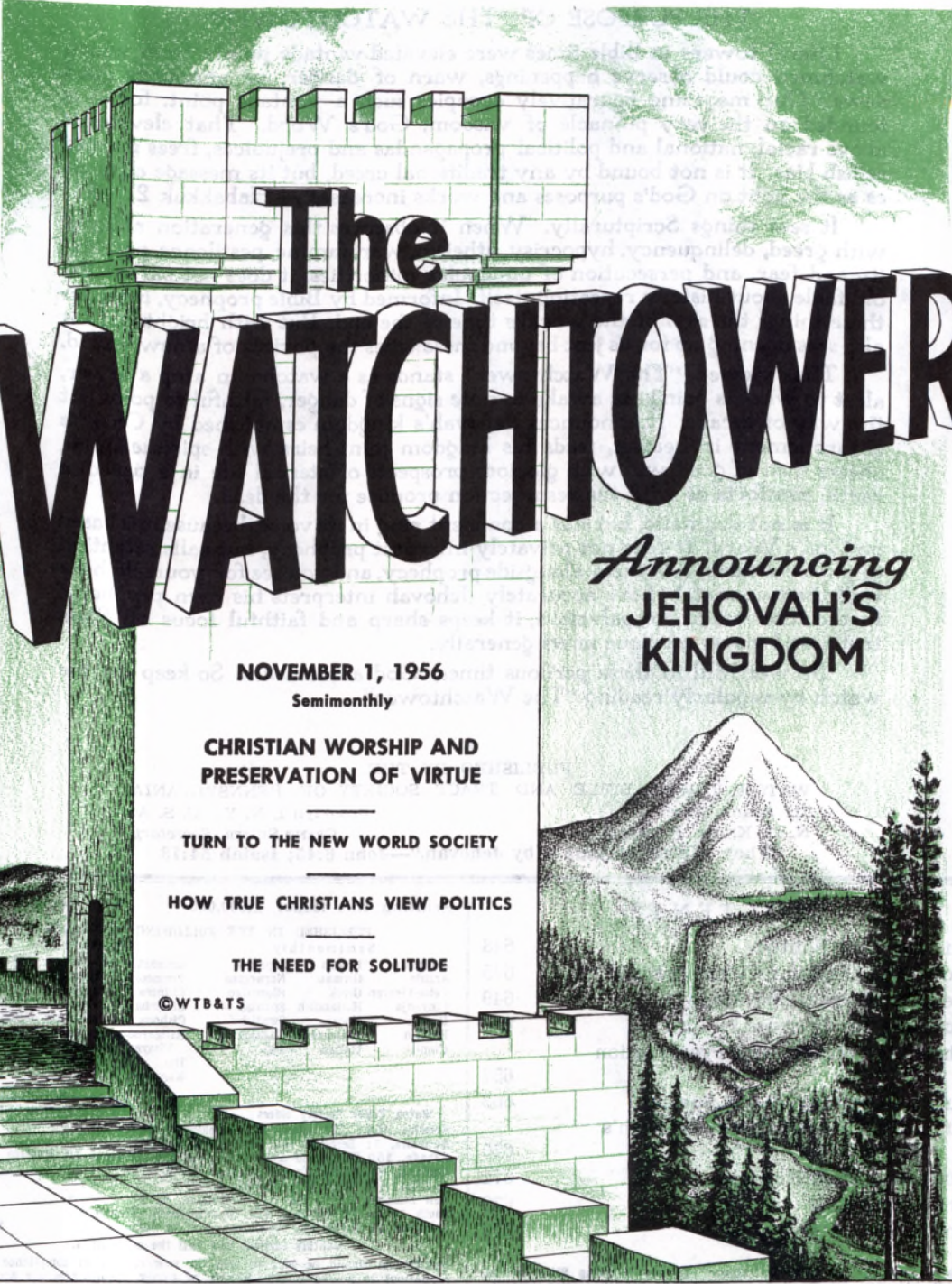




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 1, 1956

Semimonthly

**CHRISTIAN WORSHIP AND
PRESERVATION OF VIRTUE**

—
TURN TO THE NEW WORLD SOCIETY

—
HOW TRUE CHRISTIANS VIEW POLITICS

—
THE NEED FOR SOLITUDE

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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"They will all be taught by Jehovah."—John 6:45; 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
Le - Isaac Leeser's version	Yg - Robert Young's version

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

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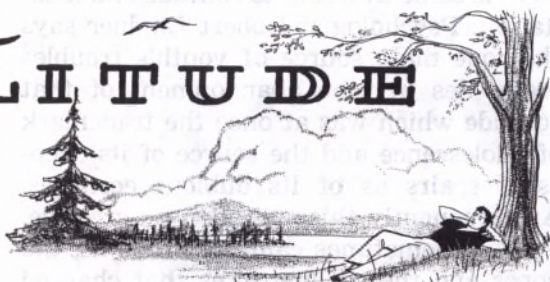
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The Need for SOLITUDE

JEHOVAH commands us to meditate; and to meditate we need solitude. We are to meditate on Jehovah's Word, not just for mental exercise or personal enrichment of thought or to philosophize, but to be better able then to go preach it to others. Serious meditation, not day-dreaming, is hard work. The mind is like a balky mule; it takes a few licks and kicks to get it moving. And it takes solitude so that outside interferences will be cut to as near nothing as possible.

Writing in the December 1, 1954, *Christian Century*, Simeon Stylites said: "In so many ways we, as a people, have declared war on solitude and meditation. We are lost without a 'set' or a 'bunch.' The worst possible calamity is to be alone. If you enjoy anything alone, you are 'antisocial' and ought to be rushed to the psychoanalyst's couch, or better still to the mental hospital."

And in the January 11, 1956, issue of this journal this writer said: "At last it is here—portable TV! Let's all stand up and sing the doxology. For this is the climax of a long line of inventions and appliances designed to prevent a person from ever being reduced to the necessity of meeting himself. It will save us—along with that other instrument of deliverance from the horrors of solitude, the portable



radio—from what many up-to-date moderns regard as the worst fate possible: to be left alone without any gadget to protect them from the necessity of rubbing two thoughts together."

Neither this world nor its god Satan wants people to think for themselves. Satan's propaganda floods out through worldly channels to mold all minds into a conformity with his system of things. On page 66 of *The Age of Conformity* Alan Valentine says: "Americans spend so much time in sodden absorption in radio, television and press that little is left for other communication or recreation. Inner resources for self-entertainment are atrophying from lack of use, and personal thought is being made unnecessary by the acceptance of predigested opinion from favorite commentators." And on page 113 he adds: "The average American has not warmly accepted the highest flights of the creative mind. He prefers intellectual showmen or barkers who do not tax his brain or imagination too heavily."

Many like thinking only if others do it. They will absorb themselves in television

quiz and panel shows to listen to others think, but shun such mental exercise themselves. They would like to have knowledge, to know all the answers, but not enough to work for it; just as they would like to have a strong physique, but not enough to do the exercise necessary to get it.

Youth, following in the adult footsteps, has the same aversion to solitude and meditation. Psychologist Robert Lindner says that one main source of youth's troubles today lies in "the abandonment of that solitude which was at once the trademark of adolescence and the source of its deepest despairs as of its dubious ecstasies. And frequently this solitude was creative. From it sometimes came the dreams, the hopes and the soaring aims that charged life henceforward with meaning and contributed to giving us our poets, artists, scientists . . . But youth today has abandoned solitude in favor of pack-running, of predatory assembly, of great collectivities that bury, if they do not destroy, individuality. Into these mindless associations the young flock like cattle. The fee they pay for initiation is abandonment of self and immersion in the herd . . . This innovation can yield no social gain. For it is in solitude that the works of hand, heart and mind are always conceived. In the crowd, herd or gang, it is a mass mind that operates—a mind without subtlety, without compassion, uncivilized."

The necessity of solitude and the difficulty of getting it are discussed by Anne Morrow Lindbergh in *Gift from the Sea*: "We seem so frightened today of being alone that we never let it happen. Even if family, friends, and movies should fail, there is still the radio or television to fill up the void. Women, who used to complain of loneliness, need never be alone any more. We can do our housework with soap-opera heroes at our side. Even daydreaming was more creative than this; it de-

manded something of oneself and it fed the inner life. Now, instead of planting our solitude with our own dream blossoms, we choke the space with continuous music, chatter, and companionship to which we do not even listen. It is simply there to fill the vacuum. When the noise stops there is no inner music to take its place. We must re-learn to be alone. . . .

"The world today does not understand, in either man or woman, the need to be alone. How inexplicable it seems. Anything else will be accepted as a better excuse. If one sets aside time for a business appointment, a trip to the hairdresser, a social engagement, or a shopping expedition, that time is accepted as inviolable. But if one says: I cannot come because that is my hour to be alone, one is considered rude, egotistical or strange. What a commentary on our civilization, when being alone is considered suspect; when one has to apologize for it, make excuses, hide the fact that one practices it—like a secret vice! Actually these are among the most important times in one's life—when one is alone. Certain springs are tapped only when we are alone. The artist knows he must be alone to create; the writer, to work out his thoughts; the musician, to compose; the saint, to pray."

It is the refreshing spiritual springs that are tapped by true Christians when they meditate in solitude on Jehovah's Word, and when they come together in meetings each one has more to contribute to the discussion, and when they go preaching in the homes of the people they have thoughts substantial enough to withstand opposing error, overturn it, bring wayward thinking into harmony with Jehovah's Word. Jesus sought both solitude and people, one as a time to take in and the other as a time to give out. And he is "a model for you to follow his steps closely."—1 Pet. 2:21; 2 Cor. 10:3-5; Luke 4:42; 5:16, NW.

how TRUE CHRISTIANS view



POLITICS



Christians are being urged to participate in politics. What should the true Christian do? Should he try to change the world? Or should he change himself to harmonize with Christianity?

POLITICS is more and more in the news. And more and more people are turning to politics, either by becoming members of political parties or by voting for party candidates. Amid the growing popularity of politics is heard the voice of religion. This voice too talks politics. But sermonizing on political matters is not all; religion urges professed Christians to be active politically, as did Pope Pius XII, who, according to the *New York Times* of July 23, 1956, "urged Roman Catholics today to take an active part in politics." But even without clerical exhortation, the masses of professed Christians are so immersed in politics that many are more active politically than religiously. All this prompts some questions.

But seldom do people stop to ponder these questions: Is it by plunging into politics that a person demonstrates he is a follower of Christ? Is this quest to better the world through politics the example set by Jesus and the early Christians?

We can read in history books about the position taken by the early Christians re-

garding politics. Thus the book *Christianity and the Roman Government* by E. G. Hardy speaks of early Christians and "their aversion to all civic duties and offices." Another book, *On the Road to Civilization, A World History*, by Heckel and Sigman, tells us: "Christians refused to share certain duties of Roman citizens. . . . They would not hold political office."

Were those early Christians wrong in not trying to better the world by taking part in politics? How could they be? They had Christ Jesus, the Founder of Christianity, and his apostles to guide them.

The Textbook of Christianity, the Bible, tells us why those early Christians shunned politics. It shows that a fundamental principle of Christianity is separateness from the world. And the early Christians changed their lives to live up to this requirement for right worship. Said the Bible writer James: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." To delve into politics would mean to show friendship for the world, and to show friendship for the world would mean to make oneself an enemy of God. That is why the early Christians shunned politics. —Jas. 1:27; 4:4, NW.

GOD'S KINGDOM NO PART OF THIS WORLD

But why should true Christians shun politics when they could do much, seemingly, to better the world? The answer is,

as the Bible shows, that true Christians do not advocate or preach democracy, socialism, communism or any other form of human government as a remedy for the world's woes. What Christians preach is a heavenly government, the kingdom of God. And that kingdom is not part of this world. Said Jesus: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."—John 18:36, NW.

God's kingdom is no mere social reform. It is the government that will rule the universe. To make way for the universal rule of God's kingdom, the Bible shows, the political governments of this world must be destroyed. Not from men will come this destruction, but from God. Declared the prophet Daniel: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, AS.

So the early Christians were careful not to meddle with politics. They knew that God's kingdom is destined to destroy all political governments and that those involved in politics would be enemies of God and hence also in line for destruction. Vigorously the early Christians preached the Kingdom hope of the world. They showed the utter futility of trusting in human rulers. The apostle Paul wrote: "Now we speak wisdom among those who are adults, but not the wisdom of this system of things nor that of the rulers of this system of things who are to come to nothing." We are still living in what the Bible calls this "present wicked system of things." But soon now at the impending war of Armageddon the rulers of this world will come to nothing. Those persons friendly

with the world are in line for the same fate.—1 Cor. 2:6; Gal. 1:4, NW.

Jesus wanted his followers to live and not suffer destruction with this evil world. So he urged them, not to participate in politics, but to stay separate from the world. He set the example himself and always lived up to his words: "I am no part of the world."—John 17:16, NW.

On one occasion the populace of Galilee wanted Jesus to plunge into politics. The people saw that Jesus was righteous and wise and they realized that he would make the ideal political ruler. They may have felt that Jesus was merely throwing away his opportunities by preaching a future kingdom when he could have a kingdom right there and then. How did Jesus respond to the crowd's popular draft? "Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." No politics for Jesus!—John 6:15, NW.

CHANGE YOURSELF TO FIT CHRISTIANITY

The attitude of that crowd gives us an idea as to what the masses today try to do to Christianity. That group was not really interested in living Christianity. Oh, they were greatly interested in the by-products of Christianity, but hardly at all in Christianity itself. They reasoned, If he will give us loaves and fishes, better houses, shorter hours, bigger wages and the means to lighten our work and add to our leisure, then let us follow him and make him our ruler. For their own selfish purposes they wanted Jesus to be made king; they wanted Jesus to change Christianity. But Jesus did not change that requirement of Christianity—separateness from the world—to suit men. If they wanted to be Christ's followers they would have to change themselves to fit Christianity.

The attitude of the masses today is little different. As a result, to the masses Christianity is a watered-down faith, a faith that has been adulterated, toned down and altered to suit the moods of those who did not like the Christian requirements as they stood. Though the Bible is clear on the Christian requirement of separateness from the world, most people who call themselves Christian quickly change that requirement to suit themselves. But the true Christian does not alter the requirement; he alters himself to suit the requirement. The Bible command is: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2, NW.

For a Christian to participate in the world's politics is to fashion himself after this system of things. Rather, the Christian changes himself, if he is to be a true Christian, according to the "acceptable and complete will of God." So after learning what God's requirements are, a change in the person, not the requirements, must be made. "Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires." The change in the person results in a new personality, fashioned not after this world but after God's will: "Put on the new personality which was created according to God's will in true righteousness and loving-kindness."—Eph. 4:22-24, NW.

One who puts on the "new personality" can no longer be a part of this world. He must follow closely in the footsteps of Christ Jesus, who said of his followers: "They are no part of the world just as I am no part of the world." "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you

out of the world, on this account the world hates you."—John 17:16; 15:19, NW.

"No part of the world"—that is the stand taken by true Christians. This does not mean withdrawing oneself from association with all people of the world and living a hermit's life in the seclusion of a monastery. No, Jesus did not become a monk to keep himself unspotted from the world. He did a preaching work, visiting the people in their homes; and yet he kept himself from friendship with the world. Jesus wanted no part of this world because he knew that the political powers of this world are by and are under the "ruler of this world," "the god of this system of things," Satan the Devil. "The whole world is lying in the power of the wicked one."—John 12:31; 2 Cor. 4:4; 1 John 5:19, NW.

How clear now why friendship with the world means enmity with God! This world is ruled by God's archenemy, the Devil. Friends of this world, then, must be enemies of God. How can Christians involve themselves in worldly politics and expect God's approval? They cannot! "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him."—1 John 2:15, NW.

Christ Jesus truly had the love of his Father, Jehovah. At all times he kept himself without spot from the world. Even when offered rulership of this world Jesus rejected it, retaining his love for his Father and his Christian separateness from the world. The Bible tells us: "The Devil took him along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan! For it is written, 'It is Jehovah your God you must worship.'"—Matt. 4:8-10, NW.

THIS WORLD AND ITS POLITICS DOOMED

The Devil controlled all the kingdoms of the world in Jesus' day; he still does. But soon now the "ruler of this world" will be put out of the way and this present wicked system of things forever come to its end. True Christians, then, demonstrate that they are followers of Christ, not by trying to patch up this world or reform it through politics, but by declaring the good news of the kingdom that will destroy this world. No matter how many votes are cast for the rulers of this system of things it is doomed. No amount of political campaigning, no number of professed Christians in politics and no amount of prayers for this world by the clergy or politicians will save it from certain destruction. "The world is passing away and so is its desire, but he that does the will of God remains forever." —1 John 2:17, NW.

When this world comes to its fiery end at the war of Armageddon, all the rulers of the earth and their supporters, no matter of what political ideology or religious belief, will be against Jehovah's King of kings and Lord of lords, Christ Jesus. The Revelation account says: "I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army." The political powers will go down in defeat before Christ Jesus and his heavenly armies and will be hurled into the "fiery lake that burns with sulphur," the Gehenna of everlasting destruction.—Rev. 19:19-21, NW.

After this wicked system of things has been destroyed and Satan the Devil put out of the way a new world of righteousness begins under the Kingdom. The Kingdom will give mankind a perfect government and, not only that, but the opportunity for everlasting life. The survivors of Jehovah's "war of the great day of God the Almighty" will enjoy a righteous new world that will be "one world." For there will be but one government, and that government will be heavenly. Politics will be gone, and gone for good. The politics that have divided men of all religions and caused men of the very same religion to kill one another for political systems will be gone for all time.—Rev. 16:14, NW.

You can enjoy the everlasting blessings of the righteous government or kingdom that will embrace all this earthly globe in its rule. To do so means changing oneself to harmonize with the requirements of Christianity, paramount of which is the command to be no part of this world.

Today the Christian witnesses of Jehovah, like the witnesses of Jehovah in the early days of Christianity, keep unspotted from the world. They conscientiously refrain from taking part in the politics of this world, yes, even from voting. They know that political participation not only would be futile but would bring God's disapproval. Maintaining the true Christian view of politics will help you keep unspotted from this wicked system of things and gain everlasting life under the perfect government of the post-Armageddon new world.

Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. . . . Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men. . . . and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are.—1 Cor. 1:20-28, NW.

HEBREW weights

AND money

MONEY has not always been conveniently carried in a change purse ready for use. The time was, and still is in some places, when payment of a debt was made in cattle. A little large for one's wallet, but nonetheless acceptable for commercial purposes. In ancient Babylonia rates of exchange were worked out for such items as oxen, sheep, dates, oil, barley and silver. Even today some contracts may stipulate payment in sugar, dried fish, cattle or corn, or if not stipulated, they may be accepted.

It is of interest to note that this early form of exchange is reflected in the term "pecuniary," signifying, "pertaining to or consisting of money." It comes from the Latin *pecus*, which means cattle, and which was apparently the first money of the Romans. The Bible relates that barter, or exchanging cattle and goods as payment, was resorted to by all Egypt and Canaan during the severe famine of the eighteenth century B.C.—Gen. 47:14-17.

MONEY WAS WEIGHED

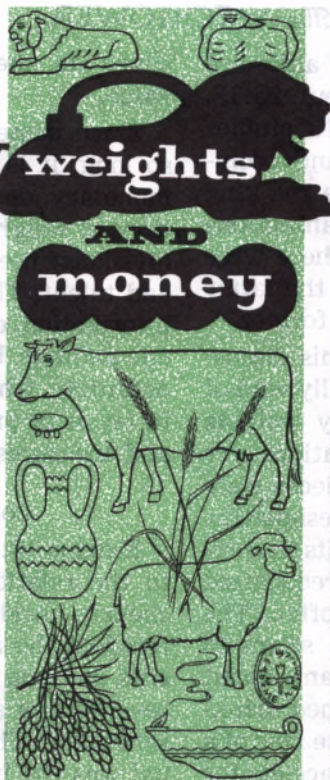
Money is mentioned in that Bible account, but this does not mean money as we know it today. This is shown by the related account in Genesis 43:20, 21, where reference is made to the "money in full

weight." It consisted of pieces of silver that were weighed to determine value. Jeremiah 32:10 (AS) speaks of a similar payment: "And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances." This money bore no stamp of authority.

With this system of exchange it was necessary to have along balances, weights and some silver in order to pay a debt. For the most part these weights consisted of stones, and later lead pieces, hung from one's girdle in a pouch. However, at Lachish and elsewhere a number of weights have been unearthed that are shaped as crouching lions, bulls, geese and ducks. It may be that a similar reference is involved when the Hebrew text at Genesis 33:19 says that

Jacob purchased a field for one hundred *kesitahs*, which possibly means lambs. That may have designated the weight used or it may have been a coin with the likeness of a sheep stamped on it; but this is quite early to say definitely that it was a coin in use.

Consistent with the practice of using stones of specific weights is the Hebrew word *eben*, or stone, which also means weight. Considerable accuracy was possible through these weights. But in Babylon, and elsewhere, this use of unmarked money gave rise to considerable fraud. A merchant might use two sets of weights, one for buying and another for selling. That such practice did exist is shown by Jehovah's specific condemnation of it for his people: "You must not come to have in your bag two sorts of weights, a great one and a small one." "Diverse weights, and



diverse measures, both of them alike are an abomination to Jehovah." (Deut. 25:13, NW; Prov. 20:10, AS) Layard's studies reveal that Babylon had a royal and a common set of weights, used to give the king the advantage in all business transactions to which he was a party; also there were heavy and light weights in use, the latter being just half as heavy as the former.

We are not to assume from this discussion that their currency was totally void of any specific size or shape, only weights having a definite shape. Indications are to the contrary. Although the pieces were not officially stamped with a designation of value, many of the smaller units in common use were no doubt of a recognized value, since they were used so often. The account in Genesis 24:22 (NW) seems to indicate this: "Consequently it came about that, when the camels had finished drinking, then the man took a gold nose ring of a half shekel in weight and two bracelets for her hands, ten shekels of gold was their weight." These rings were of a specific and known weight. Aside from ornamentation, they may also have served as money. This was later true of Egyptian money as well. In Assyria, however, it is reported that silver and gold bars or wedges were used for money. This is reflected in the Bible account that tells of Achan's taking these as loot from Jericho.—Josh. 7:21.

During this early period of time and even in David's day gold was not the ordinary medium of exchange. It was simply used as an article of merchandise, a precious metal in most cases, but not the standard of value. You may recall that Abraham paid for the field he purchased from Ephron the Hittite with silver, "four hundred silver shekels current with the merchants." (Gen. 23:16, NW) This practice was true among others besides the Hebrews, for the Midianites, Philistines and Syrians, among others, also employed

silver as their commercial standard of value.

Since money had been weighed out for so long, it is not surprising to learn that monetary designations are also designations of weights. Principally, there are five divisions: the *gerah*, *bekah*, *shekel*, *maneh* and *talent*. The Bible itself gives us much information on their value in relation to one another, but it is rather difficult to say definitely what their specific values are in terms of present-day science of weights and measures.

COMPARATIVE VALUES

Exodus 38:25, 26 (NW) gives us the key to the relationship of the talent and the shekel: "And the silver of the ones registered of the assembly was a hundred talents and one thousand seven hundred and seventy-five shekels by the shekel of the sanctuary. The half shekel for an individual was the half of a shekel by the shekel of the sanctuary, for every man who was serving according to those who were registered from twenty years of age and upward, amounting to six hundred and three thousand five hundred and fifty." A half shekel from each of 603,550 persons would yield 301,775 shekels of silver. The account tells us that this is equal to one hundred talents and 1,775 shekels. That means that each talent contained three thousand shekels.

Talent is our word for the Hebrew *kikkar*, which means circle, round or oval. Maneh is from a root meaning to count or reckon. The Greek *mina* means a portion, that is, a subdivision of the talent; sixty manehs equaled a talent. Shekel comes from an expression in Hebrew meaning to weigh, and it did actually signify the common unit of weight. Weight was usually expressed in terms of shekels. Bekah, the half shekel, is from the Hebrew for a cleft or fraction; it signifies a divi-

sion or a half. And the gerah, or bean or kernel, was similar to the grain now used in weighing. This gerah was one-twentieth of a shekel; as Leviticus 27:25 (NW) says: "The shekel should amount to twenty gerahs."

Some feel that the Hebrew talent may have been equal to 115 pounds troy. If such was the case, then figuring gold at \$32 an ounce and silver at 88 cents an ounce, we should be presented with a picture like this: In silver the gerah would be worth about 2 cents, the bekah 20 cents, the shekel 40 cents, the maneh \$20.24 and the talent \$1,214.40. In gold the value of the gerah would be about 74 cents, the bekah \$7.36, the shekel \$14.72, the maneh \$736 and the talent \$44,160. Although other authorities do not give exactly the same figures, still this gives us something to start with, and from here the relative weight and value of the other denominations may be figured. On our scale one talent equals sixty manehs; a maneh is fifty shekels; each shekel is two bekahs and the bekah is ten gerahs.

Some question may arise as to the relation between the shekel and the maneh in view of Ezekiel 45:12, which says, "And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh." This would appear to say that the maneh has sixty shekels instead of the fifty mentioned above. However, many scholars prefer the Greek reading of the text as given in the Codex Alexandrinus: "Five shekels are five, and ten shekels are ten, and fifty shekels shall be your maneh." In other words, the weights were to be honest and according to the accepted standard, neither more nor less.

BIBLICAL REFERENCES

Applied to Bible accounts what light does this throw on our understanding of

the texts? Well, did you ever wonder how much money Joseph's brothers accepted when they sold him into Egyptian slavery? In terms of the value of equivalent silver in our day the "twenty pieces of silver" would be only about \$8. (Gen. 37:28) Later on the Mosaic law stipulated the price of a slave as thirty pieces of silver, which would come to around \$12. (Ex. 21:32) Remember, it was for thirty pieces of silver that Judas was willing to betray Jesus.—Matt. 27:3.

We have often read the account of Haman and his hatred for the people of God, but it is difficult to conceive of a man as filled with bitterness toward anyone as he was toward the Jews. The account at Esther 3:9 (NW) tells us about it, saying: "If to the king it does seem good, let there be a writing that they be destroyed, and ten thousand silver talents I shall pay into the hands of those doing the work by bringing [it] into the king's treasury." Can you imagine a man with such hatred that he was willing to pay \$12,144,000 to have the object of his hatred removed?

Every Bible reader is acquainted with David, and most of us have some idea of the picture David and Goliath must have presented as they faced each other on the battlefield. Goliath was insulted as he saw the lad David coming out with a simple sling in his hand. There in front of young David stood a giant, "his height being six cubits and a span," or nine feet nine inches. "And there was a helmet of copper on his head, and he was clad with a coat of mail, of overlapping scales, and the weight of the coat of mail was five thousand shekels of copper. And there were greaves of copper above his feet and a javelin of copper between his shoulders. And the wooden shaft of his spear was like the beam of loom workers, and the blade of his spear was six hundred shekels of iron." (1 Sam. 17:4-7, NW) His coat

of mail alone weighed over 157 pounds and just the head of his spear came to almost 19 pounds. But this metal-clad monstrosity did not cause David to turn back in dismay. Fully confident that Jehovah was with him David went through with his assignment and came off victorious. (2 Sam. 21:18)

It is often observed in these Bible accounts, especially in the Law of Moses, that weights, or payment of money, were to be figured according to the shekel of the sanctuary. What was that shekel of the sanctuary, as it is so often called? McClintock and Strong's *Cyclopaedia* views the matter this way: "The Weight of the Sanctuary, or Weight of the Temple (Exodus 30:13, 24), was probably the standard weight, preserved in some apartment of the Temple, and not a different weight from the common shekel; for though Moses appoints that all things valued by their price in silver should be rated by the weight of the sanctuary, he makes no difference between this shekel of twenty oboli, or twenty gerahs, and the common shekel." (Volume 10, pages 900, 901) In other words, the expression may indicate nothing other than that the weight should be accurate, following the standard weights kept by the priests in the temple.

Since the practice was to weigh silver to determine its value, counting money was rare, and then it was probably done only to get an estimate of value. (2 Ki. 12:10) When coins came into use, of course, it was different. But in Israel this was not until after their exile in Babylon.

COINS

The Lydians in Asia Minor were probably the first to issue coins, doing so toward the end of the eighth century B.C. History shows that staters, made of an alloy of gold and silver called electron, were struck at Lydia about that time. It was along in the sixth century B.C. that

the practice reached Persia, where a thick gold coin, the daric, featuring the king kneeling and holding a javelin, was issued. The Jews became acquainted with these coins through Persia, no doubt taking some back to Jerusalem with them. (Ezra 1:4) The post-captivity books of Ezra, Chronicles and Nehemiah make reference to them. (Ezra 2:69; 1 Chron. 29:7; Neh. 7:70-72) Later Grecian and Roman currency circulated in Palestine, and at times even the Jews coined money.

By Jesus' day a strange complexity of coins was in use around Jerusalem. When Jews traveled to the temple from foreign lands they brought their own money with them. The Greeks had brought in their talent (smaller than the Hebrew talent) and mina, and the drachma and stater or tetradrachma coins; now the Romans used the denarius, quadrans and assarion. But this money was not accepted for contributions in the temple. Whether the poll tax or a freewill offering, it had to be presented in the native coin.

Thus arose the need for money-changers. They set up stalls for business in the city and at the time of the passover they actually moved into the temple area, setting up their tables in the Court of Gentiles. They made about three cents profit on just a single half shekel change. Their dishonesty and selfishness were entirely out of harmony with the true worship that should have been practiced there. Twice during his earthly ministry Jesus overturned their tables, spilling their money and denouncing their commercializing of the worship there.—John 2:14-16; Matt. 21:12, 13.

On one occasion as Jesus, using an illustration, spoke to his disciples he said: "The kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard. When he had agreed with the workers for

a denarius a day, he sent them forth into his vineyard." (Matt. 20:1, 2, NW) This statement of one denarius, or about 17 cents, as an acceptable day's wage at that time sheds much light on Revelation 6:6, which says: "And I heard a voice as if in the midst of the four living creatures say: 'A quart of wheat for a day's wage [denarius, rendered penny in the *King James Version* and shilling in the *American Standard Version*], and three quarts of barley for a day's wage; and do not harm the olive oil and the wine.'" (NW) That

denarius represented a day's wage—a great deal of money for a single quart of wheat. The text speaks of real famine, just as Jesus foretold at Matthew 24:7.

Application of your knowledge of Biblical weights and money does not take much time, but it may add considerably to your appreciation of the accounts you read. Next time you see in your Bible a reference to some one of the units of weight or money stop and think what it means in the standard that you use each day.

Pursuing my Purpose in Life

As told by A. C. Attwood

THIS story goes back more than twenty years. It was in 1935 that I began to know the truth. My father, a retired businessman, was nominally a Roman Catholic but in practice a complete agnostic. A sick man, he took no part in the drama to follow. He died in 1939. Mother was an Anglican, a pillar of the local church. My sister was educated in Roman Catholic convents, while my brother and I were brought up in the Church of England. I was the youngest.

My parents liked the idea of mine, to be an architect. But father insisted that I work in an office for a year to get business experience before beginning the necessary training. After that I went to the Bristol School of Architecture. While I was in the

office the turning point in my life came.

Returning one day after the midday break, I met a lady at the top of the elevator. She was waiting outside the office door. She opened her bag and showed me a selection of books and booklets on Bible topics. I always had been a Bible lover and took a booklet. It was called "World Recovery." When I started to read it I became completely absorbed. It was quite different from anything I had ever read before. Reaching home, I began looking up words like "Armageddon" in dictionaries and encyclopedias. I must have read that booklet half a dozen times. My curiosity was so aroused that I wrote to London for the catalog advertised on the back. Then I ordered every booklet published by the Society up to that time, including all the old ones like *Crimes and Calamities*, etc. I devoured them all, one after another. Then all the bound books, from *The Harp of God* to *Jehovah*. I started on *Creation*, then the *Light* books, and finally all the rest. I was only seventeen. I was a regular churchgoer along with mother. Even before I got that booklet I was beginning to entertain grave misgivings about the church. Now I could see nothing good in it and realized that I just had to get out. As I read the publications I soon saw the ob-

ligation to preach. So I started on mother, passing over the books and urging her to read. I also ordered a hundred booklets from London and spread them all over the village. During all this time no one had called nor had I seen any of Jehovah's witnesses anywhere. As I lived eight miles out of town in the heart of the country, this was not surprising.

At this point things began to happen. Angered by the exposure of the clergy, mother began opposing. I started protesting about going to church but was forced to go against my will. So I began a sit-down strike, refusing to participate in the church service. I folded booklets inside my hymnbook and sat there reading them despite mother's angry glares and indignant prods. In the meantime I became a subscriber for the *Watchtower* and *Golden Age* magazines. Several of the latter got into mother's hands and the cartoons just maddened her. After weeks of violent rows and upsets at home I finally won the church-attendance struggle and was allowed to stay home.

Being all alone in the truth, I yearned to have association. So I wrote to London and asked if there was anyone in Bristol I could get in touch with. They sent me Brother Harding's address. He was the local "service director." I wrote for the times of the meetings and also explained what was happening at home. As soon as I got his reply I ran away to the meeting the very next Sunday, cycling the eight miles into Bristol. The meeting consisted of a recorded lecture on the "terrible image" of Daniel's prophecy, with a discussion afterward. I took a full part in the discussion (for the questions seemed very easy), at which everybody in the hall turned round and stared at me. When they learned who I was I got much encouragement and laid the foundation for pursuing

my purpose in life and for friendships that have lasted to this day.

On my reaching home the storm burst in all its fury. It lasted for weeks and weeks, but I never once missed a meeting after that first Sunday. October, 1936, there was an assembly in Bristol. I ran away from home to attend and was baptized. Things then eased up a bit and early in 1937 I was able to attend the big Memorial convention in Liverpool. But that was only the lull before an even worse storm. Violent threats, hysterical ravings, floods of emotional tears, and all that kind of thing, became a daily occurrence until it became clear that to live in that house and stay in the truth was impossible.

Resolved to leave home, I resigned from the School of Architecture and began to look for a job. I got one as a draftsman. I packed up and left home, having made arrangements to live with one of the brothers in Bristol.

Then began the happiest moments of my life. In August I got time off to attend the international assembly in Paris, an event I shall never forget as long as I live. It was there that I decided that full-time service was the only course for me. In November, 1937, I enrolled as a pioneer. The Society assigned me to a rural territory in Norfolk (England), where I joined another pioneer. We worked together happily for four months, cycling many miles visiting farms and country villages. Then I got an assignment to go to Lincoln and serve as pioneer-congregation servant. There were about sixty or seventy publishers there. The congregation was in a bad way, torn with dissension and very sick spiritually. I got a wonderful blessing at Lincoln and am happy to say that conditions improved in a short time, thanks to Jehovah's undeserved kindness.

Although I was only nineteen years of age, one privilege after another was heaped

upon me and my life was one perpetual joy. How happy I was that I had entered the full-time service! Being young and somewhat impetuous, I got plenty of knocks, but soon learned, and these experiences have been valuable since. September, 1938, came Brother Rutherford's visit to London and the great lecture "Face the Facts." I was sent to Birmingham as convention servant. After that the zone work began and I was among the first zone servants appointed. I was sent to Yorkshire and spent a happy year visiting the congregations. The following year I was convention servant at Leeds for the "Government and Peace" convention. Then I was transferred to the neighboring zone in Lancashire, where I did another year of this work. But just before my transfer World War II burst upon the inhabited earth. With the coming of war young men like myself were faced with military conscription and other forms of war service. I was now twenty-one. Like everybody else I had to register and in due time I was called before a conscientious objector's tribunal to have my case heard. The judge seemed to be a fair-minded man and his questions were easy. I answered clearly and to the point and he gave me unconditional exemption. What a happy moment! I could now carry on my full-time service uninterrupted.

October, 1940, just after the bombing of London had begun, I was called in from the field to become a member of the Bethel family. I was in Bethel for almost five years. It was not easy carrying on during the air raids, particularly during the first winter. At one time we had raids for ninety consecutive nights without a break. While carrying on the work during the day, we would often have to be up part of the night and several times had to join in fire-fighting, including fires on the Society's property. Also at that time many changes

were taking place in the organization and there was quite a bit of testing for everybody. Those years in Bethel were filled with many privileges as well as hard experiences. I served as congregation servant of five different London units, was sent out to care for various assemblies and enjoyed many other privileges.

With the coming of 1945 the dark years of war drew to a close and with it a change for me. I was sent out from the Bethel as a servant to the brethren, or circuit servant, as we now call them. For over a year I was back visiting congregations. And how I enjoyed it! Not that I did not appreciate Bethel life. I did. But after the long years of war and the many nerve-racking experiences it was a relief to get out into the field for a change. I just put everything I had into that service and I still think that that year was about the happiest I have ever spent pursuing my purpose in life. In the winter of 1945-46 I met Brother Knorr at Sheffield and there filled out my preliminary application for Gilead. In May, 1946, with seven others I set sail for America. We were the first eight to go from England.

After arrival in the States, my first two months were at the Brooklyn Bethel and factory. Then came the Cleveland convention. After that a little while at Kingdom Farm, followed by the opening of the eighth class of Gilead in September, 1946. After graduation, a week's rest in Canada with friends and then pioneering in New York city, while waiting for a ship for Nigeria, which was to be my assignment. After a month's pioneering I was called into the factory for training, which lasted for two months. Then we set sail, three of us for Nigeria and two for the Gold Coast, all on the same ship.

We arrived in Nigeria June 21, 1947, and here a new chapter in my life opened. I have now been here almost eight years and

I certainly think this is one of the finest assignments anyone could possibly have. Just think: when we got here there were about 3,500 publishers in the country. And how many today? Almost 20,000! Would you not like to have an experience like that? It has not been easy by any means. There have been many hard problems, many difficult experiences. I have learned a great deal since I have been here. It has been a real thrill to see the way the African brothers have progressed. To see them abandon polygamy, clean up their lives by abandoning untheocratic customs and become fully dedicated mature ministers has brought me indescribable joy. During my years in Nigeria I have traveled the length and breadth of the land, served dozens of assemblies and enjoyed many wonderful experiences. During all these years I have been in the Bethel home in Lagos and so have been in a good position to witness the increase.

After a few years in Nigeria another problem presented itself. The work began to open up in the surrounding French territories and some of these were placed under the Nigerian branch. To care for the work required someone with a knowledge of the French language. Various attempts were made to find someone but without success. So I came to the conclusion that the only solution was to learn the language myself so that the work could be cared for. It was a hard problem. I had last studied French at school over seventeen years ago and had forgotten it all. Also Bethel life does not give one much opportunity for studying a language and the tropical climate makes one very tired in the evenings. However, realizing that the work demanded it, I set to work in earnest, providing myself with the necessary textbooks. Inside a year I began dealing with all the French correspondence that was coming into the office. Now I can read and

write the language without difficulty. At present we have almost fifty French congregations and nearly 2,500 publishers to care for outside Nigeria. For the past two years I have been in touch with a French Gilead graduate and every time I write a letter in French I send him a copy and he marks on it any improvements or corrections necessary. So I am also getting expert tuition by post.

There is much more that I could say about my experiences in Nigeria, but space does not allow. It makes me happy to think that at the age of thirty-seven I have spent twenty years in the truth, almost eighteen of which have been in the full-time service. And that full-time service has been continuous, without any break whatever. It is true that I have been away from England for almost ten years, but that does not worry me. Since I have been here mother has died and I am sorry to say she remained an embittered hater of the truth to the end. I have not seen my brother for nineteen years and have seen my sister only once in the same period. I do not even know their whereabouts. But Jesus told us that those who followed him would be separated from fleshly parents and relatives, but would gain many more in the New World society. Although I have no home of my own I know that if I ever do get back for a visit there are dozens of doors that will open to me without my even asking.

And now I want to urge upon all young people who have been blessed with the truth to launch out into the service. Grasp every privilege that is placed before you. That is what I did. And just think of the blessings I have had! Would you not like to enjoy the same things? Get into the full-time work. Stick to it. Go to Gilead if you have the chance. Then go off to your foreign assignment and stick to it. Jehovah will never let you down. I know that from experience in pursuing my purpose in life.

Christian Worship and PRESERVATION of VIRTUE



"Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8, NW.



ON EVERY side men are confronted with evidences of Jehovah God that they cannot escape. Even though he is denied, questioned and belittled, his supremacy and righteousness stand unshaken, and constitute complete assurance for those who worship him. (Ps. 14:1; 53:1-4) Is this true even today, when the times are so critical and when men in general do not love God? Yes, this is especially true now, because the extremes of unrighteousness on every hand not only constitute a great sign of deliverance of lovers of Jehovah's righteousness, but, additionally, make the righteousness of Jehovah stand out by wonderful contrast. —Luke 21:28-33; Psalm 36.

² Men find it hard to deal with these critical times, but not because they keep their thoughts on things that are virtuous. Rather, it is because they do not obey the injunction, "Whatever virtue there is and

whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8, NW) The fact is that today virtue is truly appreciated by but a minority. How about you? Do you wish to turn away from those who are without virtue? Significant is the prophetic passage, so well known: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and *from these turn away.*" (2 Tim. 3:1-5, NW) The foregoing describes men lacking virtue, from whom Christians must turn. It shows contrast and controversy between that which is virtuous and that which is not.

³ If there were no such things as the elements that constitute virtue, this scripture

1. In what do lovers of righteousness now find assurance?
2. Who appreciate virtue, and what must these do?

3. What proves that the qualities of virtue do exist?

would have no force. Virtue does exist, however. The very fact that there are vital issues and controversies between righteousness and unrighteousness is proof that such good qualities of virtue do exist. This issue or controversy involving virtue is also shown at Titus 1:16 (NW), which states: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any kind." Consistently, God's Word reveals wrongdoing in contrast with Jehovah God and his righteousness, so in spite of claims to godliness, the words of the old world prove that it is not in harmony with Jehovah God.

⁴ Materialistic Bible-haters cannot deny that the principles of virtue are in existence. By their claim of materialism and efforts to rule out Jehovah's Creatorship and Godship they attempt to rule out virtue as well. In order to deny God they must deny high moral values; or, in order to deny high moral values they must deny the existence of Jehovah. Such denial is an impossibility. Virtue and high moral values do not originate with inanimate things nor do they originate with the lower animate creation, which are not in the image and likeness of God. Man it is who was created in Jehovah's image and likeness. (Gen. 1:26, 27) Were man not so created but were he like the lower animate or inanimate creation, he would not find himself in a controversy involving virtue. The very fact that he does so find himself proves the existence of a virtuous God; otherwise virtues and the controversy involving them would never be.

⁵ If man is the same as fish, flying creatures, domestic animals, creeping animals, why does he have a vocabulary expressing

thoughts of virtue, morality, integrity, faith, hope, loyalty, honesty and other qualities of worship? Lower animals do not profess or practice such qualities. These qualities are exclusive upon earth with men, and their existence is proof that Jehovah God exists and is righteous and that materialistic-minded men are wrong. From those who are going contrary to God, defaming Jehovah's name, denying virtue, from such individuals and organizations turn away, if you would have God's approval and if you would have life!

⁶ Jehovah is a God of love, justice, wisdom and power. He is the God of integrity, is dependable, loyal, honest, moral. In fact, the words we use to express men's noble thoughts and their understanding and appreciation of these good and high qualities are inadequate to describe fully the righteousness of Jehovah. Not only do these high qualities exist, but the fact that they are possible of attainment by men is a wonderful assurance to those who love righteousness. The Almighty has always been seeing to it that his worship is preserved in the earth. The preservation of Jehovah's worship has meant the preservation of human life upon the earth. It has also meant the preservation upon earth of virtue, so that in our day it is possible for us to 'consider these things.'

⁷ As God and King of those who serve and worship him, Jehovah is the great Theocrat, the God-Ruler, and it was under this righteous Theocrat that man was created to live. The great arrangement of Jehovah God at the head as the Theocrat and of righteous creatures serving under and worshiping him constitutes a theocratic organization. One of the characteristics of this theocratic organization has ever been the cutting off of those creatures

4. How do virtue and issues involving it prove the existence of the righteous God, Jehovah?

5. Show a distinction between man and lower creation, and point out the result this makes possible for you.

6. What kind of God is Jehovah, and what has he preserved?

7. Describe the theocratic organization and one of its characteristics.

and organizations that refuse to be virtuous, that refuse to uphold the principles of righteousness marking the theocratic organization.

⁸ An instance of the operation of this principle is found in the casting of man out of Eden. (Gen. 3:23, 24) Some time thereafter another great cutting off was accomplished by cleansing the earth with water, in which an ungodly world was destroyed. Through this cleansing a great preservation was accomplished, preservation of human and animal life upon the earth and of Jehovah's worship, that it was not extinguished, and the preservation of virtue. There can be no doubt about the qualities of integrity and worship being involved at the time of the Flood.—Gen. 6:5-22.

⁹ Man was helpless, in a position of complete dependency upon Jehovah for the blessings of his temporary life and certainly for any possible hope of everlasting life. Jehovah had indicated his purpose to effect deliverance in vindication of his name, but as far as individual men were concerned, each must take action definitely in evidence of his possession of qualities of virtue. If they did not do this they would not be exerting themselves on Jehovah's side of the issue or standing for his supremacy and in justification of his righteousness. A course of unrighteousness is a denial of righteousness and therefore a denial of the righteous God. Such a course persisted in establishes the individual's disinterest in righteousness, therefore his lack of interest in the promised New World in which righteousness is to dwell. (2 Pet. 3:11-13, NW) The great cutting off and cleansing by the Flood having passed into history, survivors and their descendants had before them the wonderful opportunity of upholding those things that Jehovah God approved. This course of action

constituted worship of Jehovah, the exercise of virtue involving the basic attribute of love and including keeping of integrity, faith in Jehovah's word, sure hope in his promises, loyalty to him and his cause, honesty before him and before man, morality in things personal and public.

THE TYPICAL PRESERVATION

¹⁰ Progressing with his purpose and using persons who willingly identified themselves with him and his worship, Jehovah organized the typical theocratic nation of Israel. In actually, but also pictorially, delivering them from bondage to the world power of devil-worshiping Egypt, he accomplished the cutting off or the disfellowshipping of an entire pagan world, separating his people, Israel, therefrom. The typical theocratic nation Israel must stand clean for the worship of the only true God, thus preserving within its national boundary the high qualities of clean worship, the virtues of righteousness.

¹¹ The law of God was given to Israel through Moses as Mediator and was based upon principles of righteousness, which do not change. Jehovah was Israel's God, Lawgiver, King and Judge. (Isa. 33:22) In order that poor judgment or selfish action on the part of individuals in Israel should not result in violation of righteous principles, personal as well as national problems were brought to Moses for decision. His was a mind directed by God's spirit and operating in harmony with the principles of his law. This kindly assistance proved to be a task too great for one man, and so Moses proceeded, with Jehovah's approval, to make a division of religious judicial authority, appointing other men to responsibility in the theocratic organization to assist in the application of the law of God and conformity therewith in mat-

8. Give instances of cutting off and of preservation.
9. Individually, what must men do involving virtue, and why?

10. To Israel were given what privileges?

11. Explain the purpose and development of judgment within typical Israel.

ters large and small. The positions occupied by Moses and the men whom he appointed were not merely empty and honorary, but were important and practical and for the specific purpose of righteous judgment. Concerning these theocratic appointments we read: "And Moses proceeded to choose capable men out of all Israel and to give them positions as heads over the people, as chiefs of thousands, chiefs of hundreds, chiefs of fifties and chiefs of tens. And they judged the people on every proper occasion. A hard case they would bring to Moses, but every small case they themselves would handle as judges."—Ex. 18:25, 26, NW.

¹² The rule of procedure controlling the Israelite organization was the law of Jehovah. The responsible ones in the organization taught the law to the people and the people had the responsibility of informing themselves concerning the law of God. They knew what the principles of worship were and they knew the detailed application of those principles, in regard to the matters with which the law dealt, matters national, family and personal. Provisions were made to atone for sins and weaknesses of the fallen Israelite flesh. The various features of the law were designed to keep the nation in harmony with God, worshiping him, always acknowledging him, and, furthermore, to keep alive and vital the quality of love of God and neighbor and the elements of virtue in all matters. Jehovah was not going to allow his worship and its good qualities to be eliminated from the earth, but, rather, to be preserved in typical Israel.

¹³ Sometimes it was necessary for drastic measures to be taken for the preservation of these good qualities. There was no watering down of theocratic standards to

please those who had a greater love for unrighteousness than they had for righteousness. Offenders, insisting on going beyond the atonement provisions, were killed, and the congregation of the Israelites had a direct responsibility in their death. Religion or worship was not separated from governmental and economic matters of the nation, because acknowledgment of Jehovah must be present in all features of their life. So the law provided, "In case a prophet or a dreamer of a dream should arise in your midst . . . saying, 'Let us walk after other gods, whom you have not known, and let us serve them,' you must not listen to the words of that prophet or to the dreamer of that dream, because Jehovah your God is testing you to know whether you are loving Jehovah your God with all your heart and all your soul. . . . And that prophet or that dreamer of the dream should be put to death, . . . and you must clear out what is evil from your midst."—Deut. 13:1-5, NW.

¹⁴ The death penalty was not confined to the false prophet or dreamer because "in case your brother, the son of your mother, or your son or your daughter or your cherished wife or your companion who is like your own soul, should try to allure you in secrecy, saying, 'Let us go and serve other gods,' . . . you must not accede to his wish or listen to him, nor should your eye feel sorry for him, nor must you feel compassion, nor cover him protectively, but you should kill him without fail. Your hand first of all should come upon him to put him to death, and the hand of all the people afterward. And you must stone him with stones and he must die, because he has sought to turn you away from Jehovah your God, who has brought you out of the land of Egypt, out of the house of slaves. Then all Israel will hear and become afraid and they will not do anything like this evil thing again in your midst." (Deut.

12. In respect to God's law, what responsibility was borne by those of Israel?

13, 14. What drastic measures were provided, and for what purpose?

13:6-11, NW) What if an entire community went bad and turned against the worship of the righteous God Jehovah? Then that entire community was to be annihilated.—Deut. 13:12-18.

¹⁵ The foregoing was to ensure the preservation of Jehovah's worship without pollution and the keeping of his righteous commandments, thereby also preserving the qualities of virtue in general. Virtue has reference to moral practice or action conformative to the standard of right, excellence and integrity of course, uprightness of conduct, rectitude, morality. It is not a mere abstaining from harm but it is an active quality or power, whether of physical or moral nature, of strength, courage and valor. It has reference to excellence of any kind, merit, worth, value, chastity, purity. Since the righteous God, Jehovah, is the author of all these virtuous elements, his worship is involved in them all, and a departure from his worship is a departure from all virtue. Therefore the extermination of devil worshipers from Israel by the death of those false religious practitioners served to preserve true worship and virtue.

¹⁶ The seventeenth chapter of Deuteronomy outlines procedures wherein Israelites must have courage to bear truthful witness against any detestable to Jehovah and also courage to put forth their hands first of all to kill the offenders, in which action they were to be followed by all the people, in order to "clear out what is bad from your midst." (Deut. 17:7, NW) Those who disagreed with the righteous judgments of the priests were themselves to be killed. "In case a matter for judicial decision should be too extraordinary for you, . . . then you must rise and go up to the place that Jehovah your God will

choose, and you must go to the priests, the Levites, and to the judge who will be acting in those days and you must make inquiry and they must hand down to you the word of the judicial decision. Then you must do in accordance with the word that they will hand down to you. . . . In accordance with the law that they will point out to you, and according to the judicial decision that they will say to you, you should do. You must not turn aside from the word that they will hand down to you, to the right or to the left. And the man who will behave with presumptuousness in not listening to the priest who is standing to minister there to Jehovah your God or to the judge, that man must die, and you must clear out what is bad from Israel. And all the people will hear and become afraid and they will not act presumptuously any more."—Deut. 17:8-13, NW.

¹⁷ This was not bloodthirstiness. It was action on Jehovah God's part to preserve the line of the Seed of promise, which eventually came in the person of Christ Jesus. Through this provision of ransom and priestly office filled by this faithful servant of Jehovah there is set before men the possibility of everlasting life in the New World of righteousness. We thank God that he took positive action to preserve intact and uncontaminated the line of descent of the Seed of promise and preserved likewise upon the earth his worship in holy devotion to righteousness.

¹⁸ Among the personal sins or transgressions which were condemned by God in his law to Israel, and which had to be avoided by those who would worship Jehovah in purity and in truth, were robbery, adultery and drunkenness, to name just three. These literal violations of virtue not only were wrong in themselves but were adopted

15. Define virtue and show how religion is involved in its practice.

16. The law relative to presumptuousness places what emphasis on pure worship?

17. Through these strict features of the law to typical Israel, what good result was furthered?

18. Were literal or symbolic transgressions forbidden, or both?

Scripturally as symbols of spiritual sins, that is, sins not in respect to material things affecting the individual's relationship to Jehovah God, but in respect to unseen things affecting the individual's relationship to Jehovah. The literal practices themselves, however, even after they came to stand for spiritual transgressions, were not permitted in Israel. This is emphasized in respect to the antitypical theocratic Christian organization that came on the scene at the termination of the Mosaic law covenant under which Israel was organized.

THE CHRISTIAN ANTITYPE

¹⁹ Moving forward with his purposes looking to the complete vindication of his name, Jehovah came to the time when he would provide both the termination and the prophetic fulfillment of the law to Israel in his beloved Son Christ Jesus. Jesus began the development of some things new, different from the typical theocratic nation of Israel, namely, the real theocratic Christian organization. While the law covenant with Israel did terminate with Christ Jesus and has not been in effect since his impalement and ascension to heaven, nevertheless, the righteous principles of the law continue in full force, and, in fact, with even greater force and effect upon those of the Christian organization. With the ransom sacrifice of Jesus Christ as a basis, Jehovah developed the Christian congregation under the new covenant.

²⁰ "God . . . has indeed adequately quali-

19. What great change did Jehovah provide through Christ Jesus?

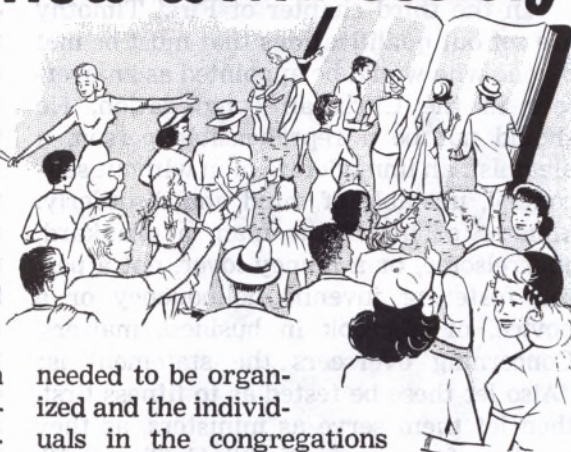
20. As to Christian virtue, what may be said with definiteness?

fied us to be ministers of a new covenant, not of a written code, but of spirit; for the written code condemns to death, but the spirit makes alive." (2 Cor. 3:2-6, NW) It is noted that Paul is not saying that there is a letter of the law and a spirit of the law and that there is a contrast between the two and therefore we may violate the letter of God's law but keep its spirit. That is not the situation. Rather, what Paul is pointing out here is that there is a difference between the written code of the law given to the Israelites through Moses and the spirit of God. The spirit of God upon Christians develops in them fruits of righteousness and enables them to remain separate from the ungodly condemned world. The written code condemned the Israelites to death, but the spirit of God, through the operation of the new covenant based in the ransom of Christ Jesus, leads men to everlasting life. There is the contrast. Can we for a moment presume that, while the individuals of the nation of Israel under the law covenant were prohibited from practicing the depraving things that mankind in general then carried on, Christians are any the less obligated to refrain from these practices? No, of course not. On the contrary, the positive Christian commands to righteousness are more penetrating than the negative commands of the Mosaic law; and the spirit of God upon those who serve him in Christian worship now in the activity of the New World society enables them to keep integrity with the sure hope of gaining perfection to righteousness in the glorious future.

Conspicuous by Their Absence

²¹ When preacher Alan Walker of the Methodist Church in Australia addressed 550 church leaders in Silver Bay, New York, he said that teen-agers were "conspicuous by their absence in American churches." He suggested that Protestant churches had allowed their Sunday Schools to interfere with teen-agers' attendance at regular worship services, and that "when they leave the Sunday School they leave the church."—New York Times, July 16, 1956.

Turn to the New World Society



In the theocratic Christian congregation we have an organization permanently devoted to carrying out Jehovah's purposes, and the one organization that preserves in the earth the virtues of God. Jesus referred to the Christians as a preservative of human life, of Jehovah's worship and of virtue, when he stated, "You are the salt of the earth." (Matt. 5:13, NW) This "salt," now seen in the New World society, has responsibilities that it cannot avoid, to the end that Jehovah's righteousness will be upheld, which privilege and obligation fall upon all who engage in Christian worship.

² Christ Jesus launched the Christian congregation. Following his impalement, resurrection and exaltation to heaven he sent to his associates the spirit and power of his heavenly Father that they might push on with the expansion of true worship as the early Christian congregation. The Christian good news was to be preached, men had to grow spiritually strong to stand against the corruption of the ruling Roman Empire, congregations

needed to be organized and the individuals in the congregations taught and trained in the Christian ministry. Christians, novices and experienced alike, must be kept within the bounds of Christian propriety and operating on theocratic principles; otherwise, corruption would interfere with the triumph of the Christian congregation in its God-appointed tasks.

³ There was, therefore, in the Christian congregation, a delegation of duties, which delegation of duties or assignment to special privileges and responsibilities came to dedicated men who gave evidence of spiritual maturity and of faithfulness to their duties and assignments. Such appointments were made by the governing body of the early Christian congregation as centered in Jerusalem, comprising the apostles and other mature Christian men, and their representatives in their behalf. Such appointees shared the ministry common to all Christians. They had organizational duties to care for in the congregations in which they were located and with which they served. Care and oversight of the respective congregations required the

1. What kind of organization is the Christian congregation?

2. In the early Christian congregation what needs were to be filled?

3. Show the provision made to meet the needs and requirements of the Christian congregation.

overseer Christians to see that the congregation itself and the individuals therein walked in the paths of virtue.

⁴In the third chapter of First Timothy are set out qualifications that must be met by one who would be appointed as an overseer in the Christian congregation. He should not be a reprehensible person, a bigamist, an immoderate man without self-control, unstable of mind and disorderly, a hater of his fellow man, a drunkard, quarrelsome, or a money lover, not a person fostering juvenile delinquency or a novice, or a crook in business matters. Concerning overseers the statement is: "Also let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation." (1 Tim. 3:10, NW) "And the things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others."—2 Tim. 2:2, NW.

⁵This was the uniform arrangement throughout the Christian congregations and the method for appointing responsible men to care for each of the congregational flocks, even as far away as in Antioch, as we read: "Now in Antioch there were prophets and teachers in the local congregation." (Acts 13:1, NW) Addressing the Philippians Paul says: "Holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." (Phil. 1:1, NW) To these ministerial servants and overseers and assistants in the theocratic Christian organization the members of the clergy class of Christendom bear no resemblance. The theocratic servants neither claim nor attempt to lead their flocks in politics, social reform, psychiatry, gambling or pagan religious doctrines and practices. Instead, such serv-

ants are recognized because they have studied and taught the Word of God and the laws of Christ; they have preached Jehovah's kingdom, Christ's ransom, the resurrection, the New World and, in it all, they have insisted that the individuals composing the Christian congregation were to be virtuous or be expelled.

⁶On these lines, then, the early church was organized and operated, and neither it nor the word of God that it preached is responsible for the conditions that came following the death of the apostles. Then the Christian organization went into captivity to the pagan world and a hybrid emerged, the fusion religion of paganism and false Christianity. Christianity and "Christendom" are not the same, they are on opposite sides of the issue involving clean worship and virtue.

⁷Having the spirit of his God, aware of the opposition of Satan and the conditions surrounding the Christian organization, with eyes to the future and speaking under inspiration, the apostle Paul from Miletus sent to Ephesus for the mature men of the congregation, and said to them: "And now, look! I know that all of you among whom I went preaching the kingdom will see my face no more. Hence I call you to witness this very day that I am clean from the blood of all men, for I have not held back from telling you all the counsel of God. Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own [Son]. I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. . . . You must assist

4. Who could be properly appointed to special ministry?
5, 6. How general was this procedure of appointment, and to what extent were the appointees like the clergy of Christendom?

7. (a) Discuss the circumstances and content of Paul's prophecy of Acts, chapter 20. (b) Was it fulfilled to the extinction of truth and virtue?

those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.' (Acts 20:18-35, NW) True to Paul's forecast the flock of God was beset by wolves from within and without and history records how comparatively feebly glowed the light of truth throughout the ages that followed. Yet, in spite of this captivity of the Christian congregation, the principles of Christianity did remain alive and God's Word, by his power, was preserved throughout the centuries and comes to us pure and dependable today.

TO THIS YOU MAY TURN

⁸ Today there is something else with us, however, in addition to this Word of God, which is likewise made possible by Jehovah's spirit. That is the New World society, extending throughout the earth, composed of men and women of all nations, each of whom has come to Jehovah God in dedication, giving evidence of having Jehovah's approval and spirit as each shares in the work of expansion of pure worship. How is it possible that, in a world that has reached a new low in depravity, there can be a society devoted to the new world in which righteousness is to dwell? (2 Pet. 3:13, NW) Is there actually a society or group of Christians upon the earth that insists upon virtue's being practiced by its members and associates to which you may turn? Yes!

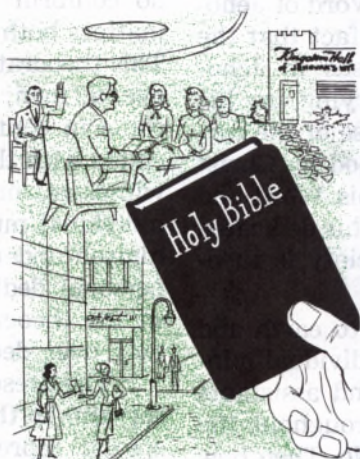
⁹ As the apostle Paul pointed out in his closing speech to the mature men of the Ephesus congregation, he preached the

message of the Kingdom. Those who had faith in the promises of Jehovah had faith in and looked for the establishment of the kingdom of heaven in Jehovah's due time. As the time approached for the birth of this righteous government Jehovah had a work done in the earth, moving Christians through the understanding of his word of truth to make progress in Christian doctrine, organization and practice. With a beginning, small though not to be despised, in the latter years of the nineteenth century the preparatory work of announcing the kingdom of God over earth began.

Christians formed themselves into a nonsectarian society, and into congregations for systematic Bible study and ministry. Having seen the evils of clergy rule, they first organized themselves along democratic lines, with each congregation through democratic vote conducting its own affairs. Later some progress toward theocratic rule was made. Came the year 1931, at which time the official

Society that they had formed for the systematic carrying on of their work took a forward step, looking toward the restoration of theocratic rule among Christians upon earth.

¹⁰ The following year, 1932, the congregations of Jehovah's witnesses throughout the world brought themselves under theocratic procedure, with the manifest blessing of Jehovah, until today we find the earth-wide New World society operating as did the early Christian congregation, noncommercially, nonpolitically, voluntarily on the part of each individual in it. There now is, therefore, the proper theocratic control over the Christian congrega-



8. Today what provision is actually with us?

9, 10. What development led up to re-establishment of theocratic rule?

tion, which control had not existed since the captivity of which Paul warned.

¹¹ Who controls the organization, who directs it? Who is at the head? A man? A group of men? A clergy class? A pope? A hierarchy? A council? No, none of these. How is that possible? In any organization is it not necessary that there be a directing head or policy-making part that controls or guides the organization? Yes. Is the living God, Jehovah, the Director of the theocratic Christian organization? Yes!

¹² Because of the vital fact that the law that governs the operation of the theocratic New World society is the Word of Jehovah God, and because of the fact that the heaven-enthroned Christ Jesus is Jehovah's Executive Officer carrying on his work in the earth, and because of the further fact that the spirit of God by Christ Jesus is operating through his Word and upon the hearts and minds of his dedicated servants, the New World society is theocratic, meaning "God-ruled."

¹³ Does Christ Jesus come to earth and make appointments of the individual ministerial servants, overseers and assistants and other such ministers throughout the congregations in the earth? No. Then how are such appointments made? They are made by the visible governing body associated with the legal agency or Society, which in 1884 witnesses of Jehovah incorporated for that purpose, now named Watch Tower Bible and Tract Society of Pennsylvania. They are theocratic because they act in accordance with the great Theocrat's written Word and with the model organization of the early Christian church or congregation as launched by Christ Jesus. "Farfetched," do some say? But let those who contend that Jehovah's

witnesses are not a theocratic organization point out wherein they are not. In word and in deed, in doctrine, organization and practice, the New World society endeavors sincerely to conform to the Word of Jehovah God and to insist on its principles, and therefore it is a Scriptural, Christian, theocratic or God-directed organization. It is through his Word that Jehovah expresses his mind to his people. There is no other organization in Christendom that conforms to the Bible pattern or model. Only the New World society of Jehovah's witnesses insists that those within its ranks do conform to the Scriptural pattern in matters both personal and congregational. This theocratic control and direction is not over all men; it is not even over all who may come in contact with it, or may be associated with the congregations of Jehovah's witnesses, or attend their meetings. An individual must willingly submit or bring himself under the beneficent control by his personal dedication to Jehovah God; and so the theocratic control and direction is only over dedicated ones.

¹⁴ The present delegation of duties to the servants in the congregation and the other special representatives of the theocratic organization is for specific purposes. These must feed the flock of God, shepherding faithfully and with love. They must help Jehovah's people everywhere to study the Bible, grow in maturity, be trained in the field ministry, preaching the good news of the Kingdom to others, and they must preserve virtue in the congregation throughout the New World society organization. This is necessary that corruptness, indecency of any kind, not be allowed to creep in and contaminate.

¹⁵ As we have previously observed, in the nation of typical Israel corruption of pure worship brought death to the wrongdoer.

11. Who directs the Christian New World society?

12. What vital facts prove the foregoing answer?

13. (a) How are appointments of ministerial servants made? (b) Prove such appointments are theocratic. (c) Over whom is theocratic control?

14. For what purposes are theocratic appointments?

15. In what way is the theocratic principle of cutting off found in the New World society?

In the Christian congregation the members of the congregation do not take the life of an offender. There is, however, a Christian cutting off or disfellowshipping. This is not a taking of human life, but it is an expulsion from fellowship with the congregation of dedicated servants of Jehovah God, a disfellowshipping from the New World society. This is necessary, following the exhausting of the other provisions of Christian rule for handling such matters, and it is accomplished by the mature judgment and considered action of the appointed servants in the Christian congregation. This is their responsibility. If faithful, they must discharge this responsibility, without passion, for the interests of all concerned and for the honor of Jehovah and the cleanliness of his organization.

ATTITUDE TOWARD DISFELLOWSHIPMENT

¹⁶ The offenses that make disfellowshipping necessary include those which brought punishment at the time of the early Christian congregation. Such offenses include persistence in lying, stealing, dishonest practices in business, sexual offenses, teaching of false doctrine, repudiation of Jehovah's provision by Christ Jesus, rebellion against the theocratic organization, causing dissension, slander, backbiting and other wrongs. These we know are not virtuous and we cannot imagine such things' being practiced by Jehovah God or by his Son Christ Jesus.

¹⁷ The Christian law in these matters does not ignore man's weakness nor does it overlook the ransom provision of Christ Jesus and Jehovah's forgiveness and mercy. The disfellowshipping procedure takes all of these into consideration and is really a last resort after all other provisions have failed to maintain or to restore cleanliness and virtue. Disfellowshipping is

therefore really an act of love, love on the part of Jehovah God and Christ Jesus, on the part of the theocratic organization itself and on the part of the servants in the congregation who properly take the action directly. This is so because it is done not in malice or unkindness but in obedience to the righteous laws of Jehovah. It is an act of faithfulness; failure to keep the organization clean would be unfaithfulness. It has a threefold purpose, (1) that of keeping clean the Christian congregation of the New World society; (2) helping the offender, if possible, through this drastic means, should it be that he can be impressed with his error and duly repent of it before Jehovah God; (3) it is in the interests of those who observe the action taken, both as to assuring them of the correctness of the theocratic organization and as a warning to them of the seriousness of deviation from proper conduct.

¹⁸ There are these various offenses, some of which we have named, that serve to weaken the individual and the congregations if persisted in. Most of them we can recognize as being offenses against another person, depriving the other of certain rights and therefore showing a lack of love. But some seem to have difficulty in understanding why the sexual offenses should be so objectionable to the Christian organization and why they are so strongly condemned by God himself in his Word, the Bible. It is the great Creator and Father who has made his provision for the transmission of human life, and this is a very wonderful and sacred thing. We have all received of its benefits, because we are living. If we accept its benefits we, of course, accept God's method, and the acceptance of the benefit and the method by us makes it incumbent on us to accept God's regulation of the entire process.

16. Enumerate offenses that require cleansing.

17. In what ways is disfellowshipping an act of love?

18. Compare sexual offenses with other transgressions of Christian law.

Some might argue that sexual offenses do no harm, not even to the willing participants themselves; so wherein is it so wrong? Lying, yes! Stealing, yes! Such things deprive another of what is his due. But an offense such as adultery or fornication, is it not different? Since it is so commonly practiced in the old world, how can it be so bad for the members of the New World society to practice?

¹⁹ Perhaps the apostle Paul encountered such or similar reasoning. In any event in the sixth chapter of First Corinthians he shows that religion is involved, stating in part: "Flee from fornication. Every other sin which a man may commit is outside his body, but he that practices fornication is sinning against his own body. What! Do you not know that the body of you people is the temple of the holy spirit within you which you have from God? Also, you do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people."—1 Cor. 6:9-20, NW.

²⁰ Here Paul is addressing members of the body of Christ. But does this mean that this commandment to abstain from sexual impurities is not binding upon the Lord's other sheep, who constitute the great majority of those in the New World society? That could not be the conclusion, but, rather, this injunction to moral cleanliness is equally binding upon all servants dedicated to God. Why? Because his spirit is upon his dedicated people as a group or body and as individuals. These other sins that are condemned, such as lying, stealing, teaching wrong doctrines, and rebellion, are sins outside the body of the individual member of the Lord's "other sheep" but the sins of adultery and fornication are sins against the individual's own body, which should be used to glorify God.

²¹ We cannot glorify God in this or in other matters if we refuse to be subject to the regulations that he laid down. Do the members of Jehovah's other sheep have his spirit on them? They do. Therefore they dare not sin against their own bodies. The times in which we are living, which are critical and hard to deal with, demand exacting preservation of virtue and they demand this not only of the members of the remnant of the "body of Christ" but also of the members of the Lord's "other sheep," of all who compose or hope to compose the New World society. Back in his time Paul made reference to what he called the prevalence of fornication. It is no less prevalent now.

²² What about the privilege and responsibility of the entire congregation in this matter of preservation of virtue? We recall that in the case of typical Israel it was the congregation, the people, who executed the death sentence upon offenders who were worthy of it under the law of Jehovah God. In the Christian congregation all must sincerely wish to preserve Jehovah's virtues among men. They must respect the decision of the servants in such a matter as disfellowshipping. This is supported by Titus 1:5-16: "Make appointments . . . that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict. . . unruly men, . . . shut the mouths of these, . . . keep on re-proving them with severity, . . . They publicly declare they know God, but they disown him by their works, because they are detestable." We see from this that unruliness is not to be permitted. Unruliness would be a second violation, and a second violation would not do good nor help the first violation of God's law constituting the basis for the disfellowshipping action.

19. How does Paul show religion to be involved?

20. Why must the Lord's "other sheep" abstain from sexual impurities?

21. To glorify God, what must we do?

22. What about the privilege and responsibility of the entire congregation in this matter of preservation of virtue?

One's questioning the decision respecting the disfellowshipping action would be inconsistent with one's profession of faith in God and his word and one's profession of the desire to see the word of God operate among his people. It would be inconsistent with our joining in the New World society in its wonderful work of expansion of clean worship. It would show a lack of trust, whereas a co-operation by all in the congregation and a conformance to the disfellowshipping that was done in behalf of all is showing trust by those who are in fellowship. Therefore it is necessary that all in the congregation accept the policy of the congregation. To the Thessalonians, Paul wrote: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary consideration in love because of their work." —1 Thess. 5:12-27, NW.

²³ Anger on the part of the disfellowshipped person is not associated with his repentance. A person is not both repentant and angry; therefore there must not be any misplaced pity and misplaced sympathy. Must the heart be made sad then? Yes, disfellowshipping should make the heart sad. On the part of the erring individual, for any violation of God's laws,

23. To what extent must an erring individual be saddened because of his sin?

small or serious, there must be real repentance, which means sadness of heart. In the case of a disfellowshipped person, in order for the disfellowshipping to work for his good and possibly to reinstatement, the heart must be cut, the mind must be hurt, there must be a real sincere longing for virtue on his part, which longing will lead to repentance.

²⁴ For genuine worship and preservation of God's virtue, the entire congregation is under test. Following the obedient course brings Jehovah's blessing. Thereby all in the congregation show consistently their dependence on Jehovah through Christ Jesus for everything; for the truth itself, for his spirit enabling us to maintain our integrity and to perform our ministry, and for even the common blessings of life. Where counsel and guidance and even severe discipline are applied and received, 'whatever virtue there is, whatever praiseworthy thing there is,' such is from Jehovah God through Christ Jesus. The theocratic New World society, decade after decade, consistently continues to merit our wholehearted support and co-operation as Christians worshiping Jehovah God in the preservation of virtue, in his virtuous triumphant kingdom. Turn to the New World society!

24. In what action can we show our dependence upon Jehovah and our love of his virtue?

A Jesuitical Prayer

☞ The Roman Catholic Jesuit magazine *America*, in its issue of March 31, 1956, said in an article entitled "Our Brother, the Jew" the following: "On Good Friday the Church bids us pray ' . . . that our Lord and God may take away the veil from their hearts, so that they, too, may know Jesus Christ Our Lord.' " However, the Jesuits published in their magazine only part of the Good Friday prayer—a phrase from the middle of it. In its more complete version this famous prayer runs as follows: "Let us also pray for the perfidious Jews; may the Lord our God remove the veil from their hearts so that they, too, may acknowledge Jesus Christ our Lord. Almighty Eternal God, Thou who dost not exclude from Thy compassion even the perfidious Jews, listen to our prayers which we offer on behalf of this deluded people, so that they see and recognize the light of Thy truth which is Christ and may be rescued from their darkness by the same Jesus Christ our Lord."

Supporting the Service at Jehovah's House Fully

SOME 2,300 years ago God said to an Israelite remnant restored to their native land: "Bring the whole tithe into the treasure-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I open not to you the windows of the heavens, and pour you out a blessing, till there be no place for it." —Mal. 3:10, *Da.*

Since all the things written aforetime were written for our instruction, how do the foregoing words apply to Jehovah's servants today? What is pictured by the tithe? In what ways can we bring tithes into Jehovah's house? Have Jehovah's people in this day made a test of Jehovah, not by their doing evil or foolishly, but by bringing in the whole tithe, and has Jehovah proved true to his promise?*

The tithe or tenth could not picture our all, since it was made regularly year by year, whereas we bring our all once, when we dedicate ourselves to Jehovah. Rather, bringing the tithe pictures our regularly supporting the service at Jehovah's house in token of or as a symbol or a proof of the fact that we have dedicated our all. This we can do in various ways.

For one thing, we can give material support by contributing toward the upkeep of the local Kingdom Hall, toward the sending of missionaries to foreign lands, toward assembly expenses and toward helping pioneers to stay in the full-time service.

And we can also bring spiritual tithes to Jehovah's house. How? By attending all the congregational meetings arranged for Jehovah's worship and our benefit, and not only by attending these but by preparing ourselves in advance. Then we shall be able to make a spiritual contribution toward Jehovah's worship to the extent that we

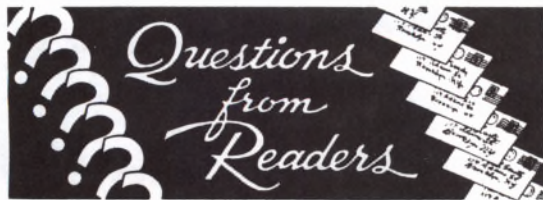
are allowed to do so. Additionally we can welcome the stranger that shows up at the public lecture as well as assist others to attend if we are in position to do so by providing transportation.

But doubtless the most effective way in which we can fully support the service at Jehovah's house is by personally sharing in preaching the good news of the Kingdom in the homes, on the streets and from the public platform, and also by making good use of every opportunity for incidental preaching to those with whom we have business dealings, to those alongside whom we happen to work or who chance to be our traveling companions. This obligation to preach falls upon all. Even shut-ins can have a share by writing letters and making use of the telephone. So let none think that they can slight supporting the service at Jehovah's house in this way simply because they support it in other ways.

Particularly since 1919 have Jehovah's people been making a test of Jehovah by thus bringing their whole tithe to his house of worship. With what result? They have received many evidences of his favor, blessing and protection. They have triumphed over their enemies. They are bringing forth the fruitage of the spirit. They have a clean organization. They have Jehovah's name upon them. Their spiritual condition is that of Beulah, a land that is married, and upward of 600,000 of them are preaching this good news of the Kingdom every month.

Even the world notices the prosperity and happiness of the servants of Jehovah and especially do men of good will call them happy. Are you sharing in the spiritual prosperity and happiness? You will be if you are supporting the service of Jehovah's house fully.

* For details see *The Watchtower*, December 15, 1955.



● Page 170 of *You May Survive Armageddon into God's New World* speaks of tribulation as a windstorm and says we are now in the calm center or "eye of the hurricane." Page 181 speaks of the time of tribulation, its being cut short, and its resumption, and this tribulation seems to be used to involve Armageddon. Does this mean Armageddon has started, that we are in a lull in the battle at this time? And on page 199 Armageddon is used to mean God's visible organization rather than a battle. How is this so?—D. B., United States.

The word "Armageddon" is from the Hebrew expression *Har M'giddo*, which means "Mountain of Megiddo." This was a strategic spot in the land God gave to his chosen people and in its vicinity armies gathered for battles. *Har M'giddo* means "mount of assembly of troops." Being in the land of Jehovah's people, it would be a place of assembly of his servants or troops, and so the symbolic Armageddon or mountain of Megiddo is the assembled, gathered witnesses of Jehovah now on earth that are soldiers for God and Christ in the present theocratic warfare of Kingdom truth against entrenched religious lies. With this meaning in mind page 199 says: "The kings or rulers of the entire inhabited earth march against God's visible organization, the symbolic Armageddon or mountain of Megiddo for a decisive fight."

Long ago Jehovah foretold through his prophet Ezekiel that Gog of Magog, meaning Satan since he and his demons were thrown out of heaven down to earth's vicinity, would be lured into attacking Jehovah's visible organization because of its spiritual prosperity. Revelation 16:14 (NW) tells of the demon-in-

spired propagandas that "go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty." And verse 16 adds: "And they gathered them together to the place that is called in Hebrew Har-Magedon." The kings and rulers of earth are all gathered against the symbolic Armageddon, the place of Jehovah's visible troops, God's visible organization. There will be fought "the war of the great day of God the Almighty," and, as is often the case with battles, it is known by the name of the place where it is fought, in this case, the battle of Armageddon.

The battle of Armageddon has not started yet. When the book speaks of our now being in the calm center or "eye of the hurricane" it is referring to hurricane tribulation that Jehovah had Christ start against Satan and his demons in heaven A.D. 1914 and which will end with their total defeat. The tribulation started A.D. 1914 and effected the pitching of Satan and his demons from heaven to the vicinity of earth, but it then abated, was cut short, to allow for the preaching of the good news of Christ's established kingdom and the separation of the peoples of the nations into "sheep" and "goat" classes. We are now in this calm period. Armageddon, the hurricane's climax, ends it.

Soon now the tribulation will take up again where it left off and finish the execution of judgment against Satan and his organization, visible and invisible. Then we shall be out of the "eye of the hurricane" and into the final part of the great tribulation likened to a windstorm or hurricane. It is only this final part of the tribulation, and not the first part, that is called Armageddon. It is the final part where Gog of Magog is lured forth to attack and to gather the visible nations against God's visible organization, to have come upon him Jehovah's destructive war of Armageddon. Satan was yet up in heaven when the first part of the tribulation came A.D. 1914, and that first part did not fulfill the Armageddon prophecy.

Before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger.—Zeph. 2:2, 3, AS.

applied prophecies that "go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty." And verse 18 adds: "And they gathered them together to the place that is called in Hebrew Har Megiddon." The kings and rulers of earth are all gathered against the symbolic Armageddon, the place of Jehovah's visible troops, God's visible organization. There will be fought "the war of the great day of God the Almighty," and as is often the case with battles, it is known by the name of the place where it is fought. In this case, the battle of Armageddon.

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Soon now the tribulation will take up again where it left off and finish the execution of judgment against Satan and his organization, visible and invisible. Then we shall be out of the "eye of the hurricane" and into the final battle, the "war of the great day of God the Almighty."



Page 170 of Your May Service Armageddon into God's "War of the great day of God the Almighty" and says we are now in the calm center or "eye of the hurricane." Page 181 speaks of the time of tribulation, its being cut short, and its termination, and this tribulation seems to be used to involve Armageddon. Does this mean Armageddon has started, that we are in a full in the battle at this time? And on page 198 Armageddon is used to mean God's visible organization rather than a battle. How is this so?—P. 12, United States.

The word "Armageddon" is from the Hebrew expression Har Megiddo, which means "Mountain of Megiddo." This was a strategic spot in the land God gave to his chosen people and its vicinity armies gathered for battles. Har Megiddo means "mountain of assembly of troops." Being in the land of Jehovah's people it would

“WATCHTOWER” STUDIES FOR THE WEEKS

December 2: Christian Worship and Preservation of Virtue. Page 657.

December 9: Turn to the New World Society. Page 663.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why man's inner sources of entertainment are disappearing? P. 643, ¶4.
- ✓ What position early Christians took toward politics? P. 645, ¶3.
- ✓ What attitude true Christians must take toward politics today? P. 645, ¶5.
- ✓ What equipment one had to have to determine the value of money in Bible days? P. 649, ¶4.
- ✓ How much, in today's money, Joseph's brothers received for selling him into Egypt? and how much Judas received for betraying Christ? P. 651, ¶3.
- ✓ What marvelous result placing just one booklet produced? P. 653, ¶4.
- ✓ Why men find it so hard to deal with earth's present conditions? P. 657, ¶2.
- ✓ How the existence of virtue proves God's existence? P. 658, ¶4.
- ✓ What virtue really is? P. 661, ¶15.
- ✓ What qualifications Christian overseers must meet? P. 664, ¶4.
- ✓ How the New World society is truly God-ruled? P. 666, ¶13.
- ✓ What the ancient tithe pictures? P. 670, ¶3.
- ✓ Whether Armageddon has started? P. 671, ¶4.