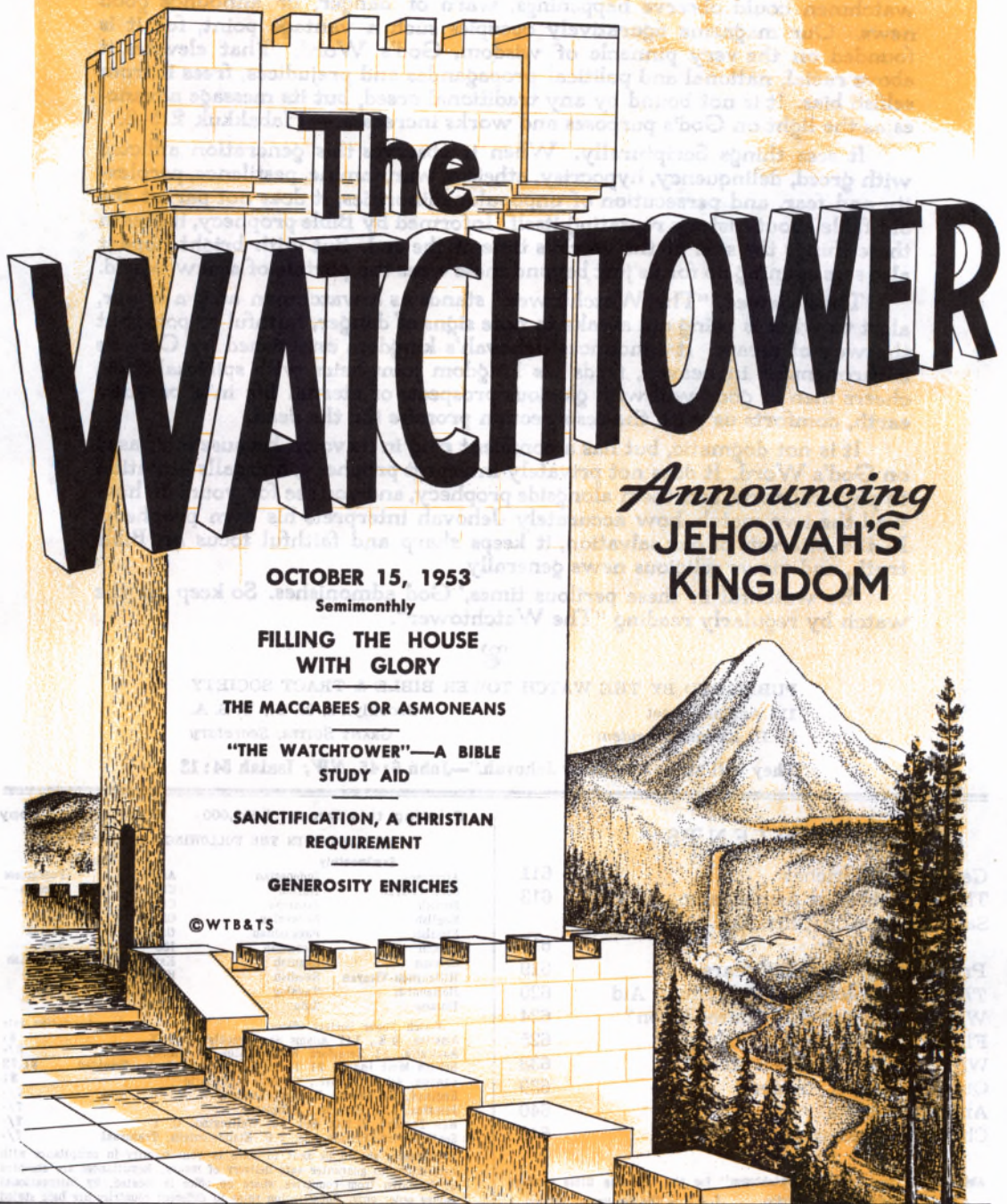




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 15, 1953

Semimonthly

**FILLING THE HOUSE
WITH GLORY**

THE MACCABEES OR ASMONEANS

**"THE WATCHTOWER"—A BIBLE
STUDY AID**

**SANCTIFICATION, A CHRISTIAN
REQUIREMENT**

GENEROSITY ENRICHES

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Lo - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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**JEHOVAH'S
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GENEROSITY ENRICHES

IN Brooklyn, New York, the last Saturday afternoon in June was extremely hot and humid. But that did not keep Christian ministers of Jehovah from calling at the homes of the people, looking for rooming accommodations for their fellow ministers who were coming from 96 different lands to attend the New World Society Assembly of Jehovah's Witnesses, which was to be held at the Yankee Stadium in just three weeks. Evidently the weather had driven most of the Brooklynites to the beach or the country, for in the majority of the places no one answered the doorbell.

At one apartment a woman was speaking on the phone as the minister rang her bell. The door being open, she called out, asking what was wanted. The minister began to explain the purpose of his call but was cut short with "Nothing doing here!" Then, continuing her phone call, she explained to the person at the other end of the line: "That was the Watchtower. Imagine the nerve of those people, coming around looking for rooms!"

However, about an hour earlier in the afternoon a woman had invited the minister in. "I'm living alone," she said. "My son just left for Korea. I'll be glad to let you have his room." As the minister explained the need of rooms the woman stated: "You say they are ministers? I'll let them have my own bedroom also. I can go on my vacation while they are here and

they can have the use of the whole apartment. I'll wait until they arrive and turn the key over to them. . . . Climbing stairs on such a hot afternoon! Could I offer you a glass of cold ginger ale?" Which of these two women was the happier, the wiser?

Of course most persons would say that the one who showed generosity was the wiser, the happier of the two, but by their actions many of such would belie their words. The tendency of the times is to get all one possibly can and to give as little as possible. The clock watcher at the office or factory certainly is not generous with his time, energy and brains. The housewife who rushes through her duties so that she can spend most of her days gossiping or at the movies likewise does not believe in being generous. Neither is the Christian minister who contents himself with merely the average of his congregation's activities in the matter of time or financial support.

Selfishness is folly. He who is stingy and miserly in his relations with others will receive like currency in return. Not only that, but his whole outlook on life is cramped, skimpy, shallow and small. He gives because he has to, and so does not enjoy giving; the less he gives the less he wants to give and the more it hurts him to give. And, above all, such a one short-changes himself as regards the favor of Jehovah and the blessings he has in store for his generous servants.

How strikingly different from all such niggardliness is the example set by Jehovah God! Generously he purposed for man to live forever and enjoy endless and inexhaustible blessings upon earth. And not only in his material blessings but also in his spiritual gifts is Jehovah generous: "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him."—Jas. 1:5, NW.

Solomon appreciated the wisdom of generosity. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself." And again, "Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, yea, even unto eight; for thou knowest not what evil shall be upon the earth."—Prov. 11:24, 25; Eccl. 11:1, 2, AS.

Christ Jesus stressed the wisdom of generosity also. "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out they will measure out to you in return." Also, "If someone under authority impresses you into service for a mile, go with him two miles. Give to the one asking you, and do not turn away from one that wants to borrow from you without interest."—Luke 6:38; Matt. 5:41, 42, NW.

Paul also makes this point, particularly in his second letter to the Corinthians: "Our heart has widened out. . . . I speak as to children—you, too, widen out." "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully."—2 Cor. 6:11, 13; 9:6, NW.

But let us not make the mistake of thinking that the wisdom of generosity applies

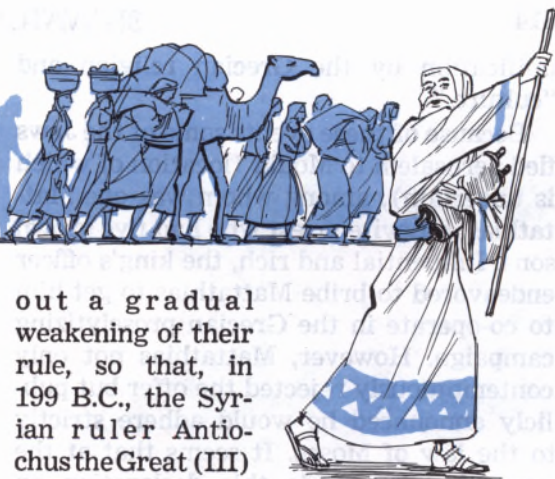
only in a material way. Christian ministers may often be like the apostles Peter and John who had neither silver nor gold to give to the cripple lying at the temple door, but who were able to give something far more valuable, physical health. Surely our gifts of the truth, the hope and comfort of God's kingdom resulting in spiritual health, are far more valuable than any gold and silver we or any others may be able to give. And to the extent that we are generous with our time and energy in bringing comfort to others, to that extent we shall be "watered," refreshed, and become "fat," prosperous, spiritually. Our example of generosity will most likely awaken generous sentiments in men of good will.

Still another respect in which we can show generosity and be enriched by it is by showing mercy. We can be generous in our judgment of others, those with whom we live as members of a family, those with whom we rub elbows at our places of employment, and our associates in the Christian congregation. We all are imperfect, we all make mistakes.

Then again we may hear unfavorable reports regarding one. The wise course is to be generous, charitable, forgiving as regards the failings of others. As far as possible give them the benefit of the doubt; reason that there must have been extenuating circumstances. That kind of thinking makes for our own peace of mind and puts us in position to be able to help erring ones. Better to err on the side of being too generous and forgiving than on the side of being too severe and unyielding. Showing mercy we shall receive mercy.

Truly, to show generosity is the wise course: it enriches both the one to whom it is extended and the one showing it, whether it be expressed in material or spiritual gifts or in the showing of mercy to others. Generosity enriches.

The MACCABEES or ASMONÉANS



GOD'S Word the Bible is silent regarding Jewish history between the time of Nehemiah and John the Baptist. This was not due to some oversight, but doubtless because the spirit of prophecy was not at work among them. (2 Pet. 1:21, NW) It was during the latter part of this period, particularly between the years 168 B.C. and 40 B.C., that the Maccabees took the lead in Jewish affairs in Palestine.

For more than a century after Nehemiah's time the Jews had comparative quiet. They prospered, multiplied and strengthened themselves, for the Persian rulers as well as their successor, Alexander the Great, were very favorably disposed toward them. At Alexander's death, in 323 B.C., his kingdom was divided among his four generals, Ptolemy Soter being given Egypt and Seleucus being given Syria, including Palestine. During the next twenty years Palestine became a pawn in the hands of these two generals as it was taken and lost, taken and lost, by one or the other.

Then, during the rule of Ptolemy Soter's son, Philadelphus, the Jews enjoyed great prosperity. It was he who made Alexandria the center of learning in the ancient world and caused the *Septuagint*, the Greek translation of the Hebrew Scriptures, to be started, in 280 B.C., for the benefit of some 80,000 Jews residing in Alexandria, most of whom had been brought to Alexandria by his father.

Several other Ptolemies succeeded Philadelphus in their turn, not, however, with-

out a gradual weakening of their rule, so that, in 199 B.C., the Syrian ruler Antiochus the Great (III) was able to retake

Palestine. After him came his son, Antiochus Epiphanes (175-164), a religious fanatic, who, because of his lack of success in his wars against the old enemy Egypt, embarked on a religious crusade to force the people under him to convert to the religion of the Greeks. According to the historian Lord, "this monarch was one of the most cruel, rapacious and tyrannical princes" ever to achieve infamy on the pages of history.

He succeeded in converting the Samaritans by force and then proceeded in the same manner with the Jews, appointing a high priest willing to suppress everything Jewish and popularize everything Greek. In 170 B.C., he came to Jerusalem and looted the temple. Two years later he returned, desecrating the temple by sacrificing a sow on its altar and dedicating it to Zeus Olympus. Copies of the law were burned, and possession of them was made punishable with death. An image was set up in the temple and harlots were brought into it. Circumcision was a capital crime and Jews were forced to eat swine's flesh. The walls of Jerusalem were razed, and in the city a garrison of Greeks and apostate Jews was planted to enforce this policy of

unification by the Grecian religion and "culture."

Because of these events some of the Jews fled Jerusalem to Modin (location of which is uncertain), among whom was one Mattathias, a Levite priest who had five grown sons. Influential and rich, the king's officer endeavored to bribe Mattathias to get him to co-operate in the Grecian proselytizing campaign. However, Mattathias not only contemptuously rejected the offer but publicly announced he would adhere strictly to the law of Moses. It seems that at the very time he made this declaration an apostate Jew came forward to sacrifice upon a heathen altar. This so enraged old Mattathias that he not only slew the Jew upon the altar but also killed the king's commissioner, and then tore down the pagan altar.

As a result of this he had to flee to the mountains, taking with him not only his five grown sons but also a large following who responded to his call: "Let everyone zealous for the Law follow me!" Soldiers were sent after these, and, attacking on a sabbath, when the Jews refused to fight, they slew a thousand of his followers. Because the Jews repeatedly suffered great losses due to their refusal to fight on the sabbath, Mattathias decreed that from then on they would fight if attacked on the sabbath.

Although very old, Mattathias was able to raise a large army and succeeded in driving the persecuting soldiers out of the country, pulling down heathen altars and re-establishing Jewish ceremonies. After but two years of this activity he died at the age of 145, according to Josephus. Shortly before his death he called together his five sons, John (Johannes), Simon, Judas "Maccabeus," Eleazar and Jonathan, and urged them to keep up the struggle

against the policies of Antiochus to Grecoize the Jews.

JUDAS MACCABEUS

In accordance with the recommendation of Mattathias, Judas Maccabeus took the lead in the warfare against the Syrian overlords, and his name soon became associated with all his brothers and their descendants, so that they all were called Maccabees, regarding the derivation of which name there are many theories. Actually, however, the proper name for the family is *Asmonéan* or *Hasmonéan*, from the great-grandfather of Mattathias, Chasmon, who, it appears, was a descendant of the priestly family Jehoiarib.—1 Chron. 24:7.

Judas Maccabeus and his soldiers went through the cities of Judah and destroyed pagan worshipers, Gentile and apostate Jew alike, and tore down their altars. Apollonius, military governor of Samaria, marched forth against Judas with a much superior force, only to be slain and have his army scattered. Hearing of this, Seron, commander-in-chief of the Syrian forces in Palestine, and a higher-ranking general with a larger force, set out against Judas. He likewise suffered defeat with a great loss of men. As a result the name of Judas Maccabeus became a terror to the nations round about.

King Antiochus Epiphanes, furious at the setbacks these Syrian armies received at the hands of Judas, had his deputy or lieutenant, Lysias, prosecute the war against the Jews while he embarked on other campaigns. Lysias put three experienced generals at the head of forces numbering 40,000 footmen, 7,000 horsemen and a number of elephants. Judas and his band of 3,000 outmaneuvered the generals and routed their armies, slaying some 3,000 and taking immense spoil. The following

year Lysias himself set out against Judas at the head of 60,000 chosen footmen and 5,000 cavalry. Judas with but 10,000 dispersed these also.

This victory, occurring in the year 165 B.C., opened to Judas the way to Jerusalem. Entering it, he cleansed and rededicated the temple just exactly three years to the day after it had been so vilely polluted by Antiochus and his armies. This day, the twenty-fifth of Chislew, the ninth month, was thereafter celebrated by the feast of dedication and is referred to at John 10:22.

Then the surrounding nations, the Idumeans, descendants of Esau, with various Bedouin tribes, sought to accomplish what the Syrian armies had failed to do; but Judas, dividing his forces of 13,000 men into three sections, kept 2,000 in Jerusalem and divided the rest in two armies, and, marching in different directions, defeated all these enemies. By this time, 164 B.C., Antiochus was stricken with elephantiasis, and, noting that death was near, appointed his friend Philip regent until his son Eupator should come of age. Lysias, who had served as deputy or lieutenant, challenged this appointment of Philip and as a result of the wars between these two the Jews had a brief respite.

There was, however, still a sore spot to the Jews, the garrison of Syrian and apostate Jewish soldiers on Mount Zion, and so Judas proceeded to attack these, who in turn sent word to Eupator, or more likely to Lysias, the regent, who sent an overwhelming army of 100,000 soldiers, 20,000 cavalry and 32 elephants. In this battle, which was undecisive, Eleazar, one of the sons of Mattathias was crushed by an elephant, the first of the five Maccabees to fall. Lysias, hearing that his rival Philip had taken Antioch, hurriedly made peace with Judas and returned to Antioch to oust

Philip. Shortly thereafter Demetrius, son of Seleucus, returned to the palace of his ancestors and slew both Lysias and the young king and reigned in their stead.

Judas defeated an army that Demetrius sent under Bacchides; and another under Nicanor, which general Judas himself slew. After this Judas made a treaty with the Romans. Again Demetrius sent Bacchides, one of his ablest generals, against Judas, this time with an army of 22,000. Due to bloody wars, propaganda and fear, the forces under Judas dwindled to a mere 800, but this did not prevent him from engaging the thousands under Bacchides in battle. Hemmed between two forces, the Jewish army was decimated and Judas slain.

JONATHAN AND SIMON

The patriotic party among the Jews offered to Jonathan, the youngest of the sons of Mattathias, the lead and he accepted. However, he was not the military leader Judas had been, and his warfare was mostly defensive or in the form of raids. The Syrian overlords, however, were glad to make peace with him because of the strife and confusion at home. Opposing factions each in turn sought the favor of the Jews and at times Jewish armies fought to help put down Syrian rebellion. In 144 B.C. Jonathan was nominated high priest by the Syrian king, and a year later a Syrian conspirator, Tryphon, lured Jonathan with a few soldiers into a trap and slew them, although at the time Jonathan had an army of 40,000 under him.

During the early part of Jonathan's rule of eighteen years his brother John was slain. So now, with his death, there remained but Simon. In the first or second year of Simon's leadership the Jews gained independence for themselves in Palestine, even getting rid of that hated Syrian garrison on Mount Zion that had so long har-

assed the worshipers at the temple. So noteworthy was this lifting of the Syrian yoke by Simon considered that the Jews began dating their documents from "the first year of Simon, high priest, commander and leader of the Jews."

Under Simon the Jews prospered, and the treaty with Rome was renewed; although they must afterward have regretted it, as it furnished the excuse for Rome to gain mastery over Palestine eventually. While free from Gentile aggression, the Jews quarreled among themselves, and so it was that after but eight years of leadership Simon's end came; he, together with two of his sons, was murdered by one Ptolemy, a son-in-law who aspired to the high priest's office. Simon's son, John Hyrcanus, took his place. He subdued Samaria and Galilee, extending the limits of his kingdom almost to its borders under King David.

After almost thirty years, John Hyrcanus was succeeded by his son Aristobulus, a wicked prince who assassinated his brother and starved his mother to death in a dungeon. After him came Alexander Jannæus, whose turbulent reign lasted 27 years, to 78 B.C., and who was succeeded by his wife Alexandra, who ruled for nine years. Her son Hyrcanus II succeeded her; but, having to contend with the intrigues of his brother, Aristobulus, he put himself under the protection of the Romans. As the historian Lord expresses it: the Romans "came as arbiters, they remained as masters." Supporting Hyrcanus' cause was an Idumean prince, Antipater, "wealthy, active and seditious," who wormed himself into favor with the Romans and soon enjoyed the actual power while Hyrcanus held the sovereignty. Antipater's son Herod proceeded to Rome and by intrigues secured for himself the kingship of Judea. After a three-year war he subdued the

Asmonéan prince Antigonus, and put him to death, as well as the other two remaining princes of that line and all the members of the Sánhedrin save two. While the Asmonéan line thus ended as far as its ruling princes were concerned, its policies continued through the Sadducees down to the desolation of Jerusalem A.D. 70.

During the time the Asmonéan princes held sway in Judea, "dangers then were as much from within as from without; and party jealousies brought the divine cause to the greatest peril." "Enforced idolatry, a temporizing priesthood, and a faithless multitude" describes the Jews at that time. It was the time when tradition became more important than the written Word; when the apocryphal books were written, including the so-called Psalms of Solomon. The last of the high priest's line had fled to Egypt, and the office had become a political commodity.

While certain historians grow eloquent in telling of the wars of the Maccabees and would place the Maccabees on a par with the valiant warriors mentioned in the Hebrew Scriptures and in the eleventh chapter of Hebrews, yet the fact remains that the wars of the Maccabees were not fought at Jehovah's direction, his name was not the paramount issue, divine power was not exercised on their behalf. On the contrary, these were political, patriotic wars, even though the Jews' religion was involved, and in that respect are to be likened rather to the wars fought by the Swiss, the Dutch and the Americans for freedom.

The record of the Maccabees graphically underscores the warning Jehovah gave the Jews as to what they could expect if they turned away from serving him, as well as the rule expressed by Christ Jesus, "All those who take the sword will perish by the sword."—Leviticus, chapter 26; Matt. 26:52, NW.

SANCTIFICATION *a* CHRISTIAN REQUIREMENT

WHAT constitutes a Christian? Strictly speaking, a Christian is a holy one, a sanctified one, a "saint." He is one whom Jehovah God has sanctified and who has sanctified himself and who is leading a life of sanctification. As the apostle Paul expressed it, "This is what God wills, the sanctifying of you."—1 Thess. 4:3, NW.

What is God's part and what is the part of the Christian in sanctification? On what is it based? What is its purpose? Its goal?

The noun "sanctification" comes from the Latin *sanctificatio*, and the verb "to sanctify" from *sanctificare*, meaning "to make holy." In the Hebrew Scriptures these terms translate various forms of the word *qadash*, which, according to its connections, has the root meanings of "to be bright, new, clean" and "to separate, to divide off, to cut away." In simplest terms "to sanctify" means to separate or set apart for the service and use of Jehovah God. Thus McClintock and Strong's *Cyclopaedia* defines sanctification as "separation from ordinary use to a sacred purpose."

In the Hebrew Scriptures both persons and things were sanctified. By his deliverance of the entire nation of Israel Jehovah set them apart for his own holy purpose, and so he speaks of sanctifying the entire nation. (Ex. 31:13) And because of his sparing the first-born at the passover Jehovah claimed them as his in a special sense, and so instructed Moses: "Sanctify unto

me all the first-born."—Ex. 13:2, AS.

Later on Jehovah took the tribe of Levi in the place of the first-born and it became a sanctified tribe: "The Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed [sanctified: *qadash*] unto

me all the firstborn in Israel." (Num. 3:12, 13) By means of a special ceremony Aaron and his sons were both *consecrated*, that is, authorized, commissioned, appointed, had their hands filled with certain prerogatives, and *sanctified*, set apart from ordinary to special sacred service, as priests.—Ex. 28:41; 29:33.

Jehovah set aside or sanctified the seventh day of creation from ordinary to special use, which the rest of the Scriptures show to be to vindicate his name. (Gen. 2:1-3) At the time of the giving of the law Mount Sinai was declared to be set apart, holy or sanctified. Neither man nor beast was permitted to come near it. (Ex. 19:23) Pagans would have termed it *taboo*. The word *qadash* was also used to denote the cleansing and purifying from certain defilements or the preparing of oneself for special occasions. (Josh. 3:5; 2 Sam. 11:4) All such sanctifications, however, were typical or representative, foreshadowing the real sanctification that was to come with Christ Jesus.

CHRISTIAN SANCTIFICATION

In the Christian Greek Scriptures the words *sanctify* and *sanctification* translate Greek words whose root is *hagios*, an adjective meaning "holy," which in turn is comprised of two roots or smaller words meaning "not of the earth"; and hence, "dedicated to God above." In each instance

in the King James "New Testament" the Greek word for "saint" is *hágios*. The same is also true of the word "Holy" in the expression "Holy Ghost." Christians are therefore holy ones, set apart for God's service.

It is Jehovah God who makes holy or sets apart the Christian, even as Christ testified regarding himself: "Do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son?" (John 10:36, NW) In the case of Christ's followers God does this by Christ Jesus: "Both he who is sanctifying and those who are being sanctified all stem from one."—Heb. 2:11, NW.

These sanctified ones or "saints" are not limited to a miracle-working few, but include all the spiritual body of Christ. Thus Paul repeatedly addresses his letters to the sanctified ones, called to be "saints" or holy ones.—See Romans 1:7; 1 Corinthians 1:2; Ephesians 1:1; Philippians 1:1; Colossians 1:2.

On what basis does Jehovah God sanctify these? On the basis of Christ's ransom sacrifice: "We have been sanctified through the offering of the body of Jesus Christ once for all time." "Hence Jesus also, that he might sanctify the people with his own blood, suffered." (Heb. 10:10, 29; 13:12, NW) God's Word of truth also plays a vital role in the work of setting these apart for God's service. That is why Christ prayed: "Sanctify them by means of the truth; your word is truth." (John 17:17, NW) Additionally God's active force or power at work is needed, and so we read that Christians are "sanctified with holy spirit."—Rom. 15:16, NW.

Jehovah God and Christ Jesus do their part of sanctifying the Christian by means of Christ's blood, the truth of God's Word and the holy spirit. But there will be no resultant sanctification unless the Chris-

tian also does his part. He must first of all exercise faith, for we are told that Christians are "sanctified by their faith in" Christ; by their "faith in the truth."—Acts 26:18; 2 Thess. 2:13, NW.

Further, the Christian must also separate himself from the unclean world; not by entering a monastery or convent, but by not spotting himself with this world's greedy commerce, its corrupt politics, its false religions. (Jas. 1:27; 1 John 2:15-17, NW) And he must also keep himself morally clean, as Paul emphasized in his letters to the Thessalonians and to Timothy: "For this is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite." "Be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work. So, flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart."—1 Thess. 4:3-5; 2 Tim. 2:21, 22, NW.

The foregoing words of Paul also give us the purpose of sanctification, namely, to be an instrument useful to God, prepared to do his work. Yes, while keeping clean along such lines is the requirement of all, it is especially incumbent upon Christians to cleanse themselves, for they have the privilege and responsibility of bearing the vessels of Jehovah, the truths of God's Word and the privileges of service that go with the understanding of them.—Isa. 52:11.

Sanctification primarily concerns those Christians who have a heavenly hope, those who, because of their faith and dedication to do God's will in the "acceptable season," have been declared righteous by Jehovah God and given a heavenly hope. (Rom. 5:1; 2 Cor. 6:2, NW) They are re-

ferred to as a "little flock"; as "the bride, the Lamb's wife"; as of "Abraham's seed," which is to bless all the families of the earth. (Gen. 22:17, 18; Luke 12:32; Gal. 3:29; Rev. 21:9, NW) They are called a little flock, for their number is limited to 144,000, as Revelation 7:4-8 and 14:1, 3 clearly show. It is only to these that Paul's words are directed: "Pursue peace with all people, and the sanctification without which no man will see the Lord."—Heb. 12:14, NW.

However, the Bible also shows that there are "other sheep," a "great crowd" of dedicated Christians who have an earthly hope. (John 10:16; Rev. 7:9-17) An earthly hope? Yes, for God's Word assures us that the earth abides forever and was created to be inhabited; that it is the place of God's feet and that he will make it glorious. (Eccl. 1:4; Isa. 45:18; 60:13; 66:1) In that glorious new earth men will build houses and inhabit them, plant vineyards

and eat the fruit of them; men will be at peace with one another and with the lower animals; and gradually death and all its concomitants of sickness, sorrow and pain will be done away with.—Isa. 65:17-25; Rev. 21:4.

In the days of Israel's typical theocracy, God had one law for the homeborn and the stranger in a great number of things. The same is true today, in a number of respects God has one law for his spiritual Israel and the "strangers," the Christians who have dedicated themselves to Jehovah God but who have an earthly hope. Though not strictly considered as sanctified ones or "saints," these nevertheless are benefited by Christ's ransom sacrifice at the present time, have the truth of God's Word and receive of his active force or holy spirit. They also must exercise faith, keep themselves separate from the world and morally clean as they serve as God's instruments to make his truths known to others.

PRINCIPLE IGNORED 800 YEARS

¶ The Biblical principle condemning the honoring of a man because of wealth and position is stated by James: "For if there shall come into your assembly a man having a golden ring, in fine apparel; and there shall come in also a poor man in mean attire: and you have respect to him that is clothed with the fine apparel and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or: Sit under my footstool: do you not judge within yourselves, and are become judges of unjust thoughts. Hearken, my dearest brethren: Hath not God chosen the poor in this world, rich in faith and heirs of the kingdom which God hath promised to them that love him?"—Jas. 2:2-5, Catholic Douay Version.

¶ The Knights of Malta do not believe that. *Time* magazine reported, April 20: "The Knights of Malta . . . after their emergence during the 12th century as a crusading order of warrior-clerics . . . built up strong dynasties in Palestine, Rhodes and Malta succes-

sively. . . . Membership in the order, for all except the lowest category, has been restricted to men of noble blood." In April "the Vatican, after making a long study of the Knights and their modern works decided that . . . the higher degrees of Knights need no longer be of noble birth."

¶ Was this so they would conform at last to the Christian principle stated at Galatians 3:28 that there would be neither Jew nor Greek, bond nor free, male nor female divisions severing the Christian congregation? Oh, no! That was not mentioned at all. Money was involved. Rich Americans and prominent men elsewhere who had no claim to royalty had been excluded from the higher orders of the Knights. *Time* explained that a Vatican official had said: "Had it continued to exclude blood other than blue blood, [the order] would have been bound to extinction." If it holds to this principle God will extinguish it anyway, its financial situation notwithstanding.



a Bible Study Aid

WHY do we need *The Watchtower*? Because *The Watchtower* helps us to understand the Bible. And why should we want to understand the Bible? Because the Bible is the infallible guide furnished us by a loving and wise Creator.

God's Word is a lamp to our feet and a light to our path. (Ps. 119:105) Without it we would walk in darkness. (Isa. 8:20, 21; Matt. 15:1-14) It is as a lamp shining in a dark place to which we do well to take heed until the day dawns and the daystar rises. (2 Pet. 1:19-21, NW) As Paul the apostle expresses it: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." —2 Tim. 3:16, 17, NW.

God's Word means not only light for us but also life. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ," said Jesus in his prayer on the night of his betrayal. He told his disciples, "The sayings that I have spoken to you are spirit and are life," which sayings have been recorded in the Bible. He well knew that "man must live, not on bread alone, but on every utterance

coming forth through Jehovah's mouth." (Deut. 8:3; Matt. 4:4; John 6:63; 17:3, NW) Even to Adam that truth was brought home, for although he had sufficient of the necessities to sustain life, yet eventually, after he had lived for 930 years, he died because of ignoring God's Word.—Gen. 3:17-19; 5:5.

God's Word means life and light to us, however, only if we exercise faith. (Matt. 9:29) "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6, NW.

Since today, more than ever before, attacks are being made upon the Bible's authenticity, its principles and its wisdom, it becomes increasingly important that through study of the Bible we become equipped with a large shield of faith to ward off all such attacks, attacks made not only by its avowed enemies, but also by its professed friends. And with more than 250 different sects claiming to be Christian in the United States alone, we must study our Bibles if we would be able to give a satisfactory answer to everyone that demands of us a reason for the hope that is in us. (1 Pet. 3:15, NW) As the wise man expressed it: "The heart of the righteous studieth to answer."—Prov. 15:28, AS.

Further, as moral conditions go from bad to worse it becomes ever more difficult to hold on to the righteous principles of God, which should govern our daily lives. To continually strengthen our resolves to do what is right, to have God's love for righteousness and his hatred for wickedness, we must keep on thinking God's thoughts, keep on renewing our minds and making over our personalities by means of

the truth.—Matt. 16:23; Rom. 12:2; Phil. 4:8; Col. 3:9, 10, NW.

HELP NEEDED

No question about it, if we would gain life we must study the Bible. But does that in itself mean that we need *The Watchtower*? Cannot we individually go to the Bible and gain all the knowledge and understanding necessary? Can we? At Acts, chapter 8, we read of an official of Queen Candace, an Ethiopian eunuch, who went directly to his Bible, but when he was asked by the disciple Philip, "Do you really know what you are reading aloud?" what was his answer? "Really how could I ever do so, unless someone guided me?" He realized his need of help. And Philip, having been guided by others in the first place, was equipped to give this Ethiopian eunuch the guidance he needed.—Acts 8:27-38, NW.

Note also the two on the way to Emmaus on the morning of Jesus' resurrection. They must have been familiar with God's Word or Jesus would not have chided them for being 'slow in heart to believe all that the prophets had spoken,' but they did not understand. It took Jesus' explanation of what they were already familiar with to cause them to see how the Scriptures foretold the Messiah's sufferings and death. No wonder they afterward exclaimed: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?"—Luke 24:13-32, NW.

Cornelius undoubtedly was acquainted with God's Word, but only with Peter's help did he recognize Christ Jesus as the Messiah. Apollos, although "aglow with the spirit," needed help to understand "the way of God more correctly." And the disciples at Ephesus had a very inadequate

conception of Christianity until Paul enlightened them.—Acts, chapter 10; 18:25, 26; 19:1-7, NW.

WHY "THE WATCHTOWER"?

Since it is apparent that we do need help to understand the Bible, why, of all the religious literature published, should we look to *The Watchtower* for this help? First of all, because it adheres strictly to the Bible; it lets "God be found true, though every man be found a liar." (Rom. 3:4, NW) It is not restricted by any creeds or traditions of men, but stands solely and solidly on the Scriptures. It does not bow down to, nor does it claim to speak for, a magisterium that assumes an authority above that of God's Word. Even as Jesus did, it continually supports its statements and explanations with "It is written." (Matt. 4:4, 7, 10; 11:10; 21:13; 26:24, 31, NW) And even as Jehovah invites his earthly creatures, so *The Watchtower* invites all its readers: "Come now, and let us reason together."—Isa. 1:18, AS.

It does not support any of the political ideologies of the various blocs of the nations, but gives its allegiance solely to the kingdom of God. It does not preach brotherly love in times of peace and fratricide when nationalistic passions are aroused in time of war. It keeps itself unspotted from the world even as Jesus did.—John 18:36; Jas. 1:27.

The Watchtower, not being bound by any creed, is able to progress with the increasing light. It appreciates that "the path of the righteous is as the light of dawn, going on and brightening, unto meridian day." (Prov. 4:18, Ro) When clearer light shines on the Scriptures as a result of fulfillment of prophecy or greater research, it is not too proud to give to its readers the benefit of the improved understanding of God's will and purposes.

To help us to understand the Bible, *The Watchtower* uses the topical method. By this method all the information on a certain subject contained in all the sixty-six books of the Bible is brought together and compiled in a logical and orderly manner. This is necessary because the Bible, being largely historical, is written in a running style, and therefore, with few exceptions, does not treat comprehensively any one teaching at one place. This is also true because many of the false teachings that now confuse professed Christians were unknown among the servants of Jehovah in times past; the truth was taken for granted. In rounding out this topical method of study *The Watchtower* takes note of the meaning of the words in the original Hebrew, Aramaic and Greek languages, and it also takes into consideration the context of the texts it cites to prove a point.

By making use of such a topical arrangement *The Watchtower* is not skipping around, trying to find a text to prove a pet theory or preconceived opinion, but is letting the Bible as a whole indicate God's mind on a subject. Incidentally, this method is not new with *The Watchtower*, but is, in effect, the method used by Jesus in his sermon on the mount, the method Peter used on the day of Pentecost, and the method Paul used time and again in his letters. For examples please see: Matthew 5:21-38; Acts 2:14-28; Romans 15:7-13; Hebrews 1:5-14.

STUDY "THE WATCHTOWER"

There seems to be a tendency on the part of some of the readers of *The Watchtower* to peruse merely the main article of each issue, including perhaps the questions from readers. This is a mistake. *The Watchtower* deals with Bible teaching or doctrine, Bible prophecy, Christian conduct, Bible history and current missionary activity.

Only by giving careful consideration to all its contents, including its so-called secondary articles, can we hope to get a rounded-out Scriptural education and keep up to date with the advancing light.

Each issue of *The Watchtower* may be likened to a well-balanced and well-prepared meal. Nutritionists tell us that the body needs proteins, starches, minerals and vitamins, and a rounded-out meal will provide all these. It would be a mistake to ignore any one of these. In the same way we should not ignore any of the courses of our spiritual meal. And just as we would not think of rushing through a natural meal but would take time to enjoy it, so we should also not rush through our spiritual meals.

Nor is mere reading of *The Watchtower* enough. Much of it, particularly the main or study articles with questions, present complex and weighty truths, often entirely new and different from anything that has been published previously, which cannot be fully understood and appreciated by just one reading. Such intellectual or spiritual fare requires thorough mastication, that is, concentration, meditation and reflection. To make such truths and arguments our own we must be convinced of their Scripturalness, their reasonableness, their factualness. That requires going over the material several times, not just once.

Besides, we want to remember as much as possible, for our purpose in acquiring these truths is not just for our own enjoyment but to give us something that we can pass on to others. And only if we have a point clearly in mind shall we be able to explain it to others; another reason for our studying *The Watchtower* thoroughly.

Further, *The Watchtower* contains much admonition and instruction regarding Christian conduct and activity. To gain the full impact of such we must go over it

again and again. Unless we are moved to action we are like the foolish man that built his house upon the sand. Then ours would be a dead faith.—Matt. 7:26, 27; Jas. 2:14-26, NW.

HOW TO STUDY "THE WATCHTOWER"

As Christians, study of the Bible, with the help of Bible aids, is not discretionary but mandatory, for the apostle Paul's instructions to Timothy apply to each one of us: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." (2 Tim. 2:15, NW) If we want life we must gain God's approval, and if we want God's approval we must handle the Word of God aright, and to do that we must study. How can we best study the Bible with the aid of *The Watchtower*?

First of all, we recognize that it takes time to study, so we must buy out time for regular and unhurried study. If we have a very full schedule we might find fifteen or thirty minutes daily the first thing in the morning, or right after breakfast or at some other convenient time of day. (Eph. 5:16) Otherwise it would be well to budget at least one evening a week for our own private study. Nor should we overlook the fact that the busy and alert minister will take advantage of opportunities to study when traveling, even as he is alert to opportunities for incidental preaching.

To properly study *The Watchtower* we must approach it with the right heart attitude. While we are commanded, "Make sure of all things; hold fast to what is right," let us not overlook the fact that we are also admonished, "Do not treat prophesyings with contempt." (1 Thess. 5:20, 21, NW) Having found, time and again, that *The Watchtower* adheres faithfully to God's Word, we have no grounds for approaching a study of it with suspicion, but rather we should approach it with a sin-

cere desire to understand what God has provided for us through its pages, ever ready to "accept with mildness the implanting of the word which is able to save [our] souls."—Jas. 1:21, NW.

The Bereans set us a good example in this. True, they made certain that what Paul told them was based on the Scriptures; but did that mean that they listened to Paul with a skeptical, critical or antagonistic spirit? Not at all. Rather, we are told that they "received the word with the greatest readiness of mind."—Acts 17:11, NW.

Having the right heart attitude toward the material we are to study, we should next make sure that we dismiss all matters not germane to our study. We cannot expect to receive much benefit from our study if we have our minds on something else; some pleasant or unpleasant experience we just had or which we expect to meet up with after our study. Having set aside time for the study of *The Watchtower*, let us give it our undivided attention; as Paul expresses it, "pay more than the usual attention to the things" we are studying. Otherwise they will not impress themselves deeply enough on our subconscious minds so that we can recall them at will.—Heb. 2:1, NW.

Note the title and the caption text, if there is one, also the relationship between the two. As you read note not only what is presented, but how. Reflect, note how the argument is being developed. Something new? or differently expressed than before? Look up the texts cited but not quoted; note their application. Do you appreciate what light they throw on the theme under discussion? You may want to underscore main points, or the exact answers to the questions, if the article has questions. Can you express the answer in your own words? If supporting ideas, texts or facts come to mind, why not jot them

down in the margin for use at the congregational study?

In an article of any length there usually are subheadings, denoting a change in thought or another aspect of the main theme. Note how the succeeding paragraphs relate to it. After you have studied an article or that part scheduled for the coming congregational study, reflect. What were the main points, the new points, the points particularly helpful to me? Go over the study questions again; as you read them does the answer to each one immediately come to mind? Remember, one of the best aids to study is review.

Studying *The Watchtower* with another has much to recommend itself. Studying with another lightens the labor of concentration, increases the joy, makes for better understanding, as well as improved ability to express oneself in the congregational study of *The Watchtower*. Something for members of a family to consider.

Congregational study of *The Watchtower*? Yes, each week, at some fourteen thousand Kingdom Halls of Jehovah's witnesses an hour is set aside, usually on Sun-

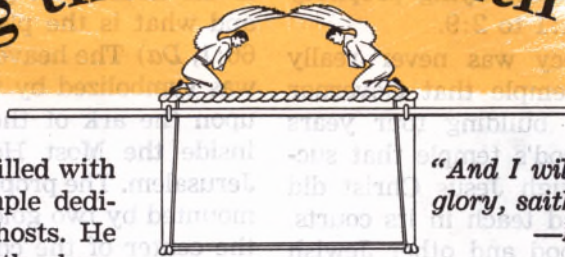
day afternoon or evening, for the study of the Bible with the help of *The Watchtower*. It is not enough to study privately or with other members of our family. We gain more from each lesson if we hear what others have to say in answer to its questions; they may have a different, more correct or more complete understanding of it than we do. And not only can we receive help at such a study but we can also give help to others. They need what we can give, we need what they can give. No individual member of the Christian congregation can say to another, "I have no need of you."—1 Cor. 12:19-22, NW.

A knowledge and understanding of the Bible means light and life. To gain that knowledge and understanding we need help. *The Watchtower* is the pre-eminent Bible study aid. Let us show our appreciation of it by carefully reading it from cover to cover, by thoroughly studying its main articles in private or with our families, and then by regularly coming together for congregational study where we not only gain further help but are able to help our fellow Christian ministers.

WHICH SIDE ARE THE CHURCHES ON?

Under the heading "Do Lottery, Liquor Belong in Church?" the Paris, Texas, *News* carried the case of a woman who said nervously: "My husband is a very attractive man, but he has been addicted to gambling. . . . I have tried everything in my power to make him give up this evil habit, but it seems to have him enslaved as much as if he were a dope addict. . . . Just when I thought I was making some progress, my husband comes home with a handful of tickets being sold by my church, and waves them in my face. My church is having a lottery, and is giving away \$500 in cash prizes. The first prize amounts to \$200, and the smallest is \$10. The tickets sold for 10 cents apiece, but this price was listed in the corner as 'Donation—10 cents'. I suppose that was just a means of evading the laws against gambling. . . . My husband tells me that I have a lot of nerve to preach to him about the evils of gambling when my own church is running a lottery. He asks me to explain the difference between his patronizing a bookie, where he bets \$2 on a race horse, and buying a handful of chances on a church lottery at a dime a ticket. . . . Is sin only that type of behavior on which the church obtains no financial returns? . . . My husband is now ridiculing my religion and calling us hypocrites."

Filling the House with Glory



THE house to be filled with glory was a temple dedicated to Jehovah of hosts. He promised to fill it with glory.

His promise to do so came as the crowning point of a prophecy of the greatest import to all the nations. "For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts."—Hag. 2:6, 7, *Da.*

²Pronounced more than twenty-four centuries ago, this prophecy had as its background then a modest temple the building of which was less than a month in progress. It was being built upon the site of the former temple of King Solomon there on Mount Moriah in Jerusalem. Following the destruction of Solomon's temple by the Babylonians in 607 B.C., that sacred location had lain desolate for seventy years, the whole city had lain desolate, the entire realm of the kingdom of Judah had lain desolate without man and his domesticated beasts. It was a divine judgment against the nation because of their long-continued violation of the covenant that Jehovah God had made with their fore-

"And I will fill this house with glory, saith Jehovah of hosts."

—Hag. 2:7, *Da.*

fathers at Mount Sinai through Moses. (Lev. 26:27-35; 1 Ki. 9:6-9) Now a remnant of the chastised Israelites had had their God Jehovah open the way for them to leave their captivity in Babylon and return to their homeland. For what purpose? Primarily for the purpose of rebuilding Jehovah's house on the old temple location, that his true worship might be revived and carried on there. Because of enemy opposition and misguided interference from the

Persian government the restored remnant of Israelites had lost sight of the primary purpose of their being restored to their homeland. They ceased working on the temple and let it lie, hardly begun, to the reproach of their God Jehovah.—Luke 14:29, 30.

Sunday morning, July 26, 1953, the final day of the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, N. Y., the following speech was delivered by the vice-president of the Watch Tower Bible and Tract Society before an audience of 131,419 conventioners.

³For thus choosing to obey man as ruler rather than God they did not prosper for the sixteen years that Jehovah's house lay neglected. Then, to stir up the Jewish governor Zerubbabel and the Levite high priest Joshua and all the restored remnant, Jehovah God gripped his prophet Haggai with his holy spirit and had Haggai encourage them to renew the temple work in fulfillment of their solemn obligation to God. With faith in God the remnant took up the temple work once more. About a month later, when things had begun to

1. What is the house to be filled with glory, and according to what promise?

2, 3. What was the historical background against which this prophecy was first delivered?

take shape, Haggai was inspired by God's spirit to utter the electrifying prophecy just quoted.—Hag. 1:1 to 2:9.

⁴ Haggai's prophecy was never really fulfilled upon the temple that Governor Zerubbabel finished building four years later, nor upon Herod's temple that succeeded it, even though Jesus Christ did visit that temple and teach in its courts. The temple priesthood and other Jewish religious leaders did not permit that temple to be filled with any glory through Jesus Christ and his apostles. In 70 (A.D.) it was put to the torch by the Romans and destroyed. It will never be rebuilt for Haggai's prophecy to be fulfilled in it. But in 1919, less than six months after the end of World War I, Jehovah God did something that corresponded with his restoring of the Jewish remnant from Babylon back in 537 B.C. He delivered a remnant of his anointed witnesses from the power of a greater Babylon, the Devil's world organization that had laid violent hands upon Jehovah's witnesses during World War I and had taken them captive against their wills. God's purpose in delivering them was the same as that in the case of the Jewish remnant in the days of the prophet Haggai—temple work. As long as the restored remnant of anointed witnesses of Jehovah would concentrate on this temple work, they were bound to prosper spiritually.

⁵ What was this temple work to be? Not the erecting of a literal temple of earthly materials either at Jerusalem or at 124 Columbia Heights, Brooklyn, New York, or anywhere else. There is no need for such a literal temple today. Such a temple would be so inadequate as God's house. "Thus saith Jehovah: The heavens are my

throne, and the earth is my footstool: what is the house that ye will build unto me? and what is the place of my rest?" (Isa. 66:1, *Da*) The heavenly throne of Jehovah was symbolized by the propitiatory cover upon the ark of the covenant that stood inside the Most Holy of the temple of Jerusalem. The propitiatory cover was surmounted by two golden cherubs that faced the center of the cover with outstretched wings. Here Jehovah was symbolized as throning amid the cherubs, and his glory light, called the Shekinah, lit up the otherwise unlighted Most Holy of the temple. From there Jehovah communicated with his people Israel. But those were only symbolisms. God's true throne is the heavens. There is where he reigns as universal sovereign; and the earth, where once his material temple stood on Mount Moriah, is to him like a footstool by which he steps up and mounts his high-seated throne.

⁶ No man-made temple, no matter of what grand proportions, can house or hold in the Most High God. Solomon was awed by the realization of this. When he dedicated the gorgeous temple he had built and when the glory of Jehovah filled the house with a miraculous cloud, Solomon said in prayer to him: "But will God indeed dwell on the earth [in a material temple]? Behold, the heavens, and the heaven of heavens, cannot contain thee; how much less this house which I have built!" Solomon's temple could not possibly be the place of Jehovah's real throne. Nonetheless, God had respect to that temple because of what it symbolized and what it foreshadowed for the future, and he kept a watchful eye upon it and put his incomparable name upon it. He said to Solomon: "I have sanctified this house which you have built in which to put my name forever; and my eyes and my

4. What shows whether Haggai's prophecy was fulfilled upon the material temple of Jerusalem, and what did God do for his people in 1919 and for what purpose?

5. What are the facts about God's throne and footstool that dispose of any need for a material temple today?

6. How did Solomon pray to show he realized the inadequacy of the temple he dedicated, and yet why was it proper to turn toward it when praying to God?

heart shall be there for all time." (1 Ki. 8:27-30, *Da*; 9:3, 7, *AT*) Because Jehovah was present there in a representative way, it was proper for Israelites and also strangers of good will to turn to the temple when praying, just as if literally facing him when making a request of him. Solomon prayed: "And as to the stranger also, who is not of thy people Israel, but cometh out of a far country for thy name's sake . . . when he shall come and pray toward this house, hear thou in the heavens thy dwelling-place, and do according to all that the stranger calleth to thee for; in order that all peoples of the earth may know thy name, and that they may fear thee as do thy people Israel; and that they may know that this house which I have built is called by thy name."—1 Ki. 8:30-43, *Da*.

' The day of such symbolisms is now gone, and no temple of Jehovah will ever be built again on Mount Moriah and there will be no need to remove the Mohammedan "Dome of the Rock" just to build a temple there such as is pictured in Ezekiel's vision. (Ezek. 40:1 to 46:24) How contrary, then, to the Holy Scriptures for any religion to build basilicas, cathedrals and churches to house what they call "the host," which the priest claims to transmute into God! Neither by such "host" nor by any other representation does the Most High God dwell now in any temple made with man's hands. The Christian martyr Stephen made that plain to the Jewish Sanhedrin of Jerusalem while Herod's temple still stood, saying: "[King] Solomon built a house for him. Nevertheless, the Most High does not dwell in houses made with hands; just as the prophet says: 'The heaven is my throne, and the earth is my footstool. What kind of house will you build for me? Jehovah says. Or what is

the place for my resting? My hand made all these things, did it not?'" Years later the apostle Paul repeated this truth to the pagan Athenians, saying: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things." (Acts 7:47-50; 17:24, 25, *NW*) Those who profess to be Christians and who have been induced by one argument or another into contributing to the building of costly, overdecorated religious buildings ought to know this truth already, but do not.

* Let such pause to consider God's inquiry: "What manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and so all these things came to be, saith Jehovah." (Isa. 66:1, 2, *AS*) Whatever kind of house man may erect must be of materials God already made. That is the kind or manner of house that anybody could build in a material way. Such a place for God to rest symbolically is no longer acceptable to him. He himself is building a real temple out of altogether new material that human architects cannot use. It is made up of 144,000 and One stones, not quarried, fashioned and laid in place by man, but "living stones," each one of which is a "new creation," each one a living, intelligent new creature of God, while Jesus Christ his Son is the "foundation cornerstone." It is a "spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:4-6 and 2 Cor. 5:17 and Eph. 2:20-22, *NW*) This is the real temple that was foreshadowed by that which Solomon built and that which Gov-

7. How did Stephen and then Paul speak showing that God does not now dwell representatively in any man-made temple?

8. What kind of temple only could men build to God, but what kind of temple is he himself now building?

ernor Zerubbabel rebuilt. This is the temple on which Jehovah God has his eyes and where his heart is. Upon it he has put his holy name.

DIVINE CONDESCENSION

⁹ When the queen of Sheba looked at Solomon's temple it was breath-taking for splendor. Some religious buildings today are very impressive from an architectural standpoint. If the Most High God does not now deign to look at such or reside in such representatively, how much less would he condescend to notice a man or woman on earth? So we should be inclined to think. In ourselves we are so insignificant, and we especially feel so when we are not making a big name for ourselves in the world or holding much prominence or power, but are just lowly, unassuming, comparatively unnoticed, doing what is common or ordinary, never rising to wide fame or notoriety. How infinitesimally small we are individually to God! Imagine our earth reduced to the size of a scalepan of a balance. On this scalepan there is a thin, fine dust, just enough to dull the pan's luster. Well, all the nations teeming with population are just like that fine dust, so light that its weight is not discernible or measurable except by micro-weighing scales. A tiny speck of dust each one of us is. Jehovah reminds us of this, saying: "Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance."—Isa. 40:15, AS.

¹⁰ Yet hear what Jehovah says he prefers to look to rather than to a magnificent

9. If God does not deign to look at impressive man-made temples today, what would we be inclined to think of ourselves, especially in view of our comparative size? 10. Through Isaiah 66:1, 2, 5 what does Jehovah say he prefers to look to in preference to man-made temples?

handmade temple: "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and so all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor [afflicted, *Da*] and of a contrite spirit, and that trembleth at my word." Because they stand in awe of His word, he directs his word to them and promises them joy by the revealing of his glory, saying: "Hear the word of Jehovah, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame."

—Isa. 66:1, 2, 5, AS.

¹¹ Just think of it! Despite being so high, so lofty, so eternal in duration and so holy, Jehovah is so considerate as to notice those who are broken in heart over sin and error and who are humble and contrite. We need never think we amount to so little and are so small and worthless that the Most High God would never pay attention to us or take time to notice us. For our encouragement he says: "He that taketh refuge in me shall possess the land, and shall inherit my holy mountain. And it shall be said [*mar.*], Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. For I will not contend for ever,

11. According to Isaiah 57:13-16, of whom is Jehovah considerate despite his highness, etc.?



neither will I be always wroth; for the spirit would faint before me, and the souls that I have made." (Isa. 57:13-16, AS) Such afflicted ones of a contrite and humble spirit the high, lofty and eternal God prefers to look to rather than to gawdy man-made temples.

¹² Because the remnant of his anointed witnesses were of such a contrite, humble spirit after their captivity in mystic Babylon during World War I, Jehovah God condescended to notice their affliction and he delivered them in 1919. They trembled at his Word and had respect for it instead of human traditions and were always anxious about being deprived of it and not doing what it says. Hence Jehovah cast up and prepared a way for them to escape to theocratic freedom. He took the stumbling blocks out of their way and led them out of mystic Babylon and brought them to his newborn land of theocracy and to his holy mountain of worship where they might engage in temple work.

¹³ Christendom has forsaken Jehovah and has forgotten his holy mountain of worship and has cast in her fortunes with the nations of this world. She will therefore share their destiny and be slaughtered with them at the battle of Armageddon. (Isa. 65:11-15, AS) Being so concerned about the economic, military and political domination of the earth, the nations forget the thing of prime importance today, that we must serve Jehovah God at his temple, his spiritual house, being lovers of God rather than lovers of pleasures and proving true to the power of godly devotion instead of having a mere form of it. (2 Tim. 3:1-5, NW) To worship Jehovah at his spiritual temple, we turn our faces in no earthly direction, to no city, whether

Jerusalem, Rome, or Mecca, and to no religious building on earth. We turn heavenward through Christ, the foundation cornerstone of God's temple of living stones. Jehovah is now in his holy temple, and all the earth should quiet down and be silent to hear his Word. (Hab. 2:20, AS) But the nations do not do so. They rage at the fact that he reigns as King at his holy temple. Their very raging now is visible proof that the lofty, unseen Jehovah is present in his temple, for that is how the prophecy explains their raging, when it says:

¹⁴ "And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' . . . 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth.' And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there occurred lightnings and voices and thunders and an earthquake and a great hail."—Rev. 11:15-19, NW.

¹⁵ The appointed times of the nations for global domination began with the desolation of Jerusalem and its temple and its land in 607 B.C. and their 2,520 years of duration ended in 1914 (A.D.). Then Jehovah God the Almighty took his great power to rule as king by means of his Christ, not just over Palestine, but over the world. At this the nations became wrathful, and their first spasm of wrath spent itself in World War I. Since then, according to the Revelation, Jehovah must be present in his holy temple in heaven. The seeing of

12. In 1919 who were of the spirit just described, and how did Jehovah fulfill that prophecy for them?

13, 14. How has Christendom forsaken Jehovah, and what condition of the nations proves he is now in his holy temple?

15. Why does that vision in Revelation not mean that the literal ark of God's covenant was transported to heaven in 607 B.C.?

the ark of his covenant in his temple sanctuary makes that certain. The literal, original ark of Jehovah's covenant disappeared when Solomon's temple was destroyed by Babylon in 607 B.C. Where did it go? Not to heaven, "before the heathen nations had a chance to contaminate or destroy it," as some suggest. Such material things do not inherit heaven. The heavens are Jehovah's throne, and there is no need for him to have the ark's golden propitiatory seat for him to sit upon between the two golden cherubs. When Jesus Christ was resurrected from the dead and later ascended to appear in God's presence with the life-value of his shed human blood, he did not sprinkle his sacrificial blood upon the literal, material ark of the covenant as the Levite high priest used to do on the day of atonement. Jesus offered the redemptive value of his blood to Jehovah God. (Heb. 9:11, 12, 24) Where the literal ark of the covenant went we do not know.

¹⁶ When the temple was rebuilt by Governor Zerubbabel the ark of the covenant was not restored to the Most Holy. In Jesus' day no ark of the covenant was to be found in the Most Holy of Herod's temple for the Jewish high priest to sprinkle the atonement blood upon it once a year. The Most Holy was unlighted by any miraculous Shekinah light and was empty, except for a large stone in its center where the high priest deposited the golden censer upon which to sprinkle incense before sprinkling the blood of the atonement day sacrifices. Says the Jewish Mishnah, Yoma, 5, II: "After the Ark was taken away a stone remained there from the time of the early Prophets, and it was called 'Shetiyáh' [meaning 'Foundation; Basis']. It was higher than the ground by three finger-breadths. On this he [the Jewish high priest] used to put [the fire pan]."

16. In the rebuilt temple at Jerusalem what occupied the Most Holy, according to history?

¹⁷ Consequently, when the apostle John was given the revelation twenty-six years after Jerusalem's destruction A.D. 70 and saw God's temple in heaven opened, the appearance of the ark of his covenant in the sanctuary or Most Holy was an event extraordinary. It symbolized that Jehovah was in his holy temple and was seated on his throne as pictured by the propitiatory cover of the ark. In the vision the opening of the temple and the disclosure of the ark's presence followed Jehovah's taking of his great power to rule as King by Jesus Christ and the beginning of the wrath of the nations in World War I, which was in 1914. This adds to the proof that Jehovah has been in his spiritual temple since 1918. That being so, his presence at the temple became true before the anointed remnant of Jehovah's witnesses were restored from mystic Babylon in 1919, in order that they might take up temple worship.

¹⁸ The reviving of the temple worship by the restored remnant in 1919 was foreshadowed in Haggai's day when Governor Zerubbabel and High Priest Joshua resumed the building of the temple at Jerusalem. Back there the temple under construction did not promise to be anything to compare with Solomon's gold-coated temple. Yet that day of small things was not to be despised. Jehovah promised that the glory of the rebuilt temple would far surpass that of Solomon's temple. There would be a fearful shaking of heaven, earth, sea and all nations, and "the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts." (Hag. 2:1-9, *Da*) More than five hundred years after Haggai's prophecy the apostle Paul applied the fulfillment of Hag-

17. What, then, did John's vision of the ark of the covenant in the temple sanctuary signify, and when did this become true?

18. What did Jehovah say respecting Zerubbabel's temple in comparison with Solomon's temple, and when, according to Paul's quotation, do we locate the time for the fulfilling of the prophecy?

gai's words to a still future time, saying: "At that time [the time when God made the Law covenant with Israel at Mount Sinai through Moses] his voice shook the earth, but now he has promised, saying: 'Yet once more I will set not only the earth but also the heaven in commotion.' Now the expression 'Yet once more' signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain. Wherefore, seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe." (Heb. 12:26-28, NW) The removal of the symbolic heaven and earth did not take place in the apostle's day, but now we have the evidences and proofs that their early removal is at hand in our own day since A.D. 1914.

¹⁹ The kingdom that Jehovah established in the heavens in 1914 by taking his great power and seating his Christ on the throne cannot be shaken, so cannot be removed and will stand intact through this universal shaking period. But all parts of Satan's world organization, visible and invisible, symbolized by the sea, dry land, earth and heaven, have been terribly shaken. By the "war in heaven" that began in 1914 the Devil and his invisible organization of demon angels were shaken down from any further place in God's heavens above, whereas the newborn Kingdom stood unshaken, irremovable, victorious. As for the visible part of the Devil's organization, the sea, dry land and earth, these went through what Jesus called a "beginning of pangs of distress," namely, nation rising against nation and kingdom against kingdom, food shortages, pestilences, earthquakes, to an unparalleled degree. While Jehovah God

did not directly cause the nations and kingdoms to engage in that first world war, which induced food shortages and pestilences, he did give all nations good reason to shake. How? By terminating in 1914 the "appointed times of the nations." No sooner did those appointed times for the nations to dominate the earth unhindered by his kingdom end than Jehovah brought his kingdom into being and put its operation in the hands of the Rightful One, Jesus Christ, the Son and Heir of King David.

²⁰ This boded no good for the nations, for Jesus Christ was destined to rule them with a rod of iron and dash them to pieces at the battle of Armageddon. The nations were thus shifted from their free-handed, easy-going, pre-1914 basis and had reason to fear for their future existence. They now had God's kingdom to reckon with. The shaking of Satan's heavens to their downfall transmitted violent vibrations to his earthly organization, and his nations got into commotion over the issue of world domination. They did not desire Jehovah's King and they raged against Jehovah's anointed witnesses who were everywhere publishing the Scriptural meaning of the year 1914. The nations thus displayed their own rage against God's established kingdom and against any interference of his King in their earthly affairs.

²¹ This preaching of what 1914 meant and this declaring of the approaching "day of vengeance of our God" was shaking news to all the nations. But the unexpected emergence of the New World society in 1919 and their phenomenal growth afterward served to shake the nations still more, not only with amazement but also with fear, for this was concrete evidence that there was something to this message

19. How have the heavens been shaken, and what reason did Jehovah give the earth, dry land and sea for shaking?

20. Why did this bode no good for the nations, and how did they act toward God's established kingdom?

21. What Jehovah's witnesses preached was what kind of news to the nations, but what else about them gave the nations reason to shake?

and that here there was an unconquerable movement, whose preaching, if it came true, would mean the end of all nations. Truly, preliminary to Armageddon and its violent removal of all nations, there has been a great unsettlement, commotion and shaking of the heavens, earth, sea and all nations of Satan's world.

"THE DESIRE OF ALL NATIONS"

²² Haggai said that as a result of Jehovah's shaking of Satan's world something grand was to come in. What? "The desire of all nations shall come." So says the *King James Version*, also Darby's. "And the delight of all the nations shall come in," says Rotherham's translation. At first this was applied to the coming of God's unshakable kingdom. In 1886 the Watch Tower Bible and Tract Society published the book entitled "The Divine Plan of the Ages." On page 266 this stated: "Thus man's extremity will become God's opportunity, and 'the desire of all nations shall come'—the Kingdom of God, in power and great glory.—Hag. 2:7." Forty-five years later the prophecy's application was narrowed down to one individual, Jesus Christ the King. The magazine *The Watch Tower*, in its February 15, 1931, issue, presented an article on "His Temple" and said (§ 33): "Christ Jesus, the Head of the Christ, primarily must be 'the delight of all the people' when they know him, because he is God's representative. Jesus Christ came to the temple as the vicegerent of Jehovah. He is the 'seed of promise' and is the desire of all nations and peoples, even though they know it not yet."

²³ This latter interpretation was based on the popular *King James Version*, which rendered Haggai 2:7 in agreement with the

old Latin *Vulgate*. The *Vulgate's* rendering as reproduced by the Catholic *Douay Version* reads: "And the Desired [One] of all nations shall come." In the Roman Catholic liturgy at Advent time this is applied to Jesus' coming to earth, not to his coming to the temple. His coming to the great spiritual temple of God for judgment work is understood to have taken place invisibly in the spring of 1918. But Haggai 2:7 is a prophecy of the restoration period of God's people and therefore cannot be thrown back to 1918 before their restoration started. In the case of the ancient Jewish remnant Haggai 2:7 could not come true until after they had rebuilt God's house. Due to their fear and negligence for sixteen years, this proved to be twenty-one years after they returned from Babylon. Likewise in the case of the spiritual remnant of today, the coming of what was desirable did not apply *before* they were restored from mystic Babylon in 1919 nor even *in* that year, when they were just getting started in the temple work.

²⁴ One other thing worthy of note: The original Hebrew text forbids Haggai 2:7 to be applied to the Lord Jesus at his coming to the temple in 1918. How so? In this way: Although the word translated "desire" or "Desired" or "delight" is in the singular number, yet the Hebrew verb accompanying it is in the plural. Centuries before the Latin *Vulgate* the Hebrews who translated the Greek *Septuagint* noted this fact. So they rendered the singular Hebrew noun in the collective sense and made their translation read: "And the chosen things [or, choice things] of all the nations will come."

²⁵ Practically all the modern translations, Jewish, Catholic and Protestant, from the Hebrew try to bring out the force

22. What did Haggai say was to come as a result of the shaking of Satan's world, and how was this explained in 1886 and in 1931?

23. On what ancient version of the Bible was that interpretation really based, and why could that event here described not occur in 1918?

24. Why does the Hebrew text itself forbid such an interpretation, and so how did the Greek *Septuagint* render the Hebrew?

25. Accordingly, how do practically all modern translations render the Hebrew expression?

of the original Hebrew text in harmony with the Greek *Septuagint*.^{*} The *English Revised Version* of 1884 rendered it: "And I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the LORD of hosts." The *American Standard Version* of 1901, and also the Hebrew *Leeser Version* of 1905, and *Nacar-Colunga Version* of 1948 said: "the precious things of all (the) nations"; and the Hebrew *Soncino* edition said: "the choicest things of all nations"; *An American Translation*, Lienart and Crampon said: "the treasures of all the nations"; and Maredsous said: "the riches of all the peoples."

²⁶ Other translations indicate that Jehovah's purpose in shaking all nations was that such thing might come in. In agreement with the German *Kautzsch* and the French *L'École Biblique*, the *Revised Standard Version* of 1952 reads: "And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendor, says the LORD of hosts." Moffatt goes farther and reads: "And shaking all nations till the treasures of all nations are brought hither and my House here filled with splendor (says the Lord of hosts)." That is, Jehovah's shaking of all nations would produce certain results toward his house. What?

FULFILLMENT

²⁷ Parallel prophecies from Jehovah's mouth show us what to look for in the fulfillment of Haggai 2:7, and the develop-

ments of modern history prove Jehovah's prophecies true in this respect. In giving the great restoration prophecy concerning his woman, his universal organization Jerusalem, when she brings forth the remaining ones of her seed as a theocratic nation from 1919 forward, Jehovah has his prophet Isaiah cry out for his people to hear today: "Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith Jehovah, Behold, I will extend peace [prosperity, AT] to her like a river, and the glory of the nations like an overflowing stream: and ye shall suck thereof; ye shall be borne upon the side [like a beloved child], and shall be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass." (Isa. 66:10-14, AS) The remnant of the seed of God's woman Jerusalem do see this now and their hearts rejoice, and they acknowledge that the hand of Jehovah has done it.

²⁸ The same prophet uttered another prophecy on how Jehovah would restore his anointed witnesses from mystic Babylon and would commission them to preach good tidings, bind up broken hearts, proclaim liberty to captives and the opening of the prison to bound ones, and comfort all that mourn. Then he added: "And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the

^{*} Young's translation, which is very literal, inserts here the preposition *to* and makes the controversial passage read: "And they have come to the desire of all the nations, and I have filled this house with honour, said Jehovah of hosts." However, it is not necessary to insert a word, and a suitable translation of the Hebrew text would read: "And they, the desire of all the nations, shall come in."

26. How do other modern translations show that such thing would come in as a result of the shaking?

27. How does Jehovah show us what to look for in the fulfillment, and what did Isaiah 66:10-14 say the remnant would see?

28. What does Isaiah 61:1-7 foretell in connection with the remnant?

wealth of the nations, and in their glory shall ye boast yourselves. Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them." (Isa. 61:1-7, AS) Today in the theocratic land that was born in 1919 the anointed remnant enjoy a spiritual prosperity double in amount to what shame, dishonor and oppression they suffered during World War I.

²⁹ Throwing such prosperity into bold relief the strangers and foreigners of good will render services as plowmen, vine-dressers and feeders of the flock, spiritually speaking, and Jehovah's "ministers" and members of His "royal priesthood" draw help and benefit from such services. It is a never-ending source of joy to them. Anybody whatsoever may now show himself one of those strangers and foreigners of good will, ready and glad to serve God together with the remnant, no matter how great this crowd of good will becomes. But that is not so of the "royal priesthood" under Christ, whose number is limited to 144,000 members. It takes consecration to be admitted into that exclusive priestly body, and only Jehovah God can do the consecrating of those whom he calls to that high spiritual office. The good-will strangers and foreigners recognize this and acknowledge the spiritual remnant to be God's ministers and Jehovah's priests.

³⁰ When Jehovah miraculously restored his remnant from Babylon in 1919 and set them to work in temple activity as his worshipers and servants it was an evidence to the sincere-hearted people of all nations who learned of it that Jehovah's witnesses

29. What throws such prosperity of the remnant into bold relief, and why do the great crowd of good will acknowledge the remnant to be God's ministers and priests?

30. How, according to Zechariah 8:20-23, have ten men taken hold on the skirt of a Jew and gone up with him to worship?

had a real God and that he was truly with them to deliver and bless them. They heard the anointed remnant, those who are Jews inwardly, encouraging one another to go up to Jehovah's temple, saying: "Let us go speedily to supplicate Jehovah, and to seek Jehovah of hosts: I will go also." Then they wanted to go along, and they took hold on the remnant of spiritual Jews. "Thus saith Jehovah of hosts: In those days shall ten men take hold, out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you [people]; for we have heard that God is with you." (Zech. 8:20-23, *Da*) The God named Jehovah, whose deeds, promises and purposes are recorded in the Holy Bible, is the great magnet of attraction, and He is the One whom they are drawn to worship in company with the remnant of spiritual Jews. Already they number more than ten such men of good will to one such spiritual Jew. This would never have happened had the anointed remnant not gone up and done temple work at Jehovah's house.

³¹ When he was angry with them during the period of World War I, the remnant of the seed of his woman, "Jerusalem above," were in deep gloom and darkness. But in 1919 Jehovah rose with favor upon his woman and the light of his favor was reflected to her anointed remnant on earth. His command to her also applied to her remnant, and oh how grand are the results that have accrued from their obeying the command: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but Jehovah will arise on thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. . . . Then

31. According to Isaiah 60:1-16, upon whom has Jehovah risen with glory, and what command is given therefore, and what was to follow obedience to this command?

thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. . . . And foreigners shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led captive. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob.”—Isa. 60:1-16, AS.

³² With our eyes enlightened by these interpretative prophecies we have reached the time to ask, Have the desirable things, the precious things, the treasures, the choicest things of all the nations come in? You thousands of the anointed remnant of Jehovah’s witnesses who are here today, lift up your eyes and sweep them about this vast structure of Yankee Stadium and behold the tens on tens of thousands of people of good will from scores of nations and languages. There is the answer of Jehovah of hosts to the question. He has shaken all the nations by the preaching of the good news of the Kingdom in all the inhabited earth for the purpose of a witness to all the nations, and the desirable things of the nations have come in already, and an untold number of them will yet come in before Jehovah consummates the great shaking by fighting the battle of Armageddon and totally removing the quaking heavens and earth of the Devil’s organization.—Hag. 2:20-23.

32. In answer to the question, Have the desirable things of all nations come in? how did Jehovah give a visible answer at Yankee Stadium in 1953?

³³ Once we of the remnant used to think that in the time of the greatest test, the final test, of the remnant before or at Armageddon it would become necessary for Jehovah God to raise from the dead the “so great a cloud of witnesses” of ancient times, the “princes” (estimated to be just seventy in all), to strengthen the spiritual remnant and give them divine assurance amid their toughest trial. But today look up, you remnant, see the so great cloud of modern witnesses with which Jehovah God has surrounded you, all of them showing the genuine faith of Abraham, Isaac, Jacob and all the prophets, even if they have to die for it behind the “Iron Curtain” or elsewhere. What more than this in the way of divine miracles can the anointed remnant ask for now? The loyal companionship and support of this “great crowd” of modern witnesses of Jehovah and their zeal and faithfulness in keeping his commandments are a powerful stimulus, along with the example of the “so great a cloud” of ancient witnesses, to run the race that is set before us to the finish, to victory!—Heb. 12:1, 2, NW.

³⁴ By the Kingdom witness that he anointed and sent his remnant out to preach Jehovah has drawn out of all the nations those whom he desires and whom his remnant properly desire, the people who are of such good will toward Jehovah that they dedicate themselves to him through Christ the reigning King. Poor, humble and ordinary these may be, and the nations may not prize these as of much account and may now turn to hate them; yet in Jehovah’s sight they are the choicest things that the nations have, because they respond to the Kingdom witness, they also

33. Along with the example of the ancient witnesses, with what has Jehovah today surrounded his spiritual remnant for their stimulation in the race to the finish?

34. How has Jehovah drawn them out of all nations, and to whom are they desirable and why?

take it up and they join the anointed remnant in heralding it to still others. To Jehovah their lives are precious and he will protect them from his executorial forces at Armageddon and will confer upon them life and its sweet privileges in the new world. They are real treasures to Him, comparable to his faithful witnesses of ancient times.

HOW FILLED?

³⁵ Right on into the temple Jehovah brings them, that they may worship in pure, undefiled religion beside the anointed remnant there, for there is where their hearts are. They appreciate the divine statement: "The silver is mine, and the gold is mine, saith Jehovah of hosts." (Hag. 2:8, AS; Da) So when coming into his house of worship they come bringing their treasures of silver and gold, for they include all such treasures when they dedicate themselves and all they have to God through Christ. They gladly expend themselves financially and otherwise in order to carry on world-wide Kingdom-preaching until the world's end comes at Armageddon. Thus with the coming in of the desirable things of all the nations the promise of Jehovah to his remnant of anointed temple workers has been fulfilled: "And I will fill this house with glory, saith Jehovah." (Hag. 2:7, AS) Back there in 1919 it was the day of small things for the temple workers, things apparently so small as to be despised by the proud nations. But Jehovah's prophecy guaranteed big results to that temple work, that resumption of his worship at his clean house: "The latter glory of this house shall be greater than the former, saith Jehovah of hosts." (Hag. 2:9, AS) "The future splendor of this house shall be greater than the past."—AT.

35. How have they shown they appreciate Jehovah's claim on the silver and the gold, and how has Jehovah filled "this house with glory"?

³⁶ How true that is already today! Through the incoming of the desirable ones with their treasures of loving devotion and of theocratic service "day and night in his temple" the house of Jehovah's worship has been filled with a glory that eclipses not only what occurred with Solomon's temple but also what has occurred during all the nineteen centuries that Jehovah has been preparing the "living stones" for the erection of a complete temple, "a spiritual house." Never has there been anything like this to adorn and magnify the house of Jehovah's worship. The number of the spiritual remnant will get smaller year by year as Jehovah removes some of them from this earthly quarry of preparation and places them as "living stones" in the heavenly temple. But oh the throngs of hundreds of thousands of the choicest class of people out of all the nations that now crowd the house of Jehovah's worship, and these being added to by the thousands from year to year! What glory, what impressive weight, this gives to Jehovah's house, a glory never lessening but ever increasing as time marches on to Armageddon! Truly all nations must now know that Jehovah has a house of worship and that it is teeming with worshipers. His worship is a reality that cannot be stamped out any more than men could stamp out his "spiritual house," his temple of "living stones."

PEACE

³⁷ The controversy, dissension and combat of the worldly nations outside will never invade the sacred precincts of Jehovah's house of worship. Internal discord and fights will never break up the worship of the anointed remnant and their desirable companions of good will, and thus rob

36. How has Jehovah already fulfilled his word that the latter glory of this house should be greater than the former?

37. What assurance does Haggai's prophecy give us that the dissension and combat of the nations outside will not invade this house?

his house of its all-surpassing glory. "The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts." (Hag. 2:9, AS; Da) Not the United Nations, but Jehovah's house of worship, is the only place of peace on earth today, and the nations of this world cannot take it away. It is the gift of Jehovah God to us.

³⁸ When he foretold how his King Jesus Christ would come and be laid in heavenly Zion as the tried and tested foundation of the new world, Jehovah declared: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off. And he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river [Euphrates, once controlled by Babylon] to the ends of the earth." (Zech. 9:9, 10, Da) Chariots, horses and the battle-bow were all ancient symbols of carnal warfare. At times the Israelites, divided under the kingdom headed by Ephraim and the kingdom headed by Jerusalem, used these implements of war in fratricidal combat against each other. But eventually Jehovah united Ephraim and Jerusalem as one people and cut off the war weapons from use against each other. Likewise with the remnant of his spiritual Israelites: No matter of what religious or political professions and loyalties they formerly were, Jehovah by his King unites them as one nation and he helps them by his holy spirit to worship and serve him in peace. The spiritual Israelites unitedly support Jehovah's King.

³⁹ His King, the "Prince of Peace," will not confine his reign of peace to a united, peace-keeping spiritual Israel. Jehovah

says: "He shall speak peace unto the nations." How can that be, since Jesus Christ does not speak peace today to the nations of this world? He wields the iron scepter to smash all the nations to pieces like mere potter's vessels at Armageddon. He defies all nations to fight him there, in accord with Jehovah's proclamation to the nations: "Prepare war, arouse the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning-knives into spears; let the weak say, I am strong. Haste ye and come, all ye nations round about, and gather yourselves together." (Joel 3:9-11, Da) Under command to make this war proclamation to all the nations, Jehovah's witnesses can not and will not join in with any pacifist organization in urging the national governments to cease from war in the name of Christianity. Jehovah's witnesses will not lend any support to the Disarmament Resolution passed on April 8 this year by the General Assembly of the United Nations under the delusion of working for lasting peace among the worldly nations. To do such a thing would, for one thing, be useless. For another thing, and that the more important, it would be contrary to Jehovah's command to his witnesses.

⁴⁰ What, then, does the King's speaking peace to the nations mean? When does it apply? Listen, and, as you listen, think of the coming in of the desirable things of all nations to Jehovah's house of worship: "And it shall come to pass in the end of days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and all the nations shall flow unto it. And many peoples shall go and say, Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he

38. In fulfillment of Zechariah 9:9, 10, how has Jehovah cut off chariot, horse and battle bow from Ephraim and Jerusalem?

39. Why is it not to the worldly nations that Jehovah's King speaks peace today, and what are Jehovah's witnesses therefore restrained from doing?

40. In seeking the answer to our question on the King's speaking peace to the nations, what particular prophecy of Isaiah are we called to listen to?

will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and Jehovah's word from Jerusalem. And he shall judge among the nations, and shall reprove many peoples; and they shall forge their swords into plowshares, and their spears into pruning-knives: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4, *Da; AS.*

⁴¹ The nations of this world are not the ones that pay attention to Jehovah's judgments or that heed his reproof. Their disarmament conferences and resolutions are not for total disarmament but for mere limitation of armaments, and these have never led and will never this side of Armageddon lead the nations to forge swords into plowshares and spears into pruning knives and to lay down the sword and quit teaching war. When the "war of the great day of God the Almighty" strikes them, they will be fully armed with all the improved weapons of modern science, of many of which we now have no knowledge. But when Armageddon is finished, Jehovah's King will have dashed all those anti-Kingdom nations to bits. Then first we shall have total disarmament of those nations and permanently so.

⁴² Hence it is the "great crowd" of desirable ones out of all such nations and

41. When shall we have total and permanent disarmament of the worldly nations? Why?

42. Who, then, of the nations is it that now heed Jehovah's judgments and reproof, and how will they do so even at Armageddon? Why?

Which Papers Do You Read?

¶ "We are convinced that Catholics are the most tolerant of all people. They never hear another organization attacked from their pulpit, while they are taught that they must love every individual, friend or enemy."—*Our Sunday Visitor*, January 25, 1953.

¶ "The Evangelical Confederation of Colombia has listed 23 new cases of alleged persecution of Protestants in this predominantly Catholic country, including the murder of

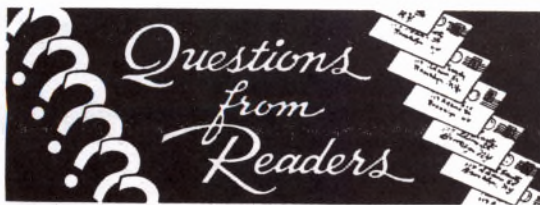
peoples that now heed Jehovah's judgments and reproof and now walk in the paths he teaches them from Zion and its temple. These now practice total disarmament, converting to peaceful, productive uses what was formerly devoted to mortal combat, laying down the sword that they literally used to raise against one another and learning such carnal warfare no more. When Armageddon strikes and Jehovah confounds his enemies, those enemies will turn every man his hand against his brother. Not so this "great crowd" that have come out of all nations to the highly-lifted "mountain of Jehovah"! They will lend every man a helping hand to his brother, that they may all stand united in the "peace of God that excels all thought." This will be because they have all flowed together to the house of Jehovah, "the God of Jacob," and there He enforces his purpose: "In this place will I give peace, saith Jehovah of hosts."—Hag. 2:9, *AS.*

⁴³ Behold, then, his house of worship today filled with glory, gifted with divine peace. Blessed are we to live to witness this sight in vindication of Jehovah's word. Blessed shall we be to abide in his house worshiping him purely, "in holy array," and tirelessly working for the filling of his house with yet greater glory by helping all the remaining desirable ones of all the nations to come in.

43. In witnessing what sight, how are we blessed, and how shall we be further blessed in this connection?

a Protestant lay preacher and the dynamiting of a Presbyterian chapel. . . . In another serious incident, the report said, a parish priest with a revolver led the mayor and police of La Plata, in the Huila Department, in a shooting attack on a building where Protestant services were being held."—*Cincinnati (Ohio) Times Star*, January 29, 1953.

¶ Is that tolerance?



● Ezekiel 3:18 shows that if the watchman did not give the warning the wicked would die, but the blood would be required of the unfaithful watchman. Does this not conflict with Jesus' words that if human preachers remained silent the stones would cry out?—R. J., Indonesia.

There is no conflict, because the two scriptures are referring to different things, and hence are not comparable. Ezekiel 3:18 shows the responsibility of Jehovah's watchman class to sound the warning. If the warning was not sounded and the wicked perished, it would be no injustice, for the wicked would die in his own iniquity. Nevertheless, heavy responsibility would rest upon the silent watchmen. The prophecies show, however, that the good news of the Kingdom will be preached in all the inhabited earth as a warning before Armageddon strikes. The watchman class will faithfully perform the work to the extent Jehovah considers necessary, and by Armageddon all will come under individual or family or community responsibility before God. Any individuals of the watchman class that refuse to sound the warning will be held responsible by God and will be executed for this failure that would allow others to die without a warning.

It was a different situation when Jesus entered Jerusalem and offered himself as King. Of this entry we read: "As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, saying: 'Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!' However, some of the Pharisees from the crowd said to him: 'Teacher, reprove your disciples.' But in reply he said: 'I tell you, If

these remained silent, the stones would cry out.'" (Luke 19:37-40, NW) He was not here saying that if all the preachers he had taught and trained remained silent the stones would do the preaching work, but rather he was referring to the particular declaration his disciples were here making and to which the Pharisees objected. His disciples were voicing the words foretold for utterance on this very occasion, by Psalm 118:26. That prophetic psalm inspired by Jehovah would certainly be fulfilled, for Jehovah's words do not return to him void. (Isa. 55:11) If it was made necessary by a forced silence upon the disciples, the very stones would have cried out in fulfillment of Psalm 118:26.

Incidentally, it is understood that Jesus meant literal stones. God could make them cry out in fulfillment of prophecy more easily than we can play a phonograph record. Habakkuk 2:11 speaks of a stone crying out of the wall in testimony against the person who built it at a cost of robbing and oppressing and killing others. It would be incorrect to say the stones here meant were angels, which are spoken of as "stones of fire." (Ezek. 28:14) Jesus was not here speaking in obscure or symbolic terms, but in simple, forceful, literal expression. Nor did Jesus here have in mind the science of archaeology, which in recent times has corroborated much Bible history and prophecy, sometimes by means of discovered monuments or other stone objects. There were specific words that had to be spoken on that occasion back there, and if Jesus' disciples had not uttered them the very stones would have.

Hence that statement of Jesus about the stones applied back there and to the modern parallel of Jesus' being offered as the Foundation Stone for Zion in 1918, whereas Ezekiel 3:18 applies at this time to giving the warning of Armageddon. The two texts, referring to different things, cannot be compared as if they were parallels. The warning must be given now. A watchman class will now give it, because faithful watchmen will, although unfaithful watchmen may fail to do so. The prophecies show that Jehovah's faithful witnesses will accomplish it under the direction of Christ Jesus. —Matt. 24:14; Acts 1:8.



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“WATCHTOWER” STUDIES

Week of November 22: Filling the House with Glory, ¶ 1-21.

Week of November 29: Filling the House with Glory, ¶ 22-43.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of “The Watchtower,” do you remember—

- ✓ What course is the wise one to take when dealing with the failings of others? P. 612, ¶7.
- ✓ Why the exploits of the Maccabees cannot be likened to those of Joshua and David? P. 616, ¶4.
- ✓ What is the purpose of sanctification? P. 618, ¶6.
- ✓ Why a Catholic order of knights changed its policy of excluding all except those of noble birth? P. 619, ¶5.
- ✓ What serious mistake is sometimes made by readers of “The Watchtower”? P. 622, ¶3.
- ✓ Why private study of “The Watchtower” is not enough? P. 624, ¶3.
- ✓ Why a husband, asked by his wife to give up gambling, ridiculed his wife's religion? P. 624, ¶5.
- ✓ What God did at the end of World War I that corresponded with his restoring the Jewish remnant from Babylon in 537 B.C.? P. 626, ¶4.
- ✓ What was called “Shekinah”? P. 626, ¶5.

- ✓ What was pictured by the resumption of the rebuilding of the temple at Jerusalem by Governor Zerubbabel and High Priest Joshua? P. 630, ¶18.
- ✓ In what manner both the visible and invisible parts of Satan's organization have been shaken? P. 631, ¶19.
- ✓ Why the prophecy of Haggai 2:7 could not find major fulfillment prior to 1919? P. 632, ¶23.
- ✓ What is the identity of “the desire of all nations”? P. 635, ¶32.
- ✓ Why the great crowd of good-will people are the choicest things that the nations have? P. 635, ¶34.
- ✓ Where a priest, revolver in hand, led an attack on a building in which Protestant services were being held? P. 638, ¶5.
- ✓ Why Jesus' words, “If these remain silent, the stones would cry out,” cannot be applied to the warning that must be given of Armageddon's battle? P. 639, ¶5.