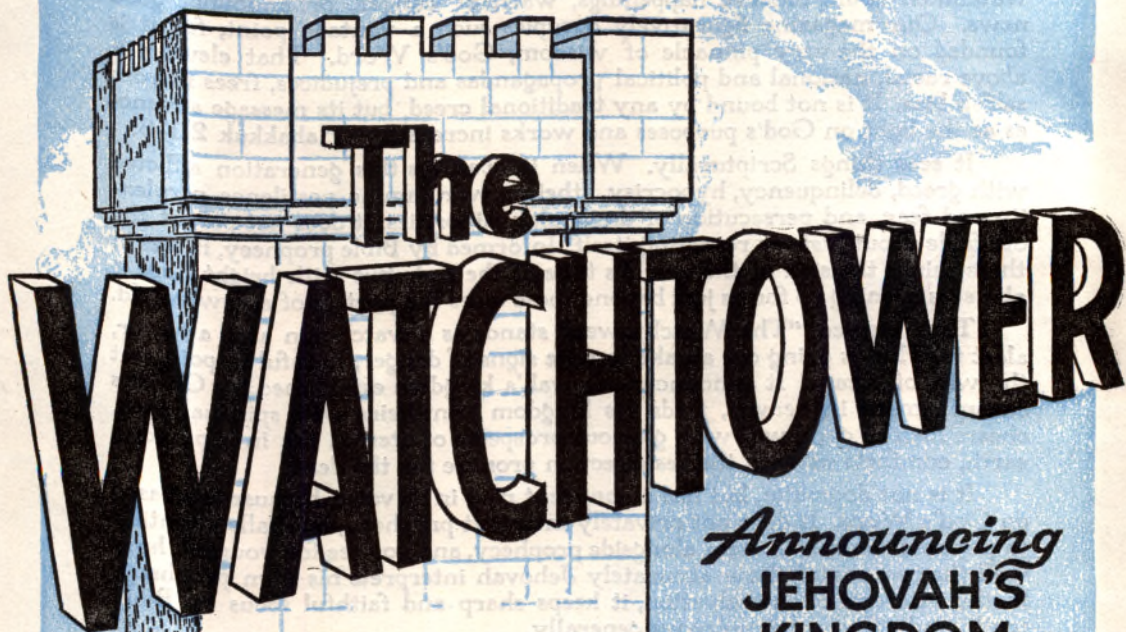




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 15, 1955

Semimonthly

**"JEHOVAH IS IN
HIS HOLY TEMPLE"**

**DOES THE BIBLE TEACH
UNIVERSAL SALVATION?**

**PREACHING TO THE MARONITES
IN LEBANON**

**REPORT ON "THE NEW WORLD SOCIETY
IN ACTION" IN ASIA AND AFRICA**

© 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 2:1-8.

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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Abbreviations used in "The Watchtower" for the following Bible versions

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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Does the Bible teach Universal Salvation?

WHILE what is known today as the "Universalist Church" goes back not quite two centuries, the teaching of universal salvation sprang up shortly after the last of the apostles had fallen asleep in death, certain sects teaching it as early as A.D. 130. In 195 one Clement of Alexandria taught it and one of his pupils, none other than Origen, strongly advocated it. It seemed incredible to him that God would torture his creatures in a burning hell for all eternity, and that without any results, and so he held that all hellish torment was remedial and would end as soon as it had accomplished its purpose: "All souls, all intelligent beings that have gone astray, shall, therefore, be restored sooner or later to God's friendship. The evolution will be long, incalculably long in some cases, but a time will come when God shall be all in all."

While Catholic theologians, especially Augustine, thundered against Origenism, as it was called, universal salvation con-

tinued to have its advocates in their church as well as in other religious organizations that claimed to be Christian. It was taught by the Albigenses of the eleventh century, the Lollards of the fourteenth, and in the fifteenth century by many of "the Reformers before the Reformation." Many were the clergy excommunicated, exiled or dismissed from their positions by religious organizations because of teaching universal salvation, in both Catholic and Protestant organizations.

In England, for a time during the seventeenth century, universal salvation was among the heresies punishable with imprisonment, other "heresies" being punished with death. About the same time in the United States, in the very religious colony of Massachusetts, one John Gatchell was sentenced "to the pillory and to have his tongue drawn forth and pierced with a hot iron" for teaching universal salvation.

It appears that for the most part those who held to universal salvation had their

For almost nineteen centuries there have been professed Christians who taught universal salvation. And since certain Oriental religions hold that all souls will eventually attain to the state of "nirvana," it might be said that universal salvation is believed by hundreds of millions today and that it goes back centuries before the time of Christ. But does the Bible, God's Word, teach universal salvation?

hearts in the right place. Said one: "Endless punishment [torment] for the wicked would argue, not the justice, but the injustice of God." Believing the Bible to teach the torments of hell for the wicked and that the human soul was immortal, they questioned that hell's torments would continue forever. One speculated that all such torment would end with the grand jubilee at the end of 50,000 years.

Among the texts of the Bible used by Origen to support universal salvation was First Corinthians 15:25, 28 (NW): "For he must rule as king until God has put all enemies under his feet. . . . then the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone." For God eventually to be all things to everyone, Origen reasoned, all intelligent creatures must eventually be reconciled to God.

Another text used to support universal salvation is Philippians 2:10, 11 (NW): "So that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." It is claimed that if every knee is to bend and every tongue to confess it must follow that all that live will eventually be reconciled to God.

Then there is Romans 5:18. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Regarding this text a Universalist publica-

tion of 1930 states: "The parallel here is perfect. Adam's one offense is counteracted by Christ's one just award. The act of Adam eventually affects all mankind. So Christ's work, eventually, must also actually justify all mankind. . . . If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, thus also will it be through the work of Christ. Both are actual and universal."

THE BIBLE'S POSITION

That some will not gain salvation is made clear in the Bible from Genesis through Revelation. In sentencing Adam God said: "For dust you are and to dust you will return." That means annihilation, not salvation. Regarding Sodom and Gomorrah we are told that they "are placed before us as a warning example by undergoing" judicial everlasting punishment. At Revelation 21:8 (NW) we read that all the wicked will

have their portion "in the lake that burns with fire and sulphur. This means the second death." Nothing is said about a redemption or a resurrection from this second death.—Gen. 3:19; Jude 7, NW.

Yes, Christ will "destroy the one having the means to cause death, that is, the Devil." The wicked are as "vessels of wrath made fit for destruction." Their name "shall rot." The "goats" are told to depart "into everlasting cutting-off." According to the dictionary, to destroy means to



bring to nought, to put out of existence, and destruction means extinction, extirpation, annihilation.—Heb. 2:14; Rom. 9:22, NW; Prov. 10:7; Matt. 25:46, NW.

Those believing in universal salvation stress God's mercy. But in showing mercy God does not ignore justice, but is selective. "I will show mercy to the one to whom I may show mercy." He "is angry with the wicked every day." To the willfully wicked who spurn his reproof, he says that he "will laugh at your calamity."—Ex. 33:19, NW; Ps. 7:11; Prov. 1:24-32.

It seems that the chief difficulty with those holding universal salvation is that they made a mistake in building on false doctrine in their efforts to harmonize their beliefs with the God of love. Unable to reconcile a God of love with eternal punishment in the form of torment, they made the punishment of limited duration. They should have eliminated the torment, but allowed the duration of the punishment to be eternal. Annihilation, destruction, extirpation, extinction are eternal punishment, but they do not involve conscious eternal suffering and are therefore compatible with a God of love.

And the reason that they made this mistake is their holding to the erroneous teaching of the immortality of all souls. Believing that all intelligent creatures, once coming into existence, must continue to live forever, they concluded that, since it is unthinkable that God would uselessly torment them forever, eventually all such will be reconciled to God.

But the Bible nowhere says that immortality is an inherent quality of all intelligent souls. On the contrary it tells us that "the soul that sins shall die," that no man "can deliver his soul from the power of Sheol," or gravedom, and that Christ "poured out his soul to death." And also that Christians are now seeking incorrupt-

ibleness and in the resurrection will be clothed with immortality.—Ezek. 18:4; Ps. 89:48; Isa. 53:12, RS; Rom. 2:7; 1 Cor. 15:53, 54, NW.

"The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, NW) If all were to receive life regardless, it would not be a gift. A gift implies a choice. God's Word shows the alternatives for his creatures to be, not life in happiness or life in torment, but life or death. "I have put life and death before you." (Deut. 30:19, NW) If man does not appreciate life sufficiently to live it in harmony with God's righteous laws, then he loses it. Such is wise, just and loving on God's part. Just as Adam and Eve did not appreciate life and so were returned to the dust, likewise all intelligent creatures who do not appreciate life will have extinction as their destiny.

With all the wicked destroyed in God's due time, it must follow that then all that live will be submitting themselves to God and Christ Jesus so that God will be all things to all that live. And then, too, every knee will bend and every tongue will confess that Christ is Lord, for the knees and the tongues of the wicked will have been destroyed.

But what about the argument that such texts as Romans 5:18 show that just as man had no choice in inheriting sin he will have no choice in inheriting life, each being automatic, as it were? Such a conclusion is in conflict with God's Word from Genesis to Revelation, for his Word shows repeatedly that life depends upon the right course of action. Everlasting life was not forced upon Adam; it was made conditional. It was offered as a gift. Neither will everlasting life be forced upon his offspring. Besides, nowhere do we read that death is a gift. It is a penalty, inescapable once it is merited.—Ezek. 18:31, 32.

As for Romans 5:18, its meaning is made clear by the *New World Translation*: "So, then, as through one trespass the result to men of all kinds was condemnation, likewise also through one act of justification the result to men of all kinds is a declaring of them righteous for life." Time and again when the term "all" is used in the Greek Scriptures, "all kinds" is meant, not literally "all." A case in point is Acts 2:17. According to most translations God there states: "I will pour out of my Spirit upon all flesh." Now we know that at Pentecost God's spirit was not poured out literally upon all flesh, but only on a comparative few. But God did pour it out on 'sons and daughters, young men and old men, on men slaves and women slaves.' And so the *New World Translation* reads: "I shall pour some of my spirit out upon every kind of flesh." The same is true regarding 1 Timothy 2:3, 4 (NW); it is God's will "that all kinds of men should be saved."

HARM OF THE TEACHING

Can there be harm to the teaching that eventually all intelligent creatures that ever lived will be reconciled to God? Yes, because first of all it robs God of his glory as one worthy to be worshiped by free moral agents. Further, it makes void the very issue for which God has permitted mankind to remain and in which he takes the greatest delight, namely, Can intelligent creatures keep integrity in spite of all that Satan can do to turn them aside

through temptations or persecution? Why should Jehovah have directed Satan's attention to Job's integrity-keeping course if all mankind and even Satan himself eventually will become reconciled to God and gain everlasting life?

Universal salvation is a snare of the Devil to throw Christians off guard by promising them salvation regardless of what they do or do not do. It is frequently embraced by those who once appreciated the light of truth that God is letting shine upon his Word today but who for one reason or another became offended and separated to form their own little movement. By subscribing to universal salvation these, apparently unconsciously, make room for themselves in spite of loss of integrity. But for such there is no more a hope for salvation than there was for Judas whom Jesus termed "the son of destruction." As both Peter and Paul show, concerning these once having been enlightened and then fallen away, 'it is impossible for them to be revived again to repentance.'—John 17:12; Heb. 6:4-6; 2 Pet. 2:4-22, NW.

Although many well-meaning professed Christians from the second to the twentieth century of our common era have taught universal salvation, the Bible does not teach it. God is love, but he is also just. In love he offers everlasting life to those who meet his conditions, and in justice he has decreed that those who spurn his gift merit everlasting death.

Churches Compromise with World

¶ The early Christians never compromised with the ancient pagan world. But from the time of Constantine in particular professed Christians were quick to sanction or adopt pagan practices for whatever advantage might be derived from the compromise. Thus Henry Dwight Sedgwick, writing in *In Praise of Gentlemen*, makes the comment: "Christianity, as we have it, did not overcome the world, but compromised by letting the world continue as it had been, on condition that the world should call itself Christian, turn temples into churches, put saints in the niches in place of the demigods, and don a cassock over the pagan tunic."

Preaching to the Maronites in Lebanon

By Watch Tower missionary in Lebanon

LEBANON at once calls to mind the cedars of Lebanon used by King Solomon in his construction of the temple of Jehovah. Among the mountains where these cedars are still to be found are many villages. The majority of their inhabitants are Maronites, a sect within the church of Rome and founded, it is claimed, by one John Maron in the seventh century (A.D.). As a result of the Crusades of the twelfth century the Maronites recognized Rome's claim to supremacy. However, they still have their own patriarch who is elected by their bishops. Among the distinguishing features of the Maronites have been their permitting priests to marry, serving the people both bread and wine at the mass, the wafer being dipped in wine and offered on a spoon, and certain religious holidays of their own.

¶ Jehovah's witnesses at Tripoli preached the good news of God's kingdom to these people each Sunday from April to December, 1954. A bus was rented and some thirty ministers met at six in the morning and spent the entire day preaching from house to house, returning in the evening. Although the people are very religious the witnesses of Jehovah met little opposition. They had quite a few opportunities to give public talks to groups of interested persons in the open-air cafés and public squares.

¶ It was very apparent that many hearts of sheeplike ones were made glad by the good news of the Kingdom and many rejoiced at seeing a Bible for the first time. Indicative of the kindly spirit of these people is that manifested by one old lady who offered the ministers of Jehovah the only thing she had to give, some yogurt made of sheep's milk. She was told that Jesus had said that one giving a cup of cold water would not lose his reward and that she had given more than

that. She replied: "You deserve more. We owe you our lives for this good news about the Kingdom that we received from you."

¶ In another village a priest happened to enter a home where two ministers were giving the witness to some fifteen eager listeners. The priest tried to break up the gathering, stating: "How dare you come here! Don't you know this place belongs to me? I'm the only one supposed to teach religion here! Get out!" But the householder was of a different opinion and refused to put out the witnesses of Jehovah. The priest said he was going to the church to ring its bell to gather all the villagers so that they could throw the witnesses out of the village and he called on those present to come with him. Some followed and those who refused he threatened to report to the bishop.

¶ With the ringing of the bell the villagers began to arrive, and as the witnesses had been gathered by their bus they at once engaged the villagers in conversation, explaining their work to them. Soon the crowd was in a quite receptive mood and so one of the witnesses gave them an impromptu Bible lecture. Among other things he told them how the clergy had opposed those entering the Kingdom in Jesus' day and that the Roman Catholic clergy were doing the same thing today, but that the sheeplike ones were manifesting themselves nevertheless. Afterward many were heard to say that 'Jehovah's witnesses are the true Christians while we, and especially our priests, are not.' So the priest, instead of driving out the witnesses of Jehovah, had aided them to preach to greater numbers.

¶ All in all, some 4,500 hours were spent in this work and sixty-five villages were given the witness, resulting in the placement of much Bible literature and the starting of a number of Bible studies in the homes of the people.

Why People Go Astray

¶ Have you ever wondered why people go astray when they have the Bible to guide them? It is more than inherited sin. It is because Satan the Devil has been hurled down to the earth and is "misleading the entire inhabited earth." Under his wicked influence the masses are being led astray: "The whole world is lying in the power of the wicked one."—Rev. 12:9; 1 John 5:19, NW.

Report on

"The New World Society in Action"

in

ASIA and AFRICA



WHAT is the value of 1,997 feet of moving-picture film? Is its value just its purchase price? or the cost of taking the pictures that are on it? or the amount of money it will draw in commercial movie houses? The value of the hour-and-twenty-minute moving picture "The New World Society in Action" that Jehovah's witnesses are showing free of charge around the world is determined by a far more important factor. Its value must be determined by the tremendous effect that it has upon the lives of a vast number of its viewers. Previously we reported on excellent experiences had with this moving-picture film in both large cities and small towns in Europe and the Americas. But what about its use in such parts of the world as Asia and Africa, where there still are many people who have never even seen a moving picture, and who have no real knowledge of the earth-wide activity Jehovah's witnesses are carrying on in the proclamation of the Kingdom good news?

Regarding the value of this film in his land, the Watch Tower's Nigerian branch servant reports: "The film has made a tremendous impact here in Nigeria, not only on the brothers and people of good will, but also on total strangers." Due to lack of suitable buildings in which to show the picture, especially out in the "bush," most of the showings in that West African land have been out-of-doors. There never is any difficulty in getting a good attendance, and the effect that the picture has had is excellent. Thus it was reported from Nigeria that, having long believed us to be a small local religion, the people are "amazed to see the evidence that

we are a large organization on a world-wide basis." The local brothers now find many doors opening to them and many listening ears. Following one circuit assembly at which the film was shown, it was reported: "So many interested people are coming along that they almost outnumber the brothers at the meetings."

During the first four months that "The New World Society in Action" was available in Nigeria, it was shown twenty-eight times to audiences totaling 45,979, and its value is certainly being seen in that land.

The new handbills advertising the film were used in Monrovia, Liberia, where five hundred people came to see this account of New World action that was presented at the largest hall in the city. This showing stimulated both the brothers and the good-will persons. As one brother put it after seeing the film: "It's time for us now to get busy!" When the picture was shown for the brothers and persons of good will at the Firestone Rubber Plantation, a huge throng of over 2,000 noisy rubber tappers attended.

Many expressed their surprise at the extent of the good work the organization is doing. Certainly this meeting played its part in the 25 per cent increase that the local congregation has experienced.

For some time the people of Greenville, Liberia, had known that the picture would be shown there, but many thought it would be like most religious films. However, the 400 who came on a Thursday evening to see it were so impressed that some of them begged the brothers to show it again. Owing no projector, the missionaries made no further arrangements to show the picture. On Friday and Saturday as they contacted the people the question kept coming up: "Aren't you going to show the film tonight?" On Saturday evening, after the missionaries had concluded their day's activity and settled down to their private study, a knock sounded at the door. "You must come and show the film, the people are all there waiting. We've arranged everything. Please come!" Arriving, the missionaries found the place crowded with 517 persons—more than a hundred more people than had been present at the first showing. The audience's appreciation grew. "These people don't play, they work!" was repeated many times. At least one family took it very seriously. They are now attending the congregation meetings, the man has started to publish, and he desires to be baptized.

In Northern Rhodesia hall managers where the film has been shown have been favorably impressed by the marked difference in conduct between those attending "The New World Society in Action" and their regular crowds. The picture has been punctuated again and again with loud applause and every showing has been followed by intense interest. It took seven showings to accommodate the attendance in Kitwe alone. Though there has been dif-

ficulty in obtaining halls in some places in Northern Rhodesia, there has been excellent co-operation from the authorities in Kitwe, who well remember the impressive assembly that was held there some time ago, which is shown in the film.

The pictures of the Watch Tower's Brooklyn Bethel home and factory, and how the brothers work in unity and willingness, have greatly impressed the Northern Rhodesian crowds. One letter said: "People of good will expected to see a *capitao* [foreman], one to just point and tell others what to do, but the film showed *all* working willingly together to the honor of Jehovah God."

PAKISTAN AND INDONESIA

In non-Christian lands like Pakistan, Watch Tower missionaries are often regarded as just another sect of Christendom. Of course, the more discerning individuals very soon realize that there is a difference, that these Watch Tower missionaries do not act the way the others do, nor say the same things, and consequently there is a higher regard for them. But still, even to those who become more acquainted with their message, they are for some time regarded as just another sect, and perhaps an insignificant one too.

However, the showing of the film "The New World Society in Action" has changed all this. All who saw it in Pakistan were surprised; many were amazed. They were impressed with the vast number of persons participating in the work, the phenomenal growth of the Society, the large and efficient publishing plant, the universal nature and appeal of the message, the rapid expansion that has been enjoyed, the absence of national and color barriers, the number of persons being immersed, and, above all of these, the totally different spirit that prevails everywhere within the New World society. Hardly a person who has seen the

film in Pakistan has failed to express himself favorably along these lines.

Many of the less educated people, who had never even seen a moving picture, or at best only a poorly produced local effort, were transferred into a wonderland of new places, peoples, customs, and a totally new outlook. Hearing the running comments in their native Urdu, and actually seeing the New World activity pictured, they have had an impression made upon them that would take months to accomplish through any other method.

One person of good will expressed his amazement this way: "Do you mean that the same spirit that prevailed here at our Lahore assembly can also permeate the thousands of people we saw there?" Assured that the same spirit that prevails at smaller local assemblies can and does permeate the huge throngs at mighty international gatherings, and that the spirit of Jehovah's people is the same throughout the whole earth, this person abandoned his previous course of indecision and has gotten down to serious study.

The account of New World society activity has brought divided families to agreement. In one case, only the wife was showing merely casual interest in the message, but, since the assembly at Quetta and the showing of the film, she has become a regular supporter of all the congregation meetings and is a prospective publisher, while her husband and children now join in the studies both at home and at the Kingdom Hall. In another case a Muslim husband and his nominally Christian wife were having studies. Out of deference to his religious views no prayer was being said. Since seeing the film, however, she has become active in Jehovah's service and now he, too, bows his head in prayers offered in the name of Jesus Christ.

In Indonesia the operator at the film's premier showing was so favorably im-

pressed that he requested literature and asked for a Bible study to be conducted with him. Within a few months he dedicated his life to Jehovah and was baptized.

Imagine this complex situation: In Sumatra arrangements were made by a Protestant army chaplain, using a projector and operator provided by a Chinese newspaperman, who is the chairman of the Catholic Youth Movement, to show the film in a Protestant church located in a strong Islamic community. By special messengers the chaplain succeeded in bringing the attendance up to 160. The secretary of the church sent a letter of appreciation to the Society for the showing of the film and requested literature and further information. Also, use of a hall in the private Khalsa English school in Medan, Sumatra, was graciously granted by the Indian schoolmaster. Probably a dozen different religious groups were here represented, Theosophic, Christian and Islamic. The schoolmaster said he felt honored to have such a fine educational film shown there.

Distorted pictures that have been framed by those who were ignorant of the truth, or who were prejudiced against it, will not erase from "seeing eyes" and "hearing ears" the information conveyed by this film. The people have seen, have heard and have experienced a change of feeling as a result of seeing and hearing that there are people who really are living for Jehovah's new world. With further assistance many will certainly act upon the message.

JAPAN, TAIWAN AND OKINAWA

Japan appreciates color, and it certainly has responded to this colorful movie that has now been shown at least twice in most of the Japanese congregations. Naturally the people here are thrilled to see Japan represented in the Yankee Stadium scenes, and when the Japanese-language *Watchtower* shows up there is always a hearty

applause. In 1954 the Japanese brothers would have been very happy to maintain their April peak of 407 publishers, a forty-two per cent increase over the previous year. However, as the movie showings got under way they had repeated new peaks, reaching 410 publishers in July, 452 in October and 457 in November.

On the island of Taiwan, or Formosa, the movie was shown seven times to a total of 2,864 persons. For eighteen years a series of bans under first the Japanese government, then the Chinese Nationalist government, had prevented Jehovah's witnesses from holding any kind of assembly at all. How thrilling it was for them to gain official approval for the showing of the film, and even to have the police assist in obtaining halls! Though forbidden to gather in groups of even three persons for Bible study, they were permitted to assemble to view the film.* Indeed, government officials who were granted a preview stated that it was one of the finest educational films they had seen.

To Jehovah's witnesses in Taiwan, seeing this film was the greatest experience yet in their Kingdom activity. Most of the time one could have heard a pin drop whenever the commentator paused. This commentary was in a hitherto unwritten language, that of the Ami tribe of southeastern Taiwan. But the organization of these movie showings would outstrip anything that civilization could offer. Cooperation among the servants and the audience was nothing short of marvelous. For an hour and a half these humble people from the backwoods walked right into New World society action world-wide. Their retentive minds will long treasure what they saw as they keep patterning their lives according to New World standards.

On Okinawa the movie was used in connection with that island's first circuit assembly, January 14-16. Before the assembly began there were ten publishers there. During the assembly eight more started in the service, and two more pioneers enrolled. This small group gathered 290 persons to the Saturday evening Japanese-language viewing, and 80 to the Sunday evening English-language viewing, thus making a total attendance of 370—an amazing figure considering the number of publishers there. Among those attending was a former deputy governor who came the first night and then returned the second night to see the picture over again.

The first thirty-nine showings of the film in Japan, Taiwan and Okinawa served a total of nearly 5,000 people, holding the organization and the activity of Jehovah's witnesses prominently before the attention of publishers and good-will persons alike. The Japanese branch servant expressed the view of all of Jehovah's witnesses who have seen "The New World Society in Action" when he wrote: "We thank Jehovah from the bottom of our hearts for this wonderful means of bearing testimony to his name."

This moving-picture film in no way replaces the activity of the Kingdom publisher, but it is a help, an instrument, he can use for his own strengthening and as a further aid for those with whom he has discussed the message of the New World. A study of the Bible shows doctrinally that the New World society has the truth, while this film shows the world-wide activity of this Christian congregation and the good effect that the message has upon the lives of those who hear and accept it. This is an outstanding accomplishment to be made by just under two thousand feet of well-edited moving-picture film!

* This ban has now been lifted. See page 510 of *The Watchtower*, August 15, 1955.

MODERN HISTORY of

Jehovah's Witnesses

Part 22

GILEAD AND CONGREGATIONAL MINISTRY SCHOOLS



THE first one hundred students who met the qualifications were called to come to the Watchtower Bible School of Gilead by January 31, 1943. The qualifications for entry into the new school were at least two years of full-time service as a pioneer and also a basic education equal to about high school training. Inasmuch as then the second world war was still being waged, only American pioneers were extended the call to join the first class. The next day, February 1, 1943, the school was dedicated with a plain but impressive program.^a It was dedicated as a New World school of highest learning, with God's sacred Word, the Bible, as the school's basic textbook. N. H. Knorr, the school's president, and several members of the Watch Tower Society's board of directors gave addresses on this historic occasion. Later that day the school schedule of classes commenced. Five and a half hours of schooling are scheduled each of the five days of the week from 8:00 a.m. until 2:30 p.m. with one hour off for lunch at noon. Each day four classroom sessions and a lecture session are held. In the afternoon, from 2:40 until 5:40, three hours of domestic duties about the school and farm are assigned for diversion from school routine. Week ends are spent in doing research work and sharing in field service.

The school's curriculum of studies is a

full program offering 26 weeks of higher, college-level training equivalent to one year in secular colleges or universities. After ten years, in January, 1953, the Watchtower Bible School of Gilead was finally officially recognized by the United States Office of Education in Washington, D.C., as offering higher education comparable to professional colleges and educational institutions.^b This has enabled the United States Department of Justice and its Immigration and Naturalization Service since January 15, 1953, together with the United States Department of State (functioning through its consuls in foreign countries), to grant foreign students of Jehovah's witnesses visas to enter the United States to enroll at the Watchtower School under the nonimmigrant student visa arrangement.

Most of the subjects offered at this New World Bible school are Biblical ones comprising the one complete advanced course in the theocratic ministry and missionary service. In the five and a half months of intensified schooling, studies are offered in theocratic records, missionary service, theocratic ministry, Bible truth, public speaking, Bible research, Scriptural facts, history of worship, Kingdom prophecies, Supreme Law, Bible themes and a foreign language.^c In the past Spanish, French, Italian, Urdu, Malayalam, Arabic, Portuguese, and Japanese have been taught, depending

^a *Watchtower*, 1943, pp. 60-64; *Consolation*, March 17, 1943, pp. 3-16 (complete story of the opening together with pictures).

^b 1954 *Yearbook*, p. 62.

^c 1944 *Yearbook*, pp. 39-43.

on what foreign assignment that particular term's missionaries were to be prepared for. In addition to the Society's published versions of the Bible as the principal textbooks, almost all of the Society's other recent Biblical publications well serve as textbooks, including the *Watchtower* magazine. An excellent up-to-date library is maintained, of nearly nine thousand volumes specializing in the fields of religion and Bible works. A modern combination library building and classroom was completed for occupancy in 1947. Other construction was done and equipment added to bring the school plant up to modern requirements for efficient higher-education purposes. There was a recent installation of an observatory equipped with a 16-inch telescope for viewing the starry wonders of Jehovah's universe. A delightful school campus has been developed through the years, which has been inspected by thousands of visiting witnesses from all over the world.

Following are some interesting statistics for the first twelve and a half years of operation of the Watchtower Bible School of Gilead (1943 to the summer of 1955), during which time twenty-five semiannual student groups have taken up residence for study. In these twelve and a half years 2,721 students have enrolled for study from 59 countries. Of this number, 2,631 completed the prescribed course of study, 90 having dropped out because of poor health, poor grades or for other reasons. Diplomas were awarded for meritorious study to 2,487 graduates, while the other 144 did not receive diplomas, as their scholastic marks were below the minimum standard for such an award. Of the graduates, 1,136 were ministers from 58 countries outside the United States, and 1,495 were

American nationals. Of the 2,631 graduates 833 were single men, 796 single women and 1,002 married persons. In view of the fact that the Watch Tower Society pays the transportation of the students to and from their pioneer assignment in this country or abroad and also finances their education at the school, additionally giving them a small expense allowance each month during their schooling, the total expense has amounted to hundreds of thousands of dollars, covered by voluntary "Your Contribution Prospects" donations made to the Brooklyn headquarters. Upward of fifteen hundred of these graduated ministers are today on active missionary duty in more than a hundred lands in all the five continents and major islands of the seas. Truly a formidable, trained preaching army is this, which Jehovah has blessed in spear-heading the expansion of the New World society to the four corners of this terrestrial globe.

The Watchtower Bible School of Gilead having been successfully launched in February, 1943, the Society was ready to commence the third and most sweeping step in its new educational program. Now the time had come to organize further the congrega-



tions of Jehovah's witnesses to undertake a local educational program to train each and every one of the witnesses to become a more efficient minister. This meant the setting up of a theocratic ministry school in every congregation. At first it was decided to establish these ministry schools in the English-speaking countries and afterward encourage congregations in other lands to take up this new program as soon as they could get textbook material translated. To inaugurate this extensive educational program in 1943 the Society prepared its first textbook entitled "Course in Theocratic Ministry," comprising fifty-two lessons, one to be covered each week. The 96-page book contained full instructions on how to operate the newly recommended theocratic school in each congregation.^d

To set this new program into operation the Society arranged for the "Call to Action" Assembly April 17 and 18, 1943, held uniformly in 300 cities. At this mass assembly the surprise release was that of the new textbook *Course in Theocratic Ministry*. This new proposal to operate local ministry schools was enthusiastically adopted by the witnesses. Suggestions were made for all those congregations that wished to organize such a school immediately to send in their recommendations for a local school instructor or servant.^e As soon as the Society returned an official appointment, schools commenced to get started in the Kingdom Halls for an hour each week following one of their other weekly congregational meetings such as the service meeting. In a matter of several weeks almost all the large congregations in the English-speaking world were operating theocratic ministry schools. Brothers young and old enrolled for speech training. Sisters faithfully attended the lectures and participated in the oral re-

views and, later, in the written reviews, to take advantage of the practical and helpful education to be used in their house-to-house preaching service. To augment this course other excellent textbooks were released later by the Society, such as *Theocratic Aid to Kingdom Publishers* in 1945, and "Equipped for Every Good Work" in 1946. During the 1955 summer conventions a fourth ministry-school textbook was released entitled "Qualified to Be Ministers." In 1944 the congregational ministry schools were encouraged to establish a theocratic ministry library in their Kingdom Halls. This would enable the students to have access to a full collection of the Society's publications and other Biblical aids to help them to work up their student and instruction talks.^f

During the twelve years of operating these congregational ministry schools, scores of thousands of male speakers of excellent training have been prepared for the public Christian ministry. In this continuous ministerial schooling the general field of correct public speaking has been covered, a reading and subject study has been made of the entire *King James Version* of the Bible (Society's No. 10 Bible), and likewise of the *American Standard Version* (Society's No. 11 Bible) and then of the *New World Translation of the Christian Greek Scriptures* and of Volume I of the *New World Translation of the Hebrew Scriptures*, and Biblical lectures on Bible themes have been presented.

Altogether it has been a rich course of practical ministerial training. Religious ministers of Christendom spend three or four years studying in a theological seminary and then graduate, seeming to know everything and not needing to pursue any further studies. Not so Jehovah's witnesses, who continue their ministerial schooling indefinitely to keep bright and up to

^d 1944 Yearbook, pp. 63-66.

^e Informant, April and May, 1943.

^f Informant, January, 1944.

the minute their education for the true Christian ministry. This remarkable educational program has been a tremendous success. What other religious organization in these modern times has devoted such prodigious efforts in educating its associates of 608,000 ministers? Not one. The present preaching of the witnesses to congregations and in their house-to-house field service is on a higher level than ever before. This is now commonly recognized by the public, who accord the witnesses a superiority in speaking tactfully and making convincing effective appeals to Mr. and Mrs. Average Man. Jehovah's witnesses are trained in the conversational style of public speaking, which is the rising style of speech communication, rather than the antiquated oratorical style held onto by the clergy. After 1944 the ten-year preaching campaign by means of phonograph recordings began to be replaced by personally presented sermons at the doors, which the ministers were now well trained to deliver.

After two years of education for the ministry a fairly large male staff of well-trained Bible speakers became available. For this reason the Watch Tower Society decided to inaugurate a world-wide public-speaking campaign commencing January, 1945. It was also well planned to maintain a uniform world-wide public appeal by means of a series of eight timely, striking subjects for talks. Furthermore, a uniformity of platform presentation was assured by the Society's designing one-page out-

lines for each of these hour lectures. This enabled all speakers to present and emphasize uniformly certain major Biblical points of argument and information to convey to the world public. "Will Man Succeed as a World-Builder?" was the catching subject of the first public lecture in this opening series. It took time for the congregations to get into gear for this new public work that required special meetings in various public places, also to co-operate in advertising these by means of handbills in house-to-house work and on street corners. In the United States for this first year 18,646 public meetings were held, with a total attendance of 917,352. However, these meetings were conducted by only 1,558 of the 2,871 congregations in the States at that time.^a In 1946 the number of public meetings rose to 28,703 for the American field, thus indicating a rolling along with this new preaching feature.^b Each year since 1945 the Society has regularly released outlines for a new series of eight public talks, which have stimulated the powerful, world-wide public platform now operated by Jehovah's people.

Thousands of newly interested ones have been given spiritual nourishment through this important preaching service. The trained theocratic speakers have put forth great effort to make these lectures a continuing success.

(To be continued)

^a 1946 Yearbook, p. 43.
^b 1947 Yearbook, p. 46.

WRITTEN NONSENSE

Never before has so much been written that is nonsensical. In Roman times Paul told Christians not to act like the people of the nations, who "walk in the unprofitableness of their minds." (Eph. 4:17, NW) Just how sadly unprofitable some of the writings of those minds must have been we can imagine from a discovery at Pompeii. It was the custom back then to write on the walls of buildings. Some shrewd reader and commentator of the writings of others had written on a wall in Pompeii the following in Latin: "It is a wonder, O wall, that thou hast not yet crumbled under the weight of so much written nonsense."

"Jehovah Is in His Holy Temple"



"But Jehovah is in his holy temple: let all the earth keep silence before him."

—Hab. 2:20, AS.

HAVE you ever wondered why it is that religion has had such a hard time of it since World War I closed in 1918? It is because "Jehovah is in his holy temple" and all the earth has not kept silence before him. In the face of his presence at his temple the most sweeping religious purge is on and religion cannot carry on as before without swift, disastrous consequences. (Ps. 11:4-6, AS) Where, then, is Jehovah's temple and how may we see his presence there, that we may respectfully keep silence before him?

² Jehovah God has only one temple in the universe. Once he had his one temple on earth, and for hundreds of years this was at the holy city of Jerusalem in the land of Judah. There all the Israelites brought their personal sacrifices to be offered on the one altar at the hands of God's ordained priesthood, consisting of a high priest and his many underpriests, all these being of the family of Aaron, the son of Levi. The priests had their temple assistants, the Levites, all of whom were of the tribe of Levi. The priests and Levites were under the obligation to keep the worship of Jehovah God pure and undefiled. They were under command not only to serve at

the temple in connection with the sacrifices and the festivals but also to teach the people God's law and inform the tribes of Israel concerning his will.

³ God made a covenant or expression of his will toward the tribe of Levi, that the temple service should be their exclusive privilege and that he should be their inheritance, since they remained landless in Israel. This covenant with Levi received pointed expression in Jehovah's words of approval toward Phinehas, the grandson of high priest Aaron, because he took bold action against the infiltration of idolatry and moral looseness into Israel: "Phin'e-has the son of E-le-a'zar the son of Aaron the priest has turned back my wrath from upon the sons of Israel by his tolerating no rivalry at all toward me in the midst of them, so that I have not exterminated the sons of Israel in my insistence on exclusive devotion. For that reason say, 'Here I am giving him my covenant of peace. And it must serve as the covenant of a priesthood to time indefinite for him and his offspring after him, due to the fact that he tolerated no rivalry toward his God and proceeded to make atonement for the sons of Israel.'" —Num. 25:10-13, NW.

⁴ In further describing the covenant of Levi, Jehovah said to priests neglectful of

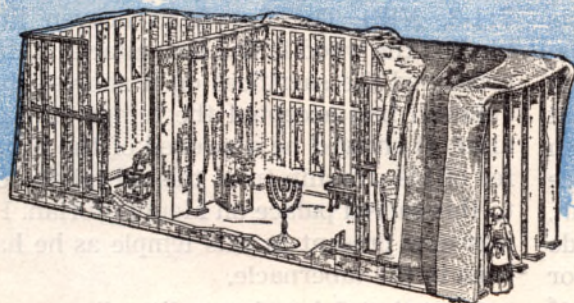
1. Since the end of the first world war how has religion been affected by Jehovah's presence at his temple?

2. What responsibility concerning his pictorial temple service did Jehovah entrust to members of the ancient tribe of Levi?

3, 4. What was Jehovah's covenant with Levi? By whom and how was it corrupted?

their duty: "And now, O ye priests, this commandment is for you. And ye shall know that I have sent this commandment unto you, that my covenant may be with Levi, saith Jehovah of hosts. My covenant was with him of life and peace; and I gave [life and peace] to him that he might fear; and he feared me, and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and turned many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger [or, angel] of Jehovah of hosts. But ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith Jehovah of hosts."—Mal. 2:1, 4-8, AS; *Da*, margin.

⁵ The first builder of a temple for Jehovah was the Levite prophet Moses, the brother of Aaron. When Moses completed the construction of the temple or taber-



nacle and set it up in the wilderness in 1512 B.C., a meaningful event took place. The record says: "So Moses finished the work. And the cloud began to cover the tent of meeting and Jehovah's glory filled the tabernacle. And Moses was not able to go

into the tent of meeting, because the cloud tented over it and Jehovah's glory filled the tabernacle." (Ex. 40:33-35, NW; 1 Sam. 1:9; 3:3; 2 Sam. 22:7) That miracle symbolized that the Lord Jehovah had come to his temple and was now in his holy temple. Eight days later, or the first day after the full consecration of high priest Aaron and his underpriest sons, they themselves performed their first sacrifices for themselves and for the nation of Israel. At the climax another sign from heaven occurred: "Aaron raised his hands toward the people and blessed them and came down from rendering the sin offering and the burnt offering and the communion offerings. Finally Moses and Aaron went into the tent of meeting and came out and blessed the people. Then Jehovah's glory appeared to all the people, and fire came out from before Jehovah and began consuming the burnt offering and the fatty pieces upon the altar. When all the people got to see it, they broke out into shouting and went fall-

ing upon their faces." That divine acceptance of the sacrifices offered by Aaron and his sons was a proof that Jehovah had accepted their consecration to the priesthood according to his covenant with Levi. The cloud that rested above the tabernacle served as a sign that Jehovah was in his holy temple. —Lev. 9:22-24, 1, NW; Ex. 40:1, 12-17, 31, 32, 36, 38.

⁶ Thirty-nine years afterward, when the nation of Israel crossed the Jordan River and took up residence in the Promised Land, it was no longer necessary for the tabernacle to be moved about with a wandering people, and the pillar of cloud disappeared from over the tabernacle. However, Jehovah's presence in his holy temple was symbolized by the ark of his covenant, the sacred chest that had two

5, 6. (a) When and how was Jehovah's presence at his temple first symbolized? (b) How was it symbolized after Israel's entry into the Promised Land?

golden cherubs on top and that contained holy articles inside. This ark was put in the innermost room or Most Holy of the tabernacle, and above the cover of the chest there appeared a miraculous light. "In a cloud I shall appear over the cover," said Jehovah. (Lev. 16:2, NW) Hence "when-ever Moses went into the tent of meeting to speak with him, then he would hear the voice conversing with him from above the cover which was upon the Ark of the testimony, from between the two cherubs [upon the cover]." (Num. 7:89, NW) Every year on Atonement Day the high priest would go in and sprinkle atonement blood before the Ark, thus appearing before Jehovah's presence in the Most Holy. —Heb. 9:7.

⁷ After 446 years of service in the Promised Land, the tabernacle or tent of meeting was replaced by a temple of wood, stone and precious metals and gems upon Mount Moriah in Jerusalem. King Solomon, the son of David, took over seven years to build it. On the day of inaugurating the glorious new temple, the time came to bring the symbol of Jehovah's presence into the innermost room of this gorgeous building. Of this we read: "Then the priests brought in the ark of the covenant of Jehovah to its place, to the innermost room of the house, the Most Holy." Then what happened? "And it came about that when the priests came out from the holy place the cloud itself filled the house of Jehovah. And the priests were unable to stand to do their ministering because of the cloud, for the glory of Jehovah filled the house of Jehovah." More so than the depositing of the ark of the covenant in the innermost room, that miraculous cloud betokened that Jehovah had come and was in his holy temple. Still, by both tokens, by the Ark in the innermost room and by the

glory cloud that filled the sacred palace, Jehovah's presence was visibly symbolized. —1 Ki. 8:6, 7, 9-11, NW.

⁸ Then King Solomon acknowledged Jehovah's faithfulness and blessed all the people present there at the temple. Standing now before the great altar upon which were laid animal sacrifices to God, Solomon offered a long prayer, making petitions in behalf of Jehovah's chosen people and also future worshipers from foreign lands. Jehovah then gave evidence that he had heard Solomon's prayer. "Now as soon as Sol'o-mon finished praying, the fire itself came down from the heavens and proceeded to consume the burnt offering and the sacrifices, and Jehovah's glory itself filled the house. And the priests were unable to enter into the house of Jehovah because Jehovah's glory had filled the house of Jehovah. And all the sons of Israel were spectators when the fire came down and the glory of Jehovah was upon the house, and they immediately bowed low with their faces to the earth upon the pavement and prostrated themselves and thanked Jehovah, 'for he is good, for his loving-kindness is forever.'" (2 Chron. 7:1-3, NW) The fire from heaven that kindled the wood in the new altar and that consumed the sacrifices on it showed that Jehovah had accepted the temple and its altar. It showed he approved of the transfer of his worship from the old tabernacle to this sacred palace on Mount Moriah. He was now present in this temple as he had been in the tabernacle.

⁹ Not that Jehovah was literally present in that material temple, any more than he was bodily present in the less pretentious tabernacle built by Moses. Neither that temple nor that tabernacle could contain the great God of the universe. Solomon himself confessed that fact at the temple's

7, 8. Upon completion of the temple built by Solomon how was Jehovah's presence there visibly indicated?

9. In what other ways was Jehovah's presence at Solomon's temple manifested?

inauguration, saying in his prayer: "But will God truly dwell with mankind upon the earth? Look! heaven, yes, the heaven of the heavens themselves, cannot contain you; how much less, then, this house that I have built?" (2 Chron. 6:18, NW) Jehovah was present in that holy temple on Mount Moriah in Jerusalem only by sending forth his power from his heavenly throne and making its operation visible at the temple by the glory cloud and by the fire from the sky. He was also present in that temple by keeping his attention fixed upon it and by answering prayers that were offered there or that were directed there by believers who prayed with their faces toward it. As Solomon himself said in his inauguration prayer: "You must turn toward the prayer of your servant and to his request for favor, O Jehovah my God, by listening to the cry of joy and to the prayer with which your servant is praying before you, that your eyes may prove to be opened toward this house day and night, toward the place where you said you would put your name, by listening to the prayer with which your servant prays toward this place." (2 Chron. 6:19, 20, NW) And as Jehovah himself said to Solomon later at Gibeon: "I have sanctified this house that you have built by putting my name there to time indefinite, and my eyes and my heart will certainly prove to be there always."—1 Ki. 9:3, NW.

THE LORD (HA-A-DON') COMES TO HIS TEMPLE

¹⁰ The time came when Jehovah withdrew his presence from that temple of Solomon because the priests and Levites willfully kept on polluting the "covenant of Levi" and the nation of Israel broke all the laws of Jehovah's covenant with them. With his presence gone that temple became subject to destruction by the Babylonian

armies in 607 B.C. and some survivors of the temple-polluting nation were **carried** off captive to Babylon. Seventy years later, because a faithful remnant prayed toward the location of the former temple at Jerusalem and showed a heartfelt desire to renew the pure worship there, Jehovah delivered them from captivity to Babylon. He brought them back to Judah and Jerusalem to rebuild the temple and restore divine worship there in its purity. Under governor Zerubbabel and high priest Jeshua the temple and its altar were rebuilt and Jehovah's worship was renewed on its old site. That temple built by the repentant and restored remnant proved to be not nearly so glorious outwardly as Solomon's temple. Nevertheless, it was in connection with this rebuilt temple of the restored remnant that Jehovah God caused the last prophecy before the Christian era to be uttered by Malachi, including this remarkable statement: "Behold, I send my messenger [or, angel], and he shall prepare the way before me; and the Lord whom ye seek will suddenly come to his temple, and the Angel of the covenant, whom ye delight in: behold, he cometh, saith Jehovah of hosts."—Mal. 3:1, *Da.*

¹¹ That temple rebuilt by the remnant under governor Zerubbabel did not have in its innermost room or Most Holy the ark of Jehovah's covenant. At its inauguration in 516 B.C. no glory cloud had filled it; no fire came down from heaven and devoured the sacrifices on the altar. Yet God's presence had been resumed at that temple and his pure worship had been restored as in Moses' days.

¹² Why, then, did Malachi, about seventy years later, say that "the Lord [*ha-A-dōn'*]" whom ye seek will suddenly come to his temple, and the Angel of the covenant,

10. When and why was Jehovah's presence withdrawn from the temple built by Solomon, and with what result?

11. In what respects did the temple rebuilt at Jerusalem by Zerubbabel differ from Solomon's temple?

12-14. Why was sudden coming of Jehovah to his temple predicted, and when did it occur?

whom ye delight in"? It was because in the meantime the temple priesthood had become disrespectful of Jehovah's altar and service and had polluted his covenant with Levi. Moreover, because the priests failed in their God-given duties, the people had grown materialistic. They questioned whether it was worthwhile to worship and serve Jehovah and whether he was really present at his temple paying attention to what was going on under the cloak of religious hypocrisy. They were making God feel tired at their saying over and over again: "Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them; or, Where is the God of judgment?" (Mal. 2:17, *Da*) If he got tired of hearing such disrespectful, defiant talk, ought he not at last to do something about it, acting with suddenness? Yes. Were they asking: "Where is the God of judgment?" Well, then, let them know where he is when he suddenly comes to his temple for judgment work.

¹³ The Lord, whom they pretended to seek and who suddenly comes to his temple, is Jehovah God himself. He is *The A-dōn'* (Hebrew) or the Master to whom the temple belongs and whose name is on it and who comes to the place where he is supposed to be worshiped. But when he comes this time he comes, not alone, but accompanied by "the Angel of the covenant." Because of the severity of the judgment that would take place after he came with his Angel of the covenant, Jehovah promised that he would mercifully send his messenger and this one would prepare the way before him. If conditions were not prepared among his temple worshipers before his arrival at the temple, then the entire nation would be in danger of being wiped out like Sodom and Gomorrah, baptized by fire from heaven.

¹⁴ This prophecy of the Lord Jehovah's coming to his temple with his Angel of the

covenant was not fulfilled upon Zerubbabel's temple. However, Zerubbabel's temple was replaced by a grander temple built by the Edomite Herod the Great when he became king over Judah and Jerusalem by Rome's decree. Upon this temple a fulfillment of Malachi's prophecy did come, and that with a special foreshadowing of events of our own day in this twentieth century.

¹⁵ Jesus Christ himself pointed out who the preparatory messenger was in his time, namely, John the Baptist, who had finished his work and who was then in prison soon to be beheaded: "This is he concerning whom it is written, 'Here I am, sending forth my messenger before you, to prepare your way ahead of you!'" (Matt. 11:10, NW) John began his preaching and baptizing about six months in advance of Jesus and prepared a small remnant of Israelites to receive him. That fact did not mean that Jesus was the Lord who suddenly comes to his temple. Jesus is not Jehovah the Lord of the temple. He is Jehovah's "Angel of the covenant" who accompanies him to the temple; and that covenant is the covenant that Jehovah made with faithful Abraham, saying: "By means of your seed [or, offspring] all nations of the earth will certainly bless themselves." (Gen. 22:18, NW) Since the preparatory messenger had come, it was therefore in Jesus' day that the Lord Jehovah was to come suddenly to the temple to show where the God of judgment is. Not that the Lord Jehovah had to come personally and visibly to the temple, any more so than he came visibly to the tabernacle in the wilderness of Mount Sinai or visibly to Solomon's temple at Jerusalem. But Jesus Christ his Angel of the covenant of blessing did come visibly to Jehovah's temple back there. He came as the visible representative of the Lord Jeho-

15, 16. (a) How did the temple's Lord, Jehovah, suddenly come to it after the preparatory work by John the Baptist? (b) By whom and when was Jehovah's judgment at the temple expressed?

vah, and by putting his spirit on Jesus Jehovah was with him in coming to that temple at Jerusalem in 33 (A.D.).

¹⁶ After his baptism by John in the Jordan River Jesus received a spiritual begetting when Jehovah's voice came from heaven, saying: "This is my Son, the beloved, whom I have approved," and he was anointed to be king by the descending of Jehovah's spirit upon him as symbolized by a descending dove. (Matt. 3:13-17, NW) Three and a half years afterward Jesus rode like a king on coronation day into the royal city of Jerusalem. To the temple he went, but he was not received by the high priest and anointed to be king of the Jews and then hailed by all the priests and Levites. No, they were polluters of the covenant of Levi; they did not accept Jehovah's great sacrificial Lamb for the sins of mankind and the law of truth was not in their mouths. They objected indignantly to many boys in the temple hailing Jesus and crying out: "Save, we pray, the Son of David!" (Matt. 21:15, 16, NW) Since they did not do so, it took Jesus, not those priests and Levites, to drive the money changers and the bird and animal sellers out of the temple and to say: "Is it not written [at Isaiah 56:7], 'My house will be called a house of prayer for all the nations'? But you have made it a cave of robbers." (Mark 11:15-17, NW) Those were Jehovah's words that Jesus there quoted, and Jehovah was thus with his Angel of the covenant in this expression of judgment at the temple, cleansing it at least of this religious commercialism.

¹⁷ One day later Jesus declared that Jehovah was abandoning or withdrawing his presence from the temple, saying to the scribes and Pharisees and people of Jerusalem: "Look! your house is abandoned to you." Leaving no mistake about it that this meant a destruction of Herod's temple

like the destruction of Solomon's temple by the Babylonians in 607 B.C., Jesus said to his disciples while sight-seeing through the temple: "Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down." (Matt. 23:38; 24:1, 2, NW) Two days later the priestly polluters of the covenant of Levi, in effect, said, "Where is the God of judgment?" and they handed over God's Angel of the covenant to the uncircumcised Romans to be executed in public disgrace on a tree like a criminal slave.

¹⁸ The God of judgment saw that when these priests and Levites would go back to their duties at the temple it would be with their hands reddened with the blood of his Angel of the covenant. So when his dying Angel of the covenant gasped out his last words, "It has been accomplished!" "Father, into your hands I entrust my spirit," then Jehovah himself came to the temple, by his power aimed directly at its Most Holy. No, not by a glory cloud filling the house, not by fire from heaven miraculously consuming the animal sacrifices on the temple altar, no, but by causing the earth under the temple city to quake and the rock-masses to be split and by hiding the sun from shining on the temple and by ripping the curtain of the sanctuary down the middle, rending it like tissue paper from its thirty-foot-high top down to its bottom, although it was a double curtain and inches thick, exposing the innermost room as being bare of the ark of the covenant.—Matt. 27:50, 51; John 19:30; Luke 23:45, 46, NW.

THE REAL TEMPLE OF HIS PRESENCE

¹⁹ Thirty-seven years more and not only the innermost room but also the whole temple of Jerusalem was invaded, by fire

17, 18. How, within days afterward, were more expressions of Jehovah's judgment given at Jerusalem's temple?

19. When and how was Jehovah's total and final abandonment of the typical temple manifested?

kindled by the conquering Romans, and the building was razed to the ground, not a stone being left upon a stone, in fulfillment of Jesus' words. The 97,000 Jewish survivors of the four-month siege of Jerusalem "were led captive into all the nations," the city was demolished, the family records of the priests and Levites and royal family were destroyed or lost, and the natural Jews throughout the earth were left without a temple and an acting, identifiable priesthood. In truth their sacred house had been abandoned to them by Jehovah.

²⁰ But was Jehovah left without a temple? Could he nevermore be present in his holy temple? No, for he had replaced the perishable material temple on Mount Moriah in Jerusalem with an enduring, spiritual temple. On the third day after he ripped the sanctuary curtain from top to bottom Jehovah God raised up the "foundation cornerstone" of his spiritual temple. How? God Almighty did this by resurrecting his Son, his Angel of the covenant, from the dead to life in the heavens. In accord with his sworn oath Jehovah raised him up as a royal priest like Melchizedek but having the divine nature. Because of the human sacrifice that he had laid down as such a priest, Jesus Christ was now Jehovah's royal High Priest, possessing the merit of a sacrifice by means of which he could make atonement for mankind's sins and act as a Mediator between God and men. By means of holy spirit Jehovah God dwelt in Jesus the living "foundation cornerstone" of the spiritual temple and God no longer needed the dead-stone material temple at Jerusalem.

²¹ Forty days from then Jesus Christ ascended to his Father's heavenly throne, taking along the life value of his human

sacrifice. Jehovah God accepted it and also laid his High Priest on the heavenly Mount Moriah or Mount Zion as the "precious" "foundation cornerstone." Since the glorified Jesus was merely the foundation cornerstone, it is manifest that Jehovah God did not purpose to use Jesus alone as his living spiritual temple. So on the day of Pentecost, just ten days afterward, Jehovah began to rear his spiritual temple upon Jesus the living Foundation Cornerstone. He used Jesus the High Priest to do the building of this spiritual house as an antitypical Solomon. Hence at Pentecost Jehovah God begot Jesus' faithful apostles and other disciples on earth with the holy spirit to make them his spiritual sons. Then through Jesus he poured out his holy spirit upon them to anoint them as members of a "royal priesthood" under Jesus Christ the High Priest. He made them "living stones" to be laid upon Jesus the Foundation Cornerstone.

²² Hence the apostle Peter says to all anointed Christians: "Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious' . . . you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." —1 Pet. 2:4-6, 9, NW; Acts 2:1-36.

²³ So from the day of Pentecost forward Jehovah has been dwelling in his holy spiritual temple of "living stones." Through the apostle Paul he says to these priestly Christians: "Do you not know that you

20. With what was Jerusalem's razed material temple replaced?

21, 22. Who are the spiritual temple's Foundation Cornerstone and "living stones"?

23. For what purpose is the spiritual temple built?

people are God's temple and that the spirit of God dwells in you?" "Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." —1 Cor. 3:16 and Eph. 2:20-22, NW.

²⁴ By the end of the first century Christ's twelve apostles had died. Soon the building and growth of that spiritual temple was lost to view because of a falling away from the pure temple faith. It came to be as when the Jews were captive in Babylon while Jerusalem was in ruins and Jehovah had no temple on earth in which to dwell by his spirit. Of course, Jehovah has always dwelt in the temple's Foundation Cornerstone, Jesus Christ, in heaven by means of his spirit; but the "living stones" on earth were long lost to view and practically unidentifiable. But shortly after 1870, or some eighty years ago, they began to come to view again, for these truths of the spiritual temple began to be recovered and applied and God's spirit was seen in action for producing the final remnant of 144,000 "living stones" of the "spiritual house." The "Modern History of Jehovah's Witnesses," published in the columns of *The Watchtower* since the beginning of 1955, gives the details on this.

²⁵ But alongside this remnant of spiritual "living stones" the worldly religious systems of Christendom have claimed to be the house of God, his true temple, although they have still continued fallen away from the temple faith and have no evidence of Jehovah's dwelling in them by his spirit. They were tiring or wearying Jehovah God by their religious talk, saying that evil-

doers were good and delightsome in God's sight. So the question was forced to the front, "Where is the God of judgment?" More and more the circumstances were calling for an event of world-wide religious importance to take place in fulfillment of prophecy. What was it? This: the sudden coming of the Lord Jehovah to his true, spiritual temple accompanied by his Angel of the covenant, in a final fulfillment of Malachi's prophecy, closing it.

²⁶ Has the Lord Jehovah now come to his spiritual temple with his Angel of the covenant? Christendom says No! But that is because he has come suddenly and has caught Christendom red-handed in her unchristian acts. She no more appreciates Jehovah's coming with his covenant Angel than the temple-polluting priests and Levites appreciated the meaning of Jesus' coming to the temple and cleansing the religious courts of thievish exploiters of religion. Back there Jesus came and did that three and a half years after his baptism, spirit-begetting and anointing at the Jordan. Down here Jesus came and began the cleansing in the spring of 1918, three and a half years after the birth of God's kingdom in 1914 and the heavenly enthronement of Jesus Christ as reigning King then.

²⁷ Let Christendom deny that 1918 is the date of the Lord Jehovah's sudden coming to his spiritual temple as the God of judgment, accompanied by his Angel of the covenant Jesus Christ. Nonetheless, the time of judgment is here upon all who claim to be God's house, whether truthfully so or falsely, and judgment has been in progress since the spring of 1918 onward. So it is proper to ask the questions of Malachi's prophecy: "But who shall endure the day of his coming? and who shall stand when he appeareth?" Today, after these thirty-seven years since 1918, Christendom shows

24. (a) After the apostles' death why was progressing building of the spiritual temple no longer seen among humans? (b) During the past century what change has occurred as to the temple's "living stones"?

25, 26. How, for finally fulfilling Malachi's prophecy, has Jehovah suddenly come to his spiritual temple?

27. Despite Christendom's claims, what has perceptibly become her attitude since 1914 toward Jehovah's enthroned Christ?

that she will not endure and stand as the professed house of God, for Jehovah's Angel of the covenant is like a "refiner's fire" and like "fullers' lye." (Mal. 3:2, *Da*) Christendom cannot accept the real Christ in his kingly, priestly role today since the Kingdom's birth in 1914. He is too hot for her, too much of a cleanser for her. There is no precious metal in her; she is all burnable stuff. There is no good fabric in her; she is all dirt to be cleared away with alkali. At Armageddon the execution of the Lord Jehovah's judgment from his true spiritual temple will bring that to light.

²⁸ But who is it that has been able to face this day of his coming to the temple with his covenant Angel and to endure it? It is those who have sincerely been seeking Jehovah; it is those who truly delight in his Angel of the covenant and love his appearing. It is those who have been the only ones to call attention to the fact of his coming and presence at the temple with his Angel of the covenant. It is Jehovah's witnesses. These are the ones that have shown a willingness to subject themselves to Jehovah's judgments through Christ, no matter how fiery, no matter how bleaching, and to endure a cleaning up in their doctrine, organization and activity.

²⁹ Says Jehovah through Malachi (3:3, *AS*): "And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness." The ancient sons of Levi



were temple servants and guardians and offerers of the sacrifices. So the antitypical "sons of Levi" of today are the remnant of the "living stones" of the spiritual temple. They are the remnant of the "royal priesthood" under the High Priest

Jesus Christ who must offer "spiritual sacrifices" of praise and good works toward God and who must notify others of Christ's sacrifice for sins. Until the Lord's coming with his covenant Angel to the temple in 1918 there was considerable faultiness about their "spiritual sacrifices" that was not worthy of God's altar, and their organization was not altogether clean. But after World War I closed in 1918, they underwent a fiery purification in order to "offer unto Jehovah offerings in righteousness." All the world has now become aware of their offering "spiritual sacrifices" in righteousness since 1918, for the greatest offering by this remnant of antitypical "sons of Levi" has been their preaching in obedience to the prophetic command of Matthew 24:14 (*NW*), the preaching of "this good news" of God's kingdom established in 1914. To all the inhabited earth they have endeavored to extend this preaching for a witness to all the nations before Satan's kingdom ends completely at Armageddon. Within thirty years' time since 1918 the Angel Refiner at the temple has fierily refined the preaching organization to make it theocratic in its structure and way of operation. As a result the remnant has returned to the apostolic way of "days of old," "as in ancient years," all of which is "pleasant unto Jehovah."—Mal. 3:4, *AS*.

28, 29. (a) Who now willingly subject themselves to Jehovah's fiery judgments, and for what purpose? (b) Spiritual sacrifices by such cleansed ones include what?

³⁰ Sad to relate, during World War I the priestly remnant, the antitypical "sons of Levi," were guilty of corrupting the "covenant of Levi" by a defiling compromise with this world, so that Jehovah was "angry" with them. (Isa. 12:1) But since 1919 the Angel Refiner at the temple has purified them to be like precious metals. He has delivered them from worldly Babylon and ordered them as 'bearers of the vessels of Jehovah' no more to touch the unclean things of Babylon. (Isa. 52:11) They have since realized that the "covenant of Levi" calls for them to be the "messenger of Jehovah of hosts," to keep knowledge upon their lips, to hold the law of truth in their mouth, to walk with God in peace and uprightness and to turn many away from iniquity. To do this they realized that they had to be witnesses of Jehovah and to proclaim the Kingdom truths. In recognition of that fact, they courageously embraced in 1931 the name "Jehovah's witnesses." They know now that the "covenant of Levi" calls for a clean priesthood, one that approves of no fornication or adultery either spiritual or physical, a priesthood rendering exclusive devotion to God and proving this by keeping his worship at the temple pure and clean and unhypocritical. Like the landless Levites of old, they know that Jehovah is their inheritance and that their hope is the heavenly kingdom and so they must keep their minds fixed on the things above. (Col. 3:1, 2, NW) Hence with all conscientiousness they now try to keep the "covenant of Levi." They insist on maintaining right worship in the New World society.

A "SWIFT WITNESS"

³¹ To purify his people Jehovah God tells

30. (a) In our time what blameworthy conduct of spiritual "sons of Levi" provoked Jehovah's anger? (b) On the turning away of his anger from them, what good effects followed?

31, 32. For what benevolent end has Jehovah up to now become "a swift witness" against wrong practices among spiritual "sons of Jacob"?

us the things that he will be against when he comes and is present in his holy temple for judgment and for a purge of religion. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner [the resident alien] from his right, and fear not me, saith Jehovah of hosts. For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed."—Mal. 3:5, 6, AS; AT.

³² From his coming to his temple until Armageddon only a "short period of time" is allowed and hence, to save his spiritual Israel or spiritual "sons of Jacob" from being consumed in that universal war, Jehovah has had to be a swift witness in exposing wrongdoing and in purifying the repentant wrongdoers. In being a swift witness against the sorcerers he has in 1920, in 1934 and in 1955 given us three powerful booklets exposing spiritism. He has also unmasked the so-called "wise men from the east" who came to visit the babe Jesus as being mere astrologers, unwitting tools used by the ruler of the demons to incite King Herod to try to kill Jesus. He has also exposed the great Pyramid of Giza as being, not "God's stone witness" or "the Bible in stone," but a monument of demonism to glorify belief in immortality of the soul or "survival after death."

³³ With swiftness Jehovah at his temple has also witnessed against those guilty of adultery or moral uncleanness bodily or spiritually and unscriptural divorces. He has taught his people to take an unadulterous position of neutrality toward all the political and military conflicts of this world. He has witnessed against the perjurers, or those who have sworn falsely,

33. How has Jehovah's becoming "a swift witness" affected the unclean and those who dedicated themselves and then failed to live up to such dedication?

especially the "evil slave" class, those who have sworn to God and have confirmed it, "that I will observe thy righteous ordinances," and yet have proved false by not carrying out their dedication to God to do his will. Since false swearers are like hypocrites, Jehovah by his covenant Angel has cast the "evil slave" class out of his organization and has withheld further spiritual light from them.—Ps. 119:106, AS; Matt. 24:48-51, NW.

³⁴ By unfolding his Word and rearranging his organization to take merciful consideration of all the lowly, Jehovah has testified against those who oppress the dependent classes, the hired person who rightly looks for his wage, and the widow, especially the childless one, and the orphan or fatherless boy who is responsible for keeping alive the family name. Jehovah now sees to it that these are helped according to their bodily needs and especially their spiritual needs, that they may enjoy a full spiritual life, participating in all the spiritual provisions of his people. He has taught the strong to bear the burdens of the dependent weak.

³⁵ Besides that, Jehovah has thought of more persons than just his spiritual Israel, his spiritual "sons of Jacob." He has also thought of the far larger multitude of sheeplike people not spiritual Israelites. With the execution of fiery judgment at the appalling battle of Armageddon rapidly approaching, Jehovah the Great Shepherd feels for these sheeplike ones. Just because they are not spiritual Israelites is no reason for letting them perish. His own spiritual Israel were once like them, needing mercy. So Jehovah allows or concedes to these other sheeplike ones the right to an opportunity to gain life in his new world. They were pictured by the sojourners, the temporary residents or alien

residents in Israel whom Jehovah loved. "For Jehovah your God is the God of gods and the Lord of lords, the great, mighty and fear-inspiring God, who treats none with partiality nor accepts a bribe, executing judgment for the fatherless boy and the widow and loving the temporary resident so as to give him bread and clothing. You, too, must love the temporary resident."—Deut. 10:17-19, NW.

³⁶ Indignant against any wrongdoing toward these, Jehovah at his temple has been a swift witness against persons "that turn aside the sojourner [or, temporary resident] from his right." (Mal. 3:5, AS) Stirring up increasing interest in them, Jehovah caused to be preached from 1918 onward the startling public message "Millions Now Living Will Never Die," and in 1923 he provided the interpretation of "the parable of the sheep and the goats." (Matt. 25:31-46) He showed the righteous earthly ones to be "other sheep" whom his Right Shepherd must gather into the fold to make them "one flock" with spiritual Israelite sheep under "one Shepherd." (*The Watch Tower*, Oct. 15, 1923, page 310) Then in his due time Jehovah showed his gathered remnant that they must give full attention to this other sheeplike class, for in 1931 he revealed that the remnant must act like the prophetic man "clothed in linen, with a writer's inkhorn by his side." They must mark these depressed sheeplike ones in their foreheads that these might be spared by Jehovah's executioners at Armageddon. Since now Jehovah has ordered that these be marked in the forehead, then if we refuse to do marking work, we are turning aside the antitypical sojourner or temporary resident from his right. If we do so, then woe to us! Jehovah is still in his holy temple to act as a swift

34, 35. By what several means has Jehovah satisfied both bodily and spiritual needs of what numerous kinds of dependent ones?

36. From 1918 onward, by what several other distinct provisions has Jehovah kept on bringing refreshment and understanding to millions "who sigh and groan" because of the city Christendom's abominations?

witness and show up the lovelessness of any who refuse to concern themselves about these sheep and get busy in the witness work of marking their foreheads.—Ezek. 9:1-4.

"A HOUSE OF PRAYER FOR ALL PEOPLES"

³⁷ Since Jehovah is now in his holy spiritual temple for judgment work, Isaiah's prophecy has been undergoing fulfillment: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge [from his temple] between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4, AS) In ancient times it was a custom to worship on high places. Jehovah was worshiped on a notably high place, on his "holy mountain," Mount Moriah, over 2,400 feet above the Mediterranean Sea and 3,800 feet above the level of the Dead Sea. There his "house" or temple stood, exalted.

³⁸ By putting his name upon his remnant of the spiritual temple and by sending them forth to be his witnesses Jehovah has caused his name to be most highly exalted in all the earth in these "latter days." Because of keeping the "covenant of Levi"

and rendering exclusive devotion to Jehovah the temple remnant have put his purified worship supreme over everything else, specializing upon it as being of first importance according to their priestly obligations. No nation, no government, has a right to interfere with it, and in a conflict between worshipping Jehovah and obeying human rulers who oppose him the temple remnant put Jehovah's worship on top and firmly keep their service places in his temple, giving first to God what belongs to God. (Matt. 22:21) They have refused to quit offering their "spiritual sacrifices" of praising God and preaching the good news of his established, triumphant kingdom.

³⁹ This faithfulness to Jehovah's worship before all the world has exalted the "house of Jehovah," the house of his worship, before all the nations. The patriotic worldlings have resented this putting Jehovah's worship, his house, above all worldly governments and allegiances and other religions. But the sheeplike people of all the nations appreciated this illustration of the supremacy of Jehovah's worship. From the temple remnant they learn to put his worship topmost in their lives and let it dominate even over all the mountainlike systems of Satan's world. As Solomon's temple on Mount Moriah, more than 2,400 feet above the Mediterranean, was higher than the pagan temples of the capital cities of Egypt, Assyria, Babylon, Persia, Greece and Rome, so Jehovah's worship is higher than all the Devil's visible organization. That is the lofty elevation that the sheep-like ones of all nations assign to it in their lives. Therefore they accept Jehovah's judgments and decisions from his supreme temple. They leave the Devil's world and its religio-political mountains and their wars and weapons of war, and they ascend

37, 38. (a) Acting judicially, how since 1918 has Jehovah diffused earth-wide his teaching about genuine worship, among those willing to cease to "learn war any more"? (b) In what rank have the "purified sons of Levi" continually kept their offering of "spiritual sacrifices"?

39. (a) By whom and why have such noble acts of Jehovah's genuine worshipers been resented? (b) High requirements of Jehovah's worship were how comparably symbolized in ancient time?

the "mountain of Jehovah's house" to worship him there on this 'beautiful elevation' above this debased world and its demon worship. (Ps. 48:1, 2) They try to measure up to the high requirements of his worship. They dedicate themselves to him through his High Priest Jesus Christ. They recognize that their obligation to worship him at his house is higher than all allegiances to the mountainlike powers of this doomed old world.

⁴⁰ Getting to see that Jehovah is in his holy temple, these sheeplike ones reverently keep silent, for their expectation in coming up to the "house of the God of Jacob" is that "he will teach us of his ways, and we will walk in his paths." So they listen to hear his law that goes forth out of his heavenly Zion and his word that goes forth from his capital organization Heavenly Jerusalem. Then they walk in his paths, becoming members of his New World society. They become "temporary residents" among spiritual Israelites.

⁴¹ Today it is the hope of these other sheeplike ones to survive Armageddon into God's new world. In this short remaining time till Armageddon it is the due right of the non-Israelite sheep from all nations to come up to the exalted "house of the God of Jacob" to worship Jehovah there and gain salvation. Instead of doing anything to 'turn them aside from their right,' let us do everything in obedience to God to direct and help them to their right. When Jesus as the Angel of the covenant came to the temple in 33 (A.D.) and cleansed it of being a "cave of robbers" he said to those robbers: "Is it not written, 'My house will be called a house of prayer for all the nations'?" (Mark 11:17, NW) To-

day, this same Angel of the covenant at the spiritual temple asks the same question, "Is it not written?" Yes; and because it is so written for our time, it is now the decree of Jehovah God that his holy temple shall be a house of prayer for all peoples, for all the nations. At the temple inauguration on Mount Moriah and after Jehovah came to the temple and filled it with the glory cloud of his presence, King Solomon prayed that it might be such a house of international prayer, for in his seven petitions Solomon included one for the foreigner that comes from a distant land by reason of Jehovah's name.—1 Ki. 8:41-43.

⁴² Are you a member of the remnant? Then do not think that since these other sheep are not spiritual Israelites with a heavenly inheritance they have no right to enter the court of the spiritual temple to worship Jehovah through his High Priest Jesus. Or, are you an antitypical foreigner from a distant country? Then do not think that because you are not of the remnant you must be separated from Jehovah's witnesses and cannot be given recognition among the New World society, even if you join yourself to Jehovah in dedication. That is not Jehovah's line of thinking at all now when his salvation by his established kingdom is very near. Says Jehovah concerning all the other sheeplike ones today who come from all the nations foreign to spiritual Israel: "Neither let the foreigner, that hath joined himself to Jehovah, speak, saying, Jehovah will surely separate me from his people; . . . Also the foreigners that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast my covenant; even them will I bring to my holy mountain [on top of which the temple is],

40. Why rightly are good listening habits formed now by many who now reside temporarily among remaining members of the spiritual "Israel of God"?

41. (a) What unique 'right of the stranger' must all genuine worshipers of Jehovah now recognize and maintain? (b) What today is the deep import of Jesus' quoting from Isaiah (56:7) upon his coming to and cleansing Jerusalem's last pictorial temple?

42. Why now is unity among all genuine worshipers of Jehovah of prime importance?

and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all peoples. The Lord Jehovah, who gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides his own that are gathered."—Isa. 56:3, 6-8, AS.

⁴³ From 1919 on down to particularly 1931 Jehovah gathered the remnant of spiritual Israelites who were outcasts in bondage to the Babylonish world. Since then he has been gathering others to himself at his temple besides his own Israelite remnant that has been gathered. He has been doing the gathering of these others. Who has up till now been able to hinder him? The "evil slave" class? Christendom's clergy and their flocks? Political dictators, radical governments, totalitarian governments or other political powers of this world? Satan the Devil and his demons? No, but today the active membership of the New World society at Jehovah's temple has swelled to 608,000 witnesses around 17,000 of the temple remnant. It is Jehovah's happy pleasure in this day to make these antitypical "foreigners," these other sheep, "joyful in my house of prayer." Has he made them happy in his worship? Ah yes! The holy "mountain of Jehovah's house" rings with their outcries of happiness as they offer through his High Priest their spiritual "burnt offerings" and "sacrifices" upon his altar and as he evidences acceptance of these by blessing them in his service, his witness work.

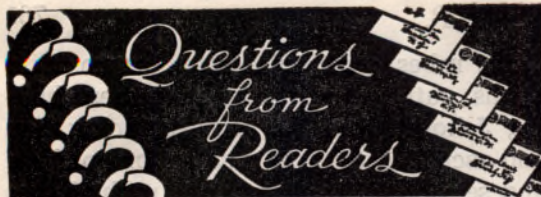
⁴⁴ Nineteen centuries ago the High Priest Jesus Christ gave a vision to the apostle John, in which John beheld that "great crowd" of "foreigners" from all nations, in

white robes, with palm branches in their hands, gathered at the temple, there hailing Jehovah and his self-sacrificing Son and ascribing their own salvation to these and serving Jehovah day and night in his temple. What an ecstatic experience for John to see that in vision! Yes, but what a soul-stirring experience for us here today to see it in glorious actuality!—Rev. 7:9-15.

⁴⁵ Still exercising divine patience for salvation of sheeplike people, Jehovah is not yet through gathering them to his house of prayer for all the nations. Shall we, then, be one with him and his Right Shepherd in this work? Yes, by "working together with him," by keeping on preaching the good news of the triumphant Kingdom and carrying on all the educational work by which the sheep-gathering is done. Let us aid the sheeplike foreigners to see the vital need and opportunity now to "join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants," to keep his antitypical sabbath by not profaning it with egotistical works of self-righteousness trying to save themselves their own way, but to hold fast Jehovah's new covenant by accepting its temple, its priesthood, its mediatorship, its sacrifices for forgiveness of sins, and its education in the knowledge of Jehovah for the least as well as the greatest. (Jer. 31:31-34) If we do this, then we shall be found, not 'turning aside the sojourner or foreigner from his right,' but loving him as ourselves. Hence at Armageddon Jehovah in his holy temple will not be a swift witness against us with an execution of fiery judgment but will approve of us and spare us to carry on his joyful worship through Armageddon and on into his own new world.

43, 44. (a) Since 1919, persistently attempted hindrances by whom have failed utterly to prevent what worldwide gathering work by Jehovah? (b) What divinely foretold sounds and sights today keep on synchronizing with that progressively increasing gathering work?

45. Unified genuine worship of Jehovah at his spiritual house of prayer now is being shared by whom, how, and with what happy prospects, in fulfillment of God-given predictions?



● How can the claim that the law of Moses was copied from the code of Hammurabi be answered?—F. M., United States.

Even if two law codes cover similar situations it would not prove one was copied from the other. People face the same general misdemeanors and crimes, and two separated groups might very logically cover these same crimes in their laws. Because of the faculty of conscience that Jehovah put in man, persons have similar reactions to what is right and what is wrong in human conduct, unless their conscience has been calloused. Romans 2:14, 15 (NW) says: "Whenever people of the nations that do not have law do by nature the things of the law, these people although not having law are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused." So here is specific evidence or admission that sometimes nations without the Mosaic law took a course similar to that law, doing by nature what is right because of conscience and being accused by their conscience when they did what was wrong.

This must not be overlooked. Even before the Babylonian king, Hammurabi, who seems to have been contemporaneous with Abraham, there were organized groups and societies of men with laws and judicial precedents to govern their life and practice. From the time of the Noachian flood forward, for instance, Jehovah dealt with a patriarchal society, a society under the leadership of righteous family heads like Noah and Abraham. The actions of these societies were governed in such matters as contracts and purchases, property rights, rules of work, family and community responsibility for individual members thereof, real estate transfer, theft, violation of marital vows, slavery, and so forth, by written or unwritten codes of law.

So instead of godly law and order being drawn from Hammurabi's code or other pagan codes, it seems to have been the other way

around. Sir Charles Marston, on page 51 of his book *The Bible Comes Alive*, says: "It seems certain that Hammurabi's laws were a codification of the older and existing laws and customs of the Semitic Race—the race that sprung from Noah's son Shem, the race to which the Hebrews belonged." The evidence is, therefore, that heathen nations carried over many ancient laws and customs from the Noachian system of law and order, which pattern the faithful Hebrew patriarchs followed.

Moreover, examining the two systems of law, that of Hammurabi and that given through Moses, the latter is seen to be the more just and equitable of the two and hence the more faithful to the original legal system that came into being among God's faithful people. For instance, if an Israelite slaveholder became brutal and struck a male or female slave so that an eye was lost he was forced to let the slave go free, while under Hammurabi's code he was let off with merely paying half the slave's value. (Ex. 21:26; Ham. No. 199) Hammurabi's code said: "If it [a poorly constructed house] cause the death of a son of the owner of the house, they shall put to death a son of that builder." (Ham. No. 230) But the Mosaic law code specifically forbade putting to death a son for his father's sin: "Fathers should not be put to death on account of children and children should not be put to death on account of fathers. Each one should be put to death for his own sin."—Deut. 24:16, NW.

So it cannot be said that the statutes of the Mosaic law were borrowed from or mirrored the same spirit of the Hammurabic code. Rather, if anything, the Hammurabic code was a heathen corruption of earlier righteous statutes put forward by the Semitic patriarchal society under Jehovah's direction.—*The Watchtower*, July 15, 1952, page 434, paragraph 8.

● Can man sin after the final test at the end of the thousand-year reign, and if he did could Jehovah put him to death, since Revelation 20:14 and 21:4 (NW) say "death and Hades were hurled into the lake of fire" and "death will be no more"?—J. M., Mexico.

The death spoken of here is the death due to Adam's sin, and then it will not have any power over mankind. Even its past effects will be nullified by the resurrection of its victims. All who are to remain permanently dead or in second death will be in that condition because of willful indifference or wickedness. So in the

new world there will be no death due to Adamic sin.

But the passing of the final test at the end of the thousand years will not make men into robots. They will still be free moral agents, choosing their own course of conduct. Hence they could sin if they chose to do so. And if they did, Jehovah, with whom nothing is impossible, could put them to death, and it would be no contradiction of the above scriptures, since this death would not be Adamic death. We cannot conceive of the Creator's being powerless to destroy a rebellious creature. He is the Almighty God. And the lake of fire, a symbol of second death, exists forever, which would suggest that any creatures becoming rebellious could be pitched into it by being destroyed.

On the other hand, we need not expect any such happenings. Jehovah made man, knows him inside out and knows how to test him to see how he will use his freedom of choice. So we may have complete confidence in the thoroughness of the test at the end of the thousand years, that it will ferret out all the unworthy ones and eliminate them, leaving only those of demonstrated reliability, in whom confidence can be placed, just as Jehovah accurately

judged Job and knew he would not deflect even under extreme satanic pressure. For any to sin after passing the final test would imply that the test was faulty, that Jehovah was unable to test with sufficient searchingness. But his test will be a success and accomplish its purpose of weeding out any who would ever misuse their freedom of choice to choose sin.

Reasoning in the same way, there will be no danger of any of the heavenly class who have gained immortality later choosing to sin, and thus awkwardly having in the universe immortal rebels. But here again, even if such a thing did happen, we need not think that Jehovah would be powerless. Jehovah could destroy even an immortal creature. Immortality means to have the power of life within oneself. In other words, such a creature is not dependent on any outside source or environment to replenish energy or for the continuance of the life processes. Human creatures must eat, and spirit creatures apparently draw upon an outside source for continued existence, but immortal ones would not have to do this. They cannot die from a lack in their environment, but have life complete in themselves. Nevertheless, the all-powerful Jehovah could terminate their existence if he decided to do so.

Opposition Awakens Interest

THE Watchtower Society's missionary boat "Hope" arrived at Spencer's Cove and inquiry was made for use of the United Church school, but the one in charge did not deem that he had the authority to grant us permission. We then investigated as to whether we could use the Church of England Women's Hall. After the hall committee considered the matter they decided to let us use it for a Bible talk. But one of the responsible businessmen of the village refused to give us the key. ¶ This started an unexpected reaction and the point became the topic of conversation throughout Spencer's Cove. A telegram was sent to the clergyman and he came to the village to hold a meeting the following day. Many of the women were so indignant over this matter that they threatened to resign. Another lady was overheard to say that if we would have asked her we could have used her front room.

¶ And sure enough she arranged with her neighbor to have the talk in her house. So the next day she sent word to the boat to have us come to her home to deliver the Bible lecture. Even though there was a special meeting over yesterday's affair at the time, the house was packed. The following night they wanted another talk in another house and arrangements were made immediately to comply with this request. Again there was a full house. This, mind you, with no advertising on our part. Everything was arranged by the people of the respective homes. Chairs were carried in from neighboring houses to accommodate those in attendance.

¶ Christians are aware of the truthfulness of the statement recorded by the apostle Paul under inspiration and reported at 2 Corinthians 13:8, *New World Translation*: "For we can do nothing against the truth, but only for the truth."

ANNOUNCEMENTS

FEARLESS IN ACTION, TRUSTING IN JEHOVAH

Although opposers are many, Jehovah's witnesses continue to serve Him actively, free from fear. They fear not man, but put their entire trust in Jehovah God. (Isa. 12:2, AS) They delight to do his good pleasure and strive always to carry out his will. This includes witnessing to his supremacy in this time of world crisis, carrying on the work of proclaiming the good news of his kingdom and the approaching of the battle of Armageddon, that great day of God Almighty that will mean the destruction of the wicked. Fearlessly they proceed with confidence and assurance, keeping in mind the inspired words of the psalmist: "They that trust in Jehovah are as mount Zion, which cannot be moved, but abideth for ever." (Ps. 125:1, AS) During December Jehovah's witnesses will present at the doors a volume of the *New World Translation* of the Scriptures together with a book on a contribution of \$2. All are invited to share in this grand work directed by Jehovah.

WHAT DO THE SCRIPTURES SAY ABOUT "SURVIVAL AFTER DEATH"?

"Test the inspired expressions to see whether they originate with God," wrote John, the apostle. (1 John 4:1, NW) From this admonition it is evident wicked spirit sources do exist. Do you know how to heed John's counsel? It is

vitaly important, because the growing tide of spiritualism already has a greater hold on human society than most people may realize. And even prominent spiritists themselves disagree as to the real identity of the spirits they consult. What does a testing of the inspired expressions of spiritualism reveal? that they originate with God or with his enemies, the demons and their leader, Satan the Devil? How can you be sure? The written Word of God is the expression inspired by his holy spirit. Jesus said of it, "Your word is truth." (John 17:17, NW) If you are not to weaken in the fight against all the untruthful propaganda of the wicked spirit forces in the unseen places of attack, you must hold to the unerring Word. Deliverance or destruction awaits all mankind. Your choice lies with you. Do not gamble your hope of eternal life on vague and misleading "evidences" of a "here-after" produced by lying spirits. Read *What Do the Scriptures Say About "Survival After Death"?* with your Bible and then follow the Word of God for life. Send 10c today for your copy.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 18: "Jehovah Is in His Holy Temple,"
¶1-23. Page 688.
December 25: "Jehovah Is in His Holy Temple,"
¶24-45. Page 695.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What texts show the fallacy of the idea all men finally will be saved? P. 676, ¶5.
- ✓ What makes the universal salvation idea so dangerous? P. 678, ¶3.
- ✓ What part of "The New World Society in Action" especially amazes African audiences? P. 681, ¶3.
- ✓ What marvelous effect the Watchtower's movie film had in parts of Asia? P. 682, ¶1.
- ✓ How Jehovah's witnesses' ministerial training program got under way? P. 686, ¶1.

- ✓ How Jehovah's presence at his ancient temple was symbolized? P. 689, ¶5.
- ✓ How Jehovah's final abandonment of the temple in Jerusalem became evident? P. 693, ¶19.
- ✓ What replaced the destroyed material temple in Jerusalem? P. 694, ¶20.
- ✓ Who resent and who appreciate the exalting of true worship today? P. 699, ¶39.
- ✓ What shows Moses' law was not copied from Hammurabi's code? P. 702, ¶4.