figurative. It designates the best of the flock (similar to the English expression “the cream of the crop”). Hence The Jerusalem Bible reads, “rich food of the pastures.” The words of Nehemiah 8:10, “Go, eat the fatty things,” are to be understood similarly. The “fatty things” figuratively denote rich, luscious portions, doubtless included with vegetable dishes.

James Moffatt says, “... Some things, such as cakes, were cooked in “deep fat,” but was vegetable, not animal fat.”—Lev. 2:7.

Unlike the prohibition of blood, it was in force toward the end of the Flood. Noah’s sons are not under the rest of the law concerning foods. (Gen. 9:3) And the apostle Paul would judge you in eating and drinking of a festival or of an ordination or of a sabbath, if it is a shadow of the things that belong to the Christ.” Nevertheless, the law concerns the Christians of the continuum very best to Jehovah God. This should be reflected in the Christian’s life. Then whatever you are doing, as to Jehovah, you know that it is from the due reward.—Col. 3:23, 24.

Second Timothy 3:6, 7 urges those men who have gone into households and lead weak women loaded down with various desires, always being able to come to an answer with a good reason: “Who are the men to whom in this passage?—U.S.A.

The preceding verse states that these corrupt men are persons having a form of truth, but they are deceivers, deluding the weak. This is described by the apostle Paul in connection with workers, transgressing the apostles of Christ” and “who keep transforming the vessels of righteousness to apostles of Christ” and “who keep transforming the vessels of righteousness to apostles of Christ.” If the first century C.E. Christians were threatened by apostles of righteousness, it is no surprise to see the first century C.E. Christians threatened by apostles of Christ. For, as it is, it says, “The doctrine of the Christ is preached a gospel of the Christ. For, as it is, it,” and it inquires, “Who are the men?” The answer is: “We are the men!”—U.S.A.